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NONNOS DIONYSIACA

I

NONNOS DIONYSIACA

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MYTHOLOGICAL INTRODUCTION AND NOTES BY
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RAVENSBOROUGH, 1914

IN THREE VOLUMES

I

BOOKS I—XV



CAMBRIDGE, MASSACHUSETTS
HARVARD UNIVERSITY PRESS
LONDON
WILLIAM HEINEMANN LTD
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GENERAL INTRODUCTION

Nonnos is a name common in Asia Minor, and not unknown in Egypt, apart from the poet; but little is known of him. He was born at Panopolis (the Greek name of Chemmis in the Thebaid) some time in the fifth century, and composed his poem probably before 500.

The poem professes to be the history of Dionysos, but Nonnos manages to include all the stories of Greek mythology he could find in earlier collections. This is his chief claim to attention; but he interests us also by his treatment of the hexameter, since he managed to find a way of reconciling to some extent the ancient quantitative verse with the later accentual verse, the musical accent having already given way to stress, long and short vowels having become confused in speech, and their sounds being confused also. For this topic I refer to Wifstrand, *Ion Kallimachos zu Nonnos* (Gleerup, 1933), and a summary in Pauly's *Real-Encyclopädie* under "Nonnos," 912.

Nonnos also paraphrased St. John's Gospel in the same metre and style. Some have inferred, therefore, that he was converted to Christianity in later life, but we know nothing at all about the matter.

My interest in Nonnos began about fifty years ago, when W. Robertson Smith was planning a series of "Sources" of mythology, and asked me to collate

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the Florentine manuscript, which I did ; but his untimely death put an end to this project.

This is the first English translation of Nonnos, and there are no others in any language except the Latin and French, and quite lately, one in German hexameters. The Latin pretends to be a word-for-word construe, and sometimes it is useful, but it contains many blunders, some ridiculous ones. The French is more an elegant paraphrase, suited for a Parisian salon, and never forgetting the proprieties ; it is graceful and pleasing to read, but not very close to the Greek. The German is extraordinarily close, by its bold use of compound words. It is a translation for the eye rather than the ear, for it is not possible to speak it metrically without gabbling, but it is a great feat.

Readers who are interested in the text must go to Ludwich's edition. We use his text, by consent of Messrs. Teubner, and note only the few variations, including one or two conjectures (as γέραιο for λίγαιο, which I hope will commend itself, xlv. 231). Dr. L. R. Lind's Appendix gives a list of later emendations.

Laurentianus XXXII 16 in Florence, paper, written A.D. 1280, is the chief and most ancient *ms.* Others are :

M—in Munich.

N—in Naples, II F. 19, paper.

O—Ottonianus 51, Vatican, paper.

P—Palatinus, paper, 16th century.

S—Reginensis 81, Vatican, paper, written in 1551.

f—Codex Falkenburgii, whence the editio princeps was taken.

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I have to thank Professor H. J. Rose, who adds the mythological notes, and Dr. Lind, for kindly scrutinizing and improving the translation. I thank the Reader also for his extreme care and patience.

W. H. D. ROUSE

October 2nd, 1939

MYTHOLOGICAL INTRODUCTION

THE mythology of the *Dionysiaca* is interesting as being the longest and most elaborate example we have of Greek myths in their final stage of degeneracy. As early as the beginning of the Alexandrian age the traditional stories of the doings of gods and heroes had ceased, save perhaps as allegories, to command belief among educated people, the only class for whom the Alexandrian authors wrote. There remained therefore simply their literary value as picturesque tales. As the tendency of the age, both in literature and art, was on the whole towards realism, the myths were so handled as to make the actors in them thoroughly, often undignifiedly human. Thus, in the *Argonautica* of Apollonios of Rhodes,* when Hera and Athena call on Aphrodite to help them, we have no conference of goddesses but a humorous sketch of great ladies, constrained to recognize the existence of and even be deferential to a woman neither socially nor morally their equal, who for her part is delighted and a little malicious at the thought of getting a footing in such respectable society. Besides this, another tendency had long been at work. The old and familiar stories, however re-handled, were too well known, and the poets, ever on the lookout for anything which savoured of origin-

* Apoll. Rhod. iii. 36 ff.

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ality, caught eagerly at fresh material, while their great learning put such material at their disposal, in the form of numerous obscure and local legends never before treated in any well-known work of literature. This is why so many stories are known to us only from Alexandrians, or from late compilers who obviously drew on Alexandrian poetry for information. A third factor was the prevalence of the romantic and amatory interest. Psychology had been in the air, so to speak, ever since Euripides and Menander, and one of the most obvious ways to show the human character at its most interesting is to draw a man or woman in love. Therefore stories of the love, not so much, as in the preceding centuries, of a man for a younger member of his own sex, but rather of a young man for a maid, were extremely popular, and nearly all the famous love-stories of the world either have an Alexandrian origin or are modelled on some tale first given literary form by one of these writers.* Finally, rhetoric was a master interest with everyone who sought literary elegance, and the most characteristic rhetorical exercise was to compose a speech expressing the feelings of a given person in given circumstances. Mythology abounded in situations calculated to stir the strongest passions, and so no poet was even an apprentice in his art until he had put into the mouth of a Medea, an Agamemnon, or a Scylla, an artistic and clever expression of the feelings of an outraged wife, a father torn between ambition and parental affection, or a

* This is set forth, with exaggeration but not without a basis of fact, by E. F. M. Benecke, *Antimachus of Colophon and the Position of Women in Greek Poetry*, London, Swan Sonnenschein & Co., 1896: see especially pp. 103-114.

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daughter who must choose between overwhelming love and her duty towards her family and her country. The greatest surviving master of this sort of literature is no Greek, but the Latin Ovid, whom there is some reason to say Nonnos knew ; at all events, he was a late representative of the same school.

Thus for something like seven hundred years to the time when Nonnos wrote, mythology had been the raw material of realistic sketches, new and startling narratives, amatory and rhetorical descriptions. It had also had plenty of time to become stale and exhausted, as even the richest material must if handled too long, always in the same way, by men who are clever but not inspired. Now arose a writer who undertook to compose an epic on wholly mythological themes, the labours and ultimate triumph of Dionysos. It is little to be wondered at that he gives us neither living figures nor even a gallery of pleasing portraits or statues, but rather a faded and overcrowded tapestry, moving a little now and then as the breath of his sickly and unwholesome fancy stirs it.

His Dionysos is an utterly detestable character, or would be if it were possible to believe in him for one moment. The original god, Phrygian or Thraco-Phrygian, whose position was fully established among the official Greek cults by about the seventh century B.C., was an impressive deity, the product of naïve reaction to great and vaguely-felt forces. He was a god of fertility, especially the fertility of food-plants, on which the very life of simple communities in the Mediterranean and surrounding areas depends, since, in days of little wealth and poor communications, a failure of the harvests in any neighbourhood must

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mean, not suffering and hardship only, but death. He was a god also of animal fertility, lord of beasts as well as men, or even rather than men, and, as such, was powerful in the wild places where wild things live. For these reasons, while beneficent and desirable, he could be very terrible, especially as his realm included the fruit of the vine with its mysterious effects. He could kill as well as make alive, send madness as well as prosperity and mirth. His ritual consisted largely, before Greeks tamed and civilized it, of wild orgiastic dancing on the hills and in places outside the little cultivated areas, *tabu* places we may say, where the unsophisticated felt themselves in uncanny as well as unfamiliar surroundings, as indeed the most blasé member of our present-day urban communities may feel for a moment, at least in youth, if he will "let himself go" by vigorous movement in a solitary place in strong fresh air. Besides all this, there is some evidence that the sacrifices made to this god were of the nature of a mystic communion, in which the worshippers did not merely kill a beast and make a banquet at which the deity was a guest, but slay and devour the god himself in bestial form, thus absorbing into themselves his god-head. It is no wonder, then, that there gathered around Dionysos many stories of his terrible wrath against the impious and presumptuous, of his fantastic sufferings, his marvellous gifts and graces, and of his activities as a giver of fertility to plants, animals, and on occasion human beings.

Many centuries had passed since the existence of these beliefs and practices had impressed the sophisticated mind of Euripides and inspired him to write his wonderful *Bacchæ*. By Nonnos's time, a Dionysiac

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orgy was a thing one might read about in old books ; new cults had long ago wrested from his religion its old place in popular favour, and the stories about him had been contaminated on the one hand with the too human romantic interest already touched upon, on the other with a curious political development. Dionysos, who as early as Euripides' day was thought of as a great conqueror (he came from the East, he had established himself in face of opposition in Hellas ; therefore it was natural to assume that he had conquered the Eastern peoples) was assimilated to a human conqueror, Alexander, and the romantic tales of that great statesman and warrior took from quite early days something of a Dionysiac flavour, which grew more pronounced as time went on. Hence also the conquering Dionysos tended to become an Alexander. The result of this, to one for whom Alexander was a dim and legendary figure of the long distant past, was that Dionysos developed into the sort of world-conqueror likely to be imagined by a mind wholly alien to the least notion of political motives, a person who for no particular reason goes about subduing nation after nation in huge and bloody battles, in which his personal prowess (this was a remnant of the genuine epic tradition, the fruit of days in which tactics were in their infancy, armies small, and the strength and valour of one well-armed man often of real importance) is a decisive factor. The other tales had degenerated into accounts of how the god made people mad, drunk or both, and seduced women,—poor survivals of the Dionysos of older, less sophisticated and at the same time more understanding days. The Dionysos of Euripides one can at least fear ; nothing but unbelieving contempt can be

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aroused by the dastardly assailant of Aura and the monotonously successful wizard who kills large numbers of incredible but mostly inoffensive Indians. Never has it been more patent that an imaginative writer, if he is to impress his audience, must have at least an imaginative belief in his own story. But the ancient tales of how the great god had shown his power in wrath, mercy or the blessing of increase had become matter for paradoxes, and the old merri-ments (for the cult certainly had its jovial side) brought a snigger now instead of a laugh. To the student of religion or mythology, as opposed to the degenerescence of literature, Nonnos has here nothing to offer except the telling after his fashion of a few stories not to be found elsewhere, as the fight between Dionysos and Perseus (bk. xlvii. 475 ff.), of which traces can be seen in earlier art but not many in literature.^a It is of rather more importance that he has some knowledge, of course purely literary, of Orphism, a system which originated in or about the sixth century B.C., had a most curious mythology and theology of its own, and had by Nonnos's time died out, though not without leaving traces on Christian art.^b The figure of Zagreus is old, probably of the original stratum of Orphism, for he is well known to Pindar in his Orphic

* See Roscher's *Lexikon*, iii. 2016 ff. (E. Kuhnert). It was a local Argive tradition, vouched for among other things by black-figured vases, and the proper ending of it was that Perseus killed Dionysos and he was buried in the Argolid together with his slain Bacchantes. Gods of fertility are of course often killed.

^b The best work on Orphism is W. K. C. Guthrie, *Orpheus and Greek Religion*, London, Methuen, 1933. The artistic and other inheritance from Orphism is much exaggerated in R. Eisler, *Orphisch-dionysische Mysteringedanken in der christlichen Antike* (Vorträge der Bibliothek Warburg, ii.

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context.^a How and when he became identified with Dionysos to the extent to which he is in Nonnos we do not know; the strangeness of the tale (the younger god is begotten by Zeus after having swallowed the heart of the older Zagreus) suggests something quite alien to ordinary Greek thought, and so akin to the abnormal ideas of Orphism itself.

If Nonnos had been a more consistent thinker and more of a poet, he had hold of an idea which would at least have given his work a grandiose pattern and a real, contemporary interest. He seems to have tried to fit the events of the story into an astrological background, ill though he was fitted to do so, when his knowledge of both astronomy and astrology was evidently feeble.^b Astrology had long been popular and widely accepted, and it continued to be so, whatever the Church might say or do, till modern astronomy made its schemes cease to appeal to the average man's imaginative picture of the universe. Stegemann has shown^c that he had some acquaintance

1922-1923), Leipzig-Berlin, Teubner, 1923, but the work is so crammed with relevant facts as to be valuable, though critical care should be exercised in reading it.

^a This has been denied, but see Rose in *Greek Poetry and Life* (Oxford, Clarendon Press, 1936), pp. 79-96.

^b The most glaring instance of this is in bk. vi. 82, where he puts Venus in quadratile aspect with the Sun, i.e. 90 deg. away, her maximum distance from him being, as every beginner in astronomy knows, 46 deg. No astronomer and no astrologer of any repute would have made such a blunder.

^c See in general V. Stegemann, *Astrologie und Universalgeschichte*, Teubner, 1930, especially pp. 122 ff. Several references to his excellent explanations of particular passages will be found in the notes to the text; but in general it may be said that he credits Nonnos with a more consistent and thorough application of his astrological and mystic ideas than he deserves to have attributed to him.

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with astrological writings, and that his general scheme of the universe is in accord with their teachings. He divides time into world-months constituting a world-year, and after the cosmic month which brings the Flood (bk. i.) and that of Typhon's attempt (bk. ii.), the cosmic winter is over (bk. iii. 1), summer is come to the universe and the blessing of the new god, a god of the fruitfulness of autumn, is due. This comes in the later books of the poem, with the birth, growth and triumph of Dionysos. But unfortunately, having got his new saviour-god born, he has no idea what to do with him, and the poem trails off into a series of conventional adventures, military and amorous, each more tiring than the last, till finally a few concluding lines huddle Dionysos away to heaven. He has lost sight of his own framework, recurring to it only now and again, and so the work which might have been a curious monument of astrological religion, instinct with some genuine feeling, is but a heap of episodes, loosely connected.

Nonnos had, however, another enthusiasm, which gave rise to a piece of apparently original and not wholly unpicturesque creation. He had, even at that late date, unbounded faith in the civilizing mission of the Roman Empire (much less dead, of course, in the East than in the West) and especially in the benefits of Roman law. Therefore he provides one of the greatest of the law-schools, that at Berytus, with a foundation-myth of its own, the story of the nymph Beroë, child of Aphrodite (see bks. xli.-xlii. and notes there).^{*} If all his constructive ideas were as interest-

^{*} For this episode, see Stegemann, *op. cit.*, p. 174. It is part of an almost apocalyptic vision of world-peace which he believes, with some justification, to have risen before Nonnos's mind.

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ing as this, or as his astrology, the *Dionysiaca* would be more readable and fuller of interest to the historian of ancient culture.

There is yet another point of view from which Nonnos's mythology may be examined. As Bentley says of him,* " he had great variety of Learning, and may pass for an able Grammarian, though a very ordinary Poet." Hence the episodes with which the poem abounds, and the continual digressions and allusions which interrupt the narrative, teem with stories, mostly in late literary forms, often probably also of late origin, even invented or given their present shape by Nonnos himself, which either cannot be found elsewhere or are not told in full save in the *Dionysiaca*. Instances of this will be found in abundance in the notes ; besides the story of the fight with Perseus, already mentioned, we may remind the reader here that Nonnos is our authority (bk. i. 155, 511) for the very curious legend that Typhoeus contrived to steal not only the thunderbolts of Zeus but his sinews, which at once betrays itself as being in its origins at all events popular, probably old and hardly Greek. Nonnos it is who tells us the whole series of tales (bks. x. ff.) of the various loves of Dionysos who were metamorphosed into various plants connected with viticulture. Nonnos gives us incomparably the longest account of the expedition of the god against the Indians, and though he probably invented a good deal himself, still there are no doubt elements derived from earlier fancies than his, and in the dearth of documents for this interesting development of quasi-

* *Diss. on Phalaris*, p. 90 Wagner (Bohn ed.), p. 24 of the ed. of 1699. For " Grammarian " we should nowadays say " scholar " or " philologist."

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political mythology, he has his value. Nonnos again is full of local legends, such as the naming of the promontory Pallene, though that is also to be found in a minor geographer or two ; and, in general, as has already been said, he furnishes material for the study of Alexandrian mythology in its degenerate forms. Incidentally, he is so full of imitations of earlier and better poets than himself that here again he fills gaps in our knowledge, in a manner not to be despised considering how huge a proportion of Alexandrian literature is lost to us. His astrological episodes, in which various gods such as Aion (himself a late personification) turns nativity-caster and Harmonia keeps a sort of celestial Old Moore on her wall, we may ascribe to him and to no predecessor, so far as our knowledge goes.

While therefore anyone who uses Nonnos as a handbook to any sort of normal and genuinely classical mythology will be grievously misled, the searcher into sundry odd corners will be rewarded for his pains, and even those who are studying the subject more generally cannot afford to neglect this belated product of the learned fancy of Hellenized Egypt.

H. J. ROSE.

RECENT TEXT-CRITICISM OF THE *DIONYSIACA*

THE interest which classicists of the English-speaking world have taken during the last century and a half in the *Dionysiaca* of Nonnos of Panopolis has shown an inverse ratio to the astonishing bulk of the poem.* A work which, since the appearance of its *editio princeps* (1569), has in some degree attracted the attention of such men as Daniel Heinsius, G. Hermann, A. Koechly, K. Lehrs, W. Meyer, R. Porson, J. J. Scaliger, J. H. Voss, and von Wilamowitz, continues, however, to appeal to a dozen or so European scholars, at least half of whom have contributed in recent years particularly to the better establishment of its text.

The manuscript-tradition was first studied in scientific fashion by A. Ludwig,[†] who also produced the edition now in use. He gave a full account of the lesser manuscripts and provided the basis for a revised edition by proving that the Laurentian codex (Mediceo-Laurentianus xxxii. 16, written in A.D. 1280), not used by any previous editor, was the one from which all other extant mss. were descended.

* All references to the *Dionysiaca* are made to the latest and best edition, a truly remarkable piece of work, by A. Ludwig (Leipzig, Teubner, vol. i. 1909; vol. ii. 1911).

† "Über die handschriftliche Überlieferung der *Dionysiaka* des Nonnos"; *Hermes*, xii. (1877), 273-299.

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Although his collation of (L) was never published, he presented a selection of readings from it which amply revealed its primacy.^a In his edition (i. 13) he maintained the view that (P) Palatino-Heidelbergensis 85, of the sixteenth century, the best copy of (L), was itself the model for another very faulty MS. (x), now lost, from which all the *codices deteriores* (Ω = FMNORSVW), none earlier than the sixteenth century, were copied.^b

Another tradition is represented by II (Papyrus Berolinensis 10567), a badly mutilated fragment containing parts of books xiv., xv. and xvi., dating from about the seventh century A.D.^c (L) nevertheless constitutes for all practical purposes the basis for our text, although it is barely possible that manuscript material thus far left wholly unexamined may be brought to bear upon its textual problems.^d

^a *Op. cit.* 287-299. A description of the contents of (L) is given by A. Chiari, "De codice laurentiano xxvii. 16" in *Raccolta di Scritti in Onore di Felice Ramorino* (Milan, Società Editrice Vita e Pensiero, 1927), 568-574.

^b See Ludwig's edition, i. 10-13 for an account of these manuscripts and the stemma given by V. Stegemann, *Astronomie und Universalgeschichte: Studien und Interpretationen zu den Dionysia des Nonnos von Panopolis* (Leipzig, Teubner, 1930), 128.

^c Edited by W. Schubart and U. von Wilamowitz-Moellendorf, in *Berliner Klassikertexte, herausgegeben von der Generalverwaltung der kgl. Museen zu Berlin, Heft v. 1. Hälfte: Griechische Dichterfragmente, 1. Hälfte, epische und elegische Fragmente* (Berlin, 1907), 94-106.

^d I refer to three MSS. now in the Escorial library, which no editor save the Comte de Marcellus (*Nonnos, Les Dionysiaques*, etc., Paris, Didot, 1856), Introduction xvi. and xxxix., has even mentioned. These are most fully and recently described by P. A. Revilla, *Catálogo de los Códices Griegos de la Biblioteca de El Escorial, Tomo I.* (Madrid, Imprenta Helénica, 1936), 218-220, 437-438, 502-503; a

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(L.) itself is hard to read; many compendia in it were wrongly transcribed by the copyists of the *deteriores*. Its corrections by two hands were put in carelessly, so that at times it is difficult to make out the true form. Yet these corrections are most important, although they were usually written over the wrong reading which remained otherwise unchanged in the mss.; this may have been the condition in which the exemplar of (L.) was handed down.

The problems presented by the text are, therefore, generally the result of errors which crept into it as it was propagated from the fifth century, when Nonnos flourished,^a to the thirteenth.^b That so many mss. (exclusive of the papyrus, 14 in all, not counting the fragment listed by Miller and the 4 owned by Utenhovius and 1 by Oporinus, now lost; see Ludwich, *Praefatio*, i. 13) of a poem which contains

comparison of the cataloguer's remarks with the information concerning the other mss. of Nonnos given by Ludwich shows that the *Escorialenses* form part of the tradition of LP_{xx}. Their numbers in Revilla's catalogue are: 63 (Σ. i. 3), 135 (T. i. 15), (T. ii. 19). He makes no mention of a fourth fragmentary ms. containing the first two books of the *Dionysiaca* only, listed by E. Miller, *Catalogue des mss. grecs de la bibliothèque de l'Escorial* (Paris, 1848), No. 249, pages 189-190, with the entry T. i. 13. The three he describes are all complete. Possibly an examination, impracticable at present, of these Spanish mss. might yield some useful evidence upon certain readings of the text, especially since Ludwich considered the *deteriores* known to him worthy of examination at many points and often lists their readings with those of LP in his very full and ingeniously prepared *apparatus criticus*.

^a See L. R. Lind, "The Date of Nonnos of Panopolis"; *Classical Philology*, xxix. (1934), 69-73.

^b Cf. P. Collart, "Pages controversées des Dionysiakes de Nonnos"; *Revue de Philologie*, xli. (1917), 124.

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rather monotonous hexameters, 21,287 in number, should have survived, is, of course, one of the many ironies attendant upon the transmission of ancient texts.

Chief recourse in clarifying a text upon which much still remains to be done * must, then, be had to conjectural emendation, but a type of emendation which must also maintain a wholesome respect for I.P. The materials for such correction are, fortunately, not as desperately exiguous as one might suppose : first, the *usus Nonni scribendi* is peculiarly rich in repetitions of words, phrases, lines, and entire passages ; second, the prosody of Nonnos is so rigid and relatively so free from exceptions that the laws governing it form a very useful aid ; and, third, Nonnos imitated in many places a large number of authors whose testimony can be brought to bear upon his text.⁵ These

* Cf. H. Diedke, *Berliner philologische Wochenchrift*, xxx. (1910), 1116 ; P. Maas, *Deutsche Literaturzeitung*, No. xxxi. (1910), 2588 ; A. Ludwich, " Ad novissimam Nonni Dionysiacorum editionem epimetrum " : *Universitätsprogr. Königsberg* (1911), 8 ; R. Keydell, *Bursians Jahresbericht*, cxxx. (1931), 101-102.

⁵ Conversely, the *Dionysiaca* has provided some evidence for the emendation of better authors than Nonnos. J. E. Sandys has made good use of it in establishing the text of Euripides' *Bacchae* (3rd ed., Cambridge Univ. Press, 1892), 190, 205. He has made reference to passages in Nonnos no less than 25 times, and in two instances with especial advantage. A. Rzsch (*Hesiodi carmina*, ed.² Leipzig, Teubner, 1913), 17, has restored *Σβεῖα* from *Dion.* 40, 229 ; see also Addenda, 269, Phocæarum Fragmenta 9, where Vitelli has collated *Dion.* 15, 223. L. R. Farnell (*The Works of Pindar*, London, Macmillan, li., 1932, 9 and 234) makes use of *Dion.* 37, 135 in establishing Pindar, *Ol.* i. 89 as well as of 24, 37 and 40, 223 in establishing *Pyth.* 12. W. Headlam on Herodas, *Mime* 7, 110 restored the right reading from *Dion.* 4, 129 (W. Headlam-A. D. Knox, *Herodas : the Mimes and Frag-*

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include Homer, Hesiod, Pindar, Euripides, Euphorion, Callimachos, Theocritus, Plutarch, Nicander, Oppian, Apollonios Rhodios, Dorotheos of Sidon, Aratos, the *Orphica*, and apparently certain Latin poets, Ovid, Claudian, and perhaps Virgil.*

About 500 changes have been made in the text since 1911, including the defence of readings in 12

ments, Cambridge Univ. Press, 1922), *Introd.* i. xxix, 362, 392. R. C. Jebb on Sophocles, *Oedipus Tyrannus* 937 keeps *σημάντωρ*, adducing the parallel from *Dion.* 37, 331; A. E. Housman (*Journal of Philology*, xvi, 1888, 249) cites *Dion.* 2, 160, 48, 428 for his emendation of Aeschylus, *Agamemnon* 37 τῶν αὐτοκόων accepted by the latest editor, A. Y. Campbell. P. N. Papageorgius, *Scholion in Sophoclis Tragoediis Vetera* (Leipzig, Teubner, 1888), 17, 39, 271, collates *Dion.* 17, 11, 185, 43, 385, and 9, 114 on the scholia to *Ajax* 172, 693, and *Antigone* 1147.

* There is a large literature on the imitations of earlier Greek writers by Nonnos. His acquaintance with Latin poets, long a moot point as in the case of other late Greek authors, now seems in the light of recent investigation more than probable. The parallels between Latin poetry and the works of certain late Greek writers have heretofore been explained on the theory of common Hellenistic sources; but Julius Braune, *Nonnos und Ovid* (Greifswald, Dallmeyer, 1935, 41 pages), attempts to prove direct use of Ovid's *Metamorphoses* by Nonnos. Although his method of argument leaves something to be desired, his general results are accepted by R. Keydell, *Gnomon*, xi. (1935), 598, who also discusses the debt of Nonnos to Claudian, his fellow countryman (604-605). Whether Nonnos read Virgil is more doubtful, although not impossible, since the passages in which he might be supposed to have used the *Aeneid*, for example, have their prototypes likewise in Homer and Apollonius Rhodius. This is the conservative view of L. Castiglioni, "Epica Nonniana"; *Rendiconti del R. Istituto Lombardo di Scienze e Lettere*, serie II., vol. lxv. (1932), 325-326. Q. Cataudella, "Sulla fortuna di Virgilio nel Mondo greco-egiziano," *Chronique d'Égypte*, vii. (1932), 332-333, hints, without giving proof, at a direct relationship between

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or of emendations earlier than 1911, rejection of emendations, transpositions, and lacunae, and the establishment of new lacunae. It is significant that somewhat more than one-fifth of these changes represent restorations of readings in L.2 which had been displaced by emendations received into Ludwig's text. Collart has used palaeographical arguments in the main, and several critics have employed metrical evidence; but the greatest weight of proof has been drawn from the *usus scribendi*. Recent works upon the composition of the text have contributed valuable information as to both readings and transpositions of lines.⁸ In spite of Ludwig's full presentation of the traditional readings it is quite possible that a fresh collation of (L.) would produce favourable results.⁹

Since further criticism of the text must proceed on

Nonnos and Virgil. No commentator has remarked upon the marginal notes by the third hand in (L.) at *Dion.* 37, 632: *οὐκ(εἰς)οὐκ* *ῥά* *καὶ* *ἐπὶ* *βερυλίου* and 729: *βερυλίου* *καὶ* *ῥά*, which, although they serve to show some knowledge of Virgil on the part of the scribe, may have no particular significance since Homer might have served as the model in these passages describing funeral games. For a brief account of imitations in general, see R. Keydell, *Pauly-Wissowa*, "Nonnos" (1936), 906-911, 914-915.

⁸ R. Keydell, "Zur Komposition der Bücher 13-40 der Dionysiaka des Nonnos"; *Hermes*, lxxi. (1927), 393-434; "Eine Nonnos-Analyse"; *L'Antiquité Classique*, i. (1932), 173-202; Paul Collart, *Nonnos de Panopolis. Études sur la Composition et le Texte des Dionysiaques* (Le Caire, Imprimerie de l'Institut français d'Archéologie orientale, 1930).

⁹ Ludwig's emendations in his text amount to almost 200, a very small number in comparison to the size of the poem; a few of these he later retracted. The lack of any published *index verborum* to the *Dionysiaca* renders more difficult the task of collecting collateral passages; one by F. A. Rigler,

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the basis of the material for the purpose which has gathered since 1911, it has been deemed advisable to collect in the following pages a practically complete conspectus of these changes to date, following as closely as possible the form used by Ludwich in his *apparatus criticus*. His method of abbreviation by numbering above the line and immediately following the critic's name the articles or books in which the emendation or change first appeared will facilitate reference and save space. It is hoped that this additional *apparatus* will prove of service to students.

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covering, however, only the first 24 books, lies in manuscript in the Staatsbibliothek at Berlin. In the collection of emendations which follows all references have been checked and the line-numbers of collateral passages corrected wherever wrongly cited. Certain obvious abbreviations have been employed: coll. = collatus, etc.; corr. = correxit; defend. = defendit; dubit. = dubitavit; explev. = explevit; improb. = improbavit, -erunt; Met. = Metabole or Paraphrase of the Gospel of St. John; recep. = recepit, -erunt; restaur. = restauravit.

ADDENDA CRITICA

I. 13 φαίνοντι Korchly (coll. Anth. Pal. ix. 198), recep. Keydell³ 380.—69 δεδοσμένος LQ, defend. Lind³ 78.—98 signum interrogationis post 98 Wifstrand 146, n. 1.—137 μάχισσι Collart³ 66.—209 φάρη (-η) LQ, defend. Keydell³ 19.—242 βοῆς LQ, defend. Keydell³ 19 (coll. 13. 414).—426 ἀνδρόμεον γέλωσιν Maas³ 2588 (coll. Met. Z. 68).—501 παρὰ Keydell³ 381 (coll. 2. 312; Met. B 59).

II. 120 ἡμφορῇ LQ; ὠμφορῇ Korchly (ἀγχευφῇ dubitanter), recep. Ludwig; qua ratione dixit Korchly "ἡμφορῇ, quod aperte falsum," nescio; ἡμφορῇ quod traditum recipiendum censeo; vide sis Ludwig³ 96 (coll. ad 48. 114; 1. 76; 4. 439; 5. 311; 366; 12. 372; 14. 63; 373; 15. 4; 250; 22. 15; 23. 22; 31; 107; 34. 233; 38. 123; 303; 387; 402; 39. 258; 43. 260; 44. 12; 48. 347; 641).—143-146 lectiones LQ defend. Tiedke³ 213 (coll. 40. 138 ff.).—143 πατρίων κεράσσεια νεόρρητα χεύμασι μύθων Collart³ 113-115 (coll. 23. 283).—145 κύνων LQ, defend. Keydell³ 102, 103.—226 ὁ βραδύς Tiedke³ 450. 247 παλμπόρου Græfe, quam emendationem recipio, quoniam cum πῆλα μύθοισι non possum construere illud παλμπόρος traditionis.—321 νεμφιδίης LQ, defend. Tiedke³ 315 (coll. 11. 278; 29. 380; 38. 139; 43. 175; 48. 193; Met. B 62).—425 δμβρον Ludwig³ 91.

III. 60 ἐναύσσεια Tiedke³ 448-449.—130 διαίσσεια Keydell³ 39 (coll. 10. 31; 31. 75; 43. 235).—147 εἰαμοῖς (δ') Maas³ 2588.—149 δρῆον (Chamberlayne, Studies in Philology, xiii. (1916), 63; coll. 11. 499 Lind.—226 καμόσις Ludwig; dubit. Keydell³ 102.—267 ἀγραιός LQ, recep. Collart³ 75. 279 παρὰ LQ, recep. Keydell³ 41. 311 ἀναιμοῖς . . . σιδήρων Castiglioni³ 315.—340 γεγηθόνι LQ, defend. Tiedke³ 315 (coll. 13. 176; 36. 79 f.; 48. 927) et Castiglioni³ 315.—398 πενταμένον (-ω) LQ, defend. Tiedke³ 315 (coll. 33. 144).—400

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κεχηρότε I.12, defend. Maas¹ 442-443 (coll. Ioh. Gaz. 2. 14 Friedländer; Aristoph. Lysist. 90 cum scholiis; 3. 613).

IV. 31 βαιοσσοός I.P.M., recep. Keydell¹ 102.—104 *είον* Castiglioni² 314. 178 εἰς πόθον . . . δόλῳ Keydell¹ 14 (coll. 20. 96); πόθον, primus Cunaeus. — 198 βιαζομένη Castiglioni² 320. 241 post 241 lacunam statuit Keydell¹ 1 (coll. 7. 233 sqq.). 456 καρήνω I.P.M., defend. Tiedke¹ 223 (coll. 5. 132; 11. 177; 14. 173; 40. 440).

V. 77 ἡλεκτρούς I.P.M., recep. Stegemann 231-232.—136 cf. Eustathios 1788, 46 Wifstrand 13. —178-188 collocationem versuum mutavit Ludwich³ 374; mutationem eius improb. Keydell¹ 104. Collart² 80. —188 ὁρμών Ludwich, improb. Maas¹ 2587. 189 εὐλαίγγι Cunaeus, recep. Keydell¹ 104.—225 ὄγμος Ludwich, improb. Maas¹ 2587; ad ὄγμος coll. 4. 426; 5. 329; 25. 38; 315; 463; 483; 37. 519 Ludwich³ 91; ἱσμός Korschly, recep. Tiedke¹ 311-312 (coll. 14. 408; 15. 16; 107; 26. 183; 36. 189; 436; 37. 37; Met. B 76).

303 ἀφ' οὗ φησὶ Collart² 86, n. 3 (coll. 493; 507; 543).—366 ἡμφανής I.12, dubitanter recep. Ludwich³ 96 (coll. 2. 120; 48. 114). 387 συμφορῇ βαρύνουπος ὅλος δόμος ἱβρεμεν ἤχη Keydell¹ 381. —431-430 collocationem versuum Marcelli et Korschly non recep. Keydell¹ 178.

VI. 75 coll. 2. 335 et Plato, Phaedrus 247 c Stegemann 43.

85 φασεφόρος [?] Stegemann 94. 93 κούρης Korschly [?] Stegemann 95. 128 κιάτης Keydell¹ 2-3. —161 πεφοβημένος Gracfe, recep. Collart² 90-91 sine lacuna.—186 οὐρή I.12, defend. Tiedke¹ 320. 258-259 "μεταστήσασα, das weder intransitiv stehen noch etwa δόμον als Objekt zu sich nehmen kann." πορείην (pro κραιῆς) Keydell¹ 381 (coll. 35. 101; 36. 349). 247 λαχρήντι I.12, recep. Stegemann 63, 68, n. 1; 89. 247-248 φαιδρής Παρθενικής I.12, defend. Keydell¹ 382, atque recep. Stegemann 89. 276 ελάσσας Ludwich, dubit. Keydell¹ 102.—292 ἀδροχον I.12, restaur. Ludwich³ 374 (coll. 13. 326; 37. 173; 39. 19; add. 25. 397 Lind).—343 ὕγρης Castiglioni² 316-317. 354 καλέοντι Keydell¹ 382 (coll. Met. Ξ 109). 386 ἐγερμάθησαν Keydell¹ 383 (coll. 13. 566-568; 15. 248).

VII. 95 ἀνταΐζουσιν I.12, defend. Castiglioni² 311.—102 σήμ'α τε τῆς θεότητος Collart² 263-265 et idem² 91; σήμα τῆς θεότητος I., recep. Keydell¹ 106.—176 "Vielleicht ist ποταμοῖο für Διονύσου einzusetzen. Durch dieselbe Änderung xxviii

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hat Tiedke, *Hermes*, lviii. 318 den Vers 19, 327 hergestellt." Keydell¹ 179, n. 8.—234 καὶ τὰν Gracfe, recep. Keydell¹ 2 (coll. 47. 293).

VIII. 137 σιδηρορόφοιο Keydell¹ 39 (coll. 47. 343).

IX. 42 ῥαῖς Ludwig¹ 375 (coll. 26. 323; 43. 278).—81 φαρίζεται L.P., defend. Wifstrand 183 (coll. 42. 461).—120 ἀποδρέψασα Castiglioni¹ 250.—128 δεδισκομένη Koechly, defend. V. Macchioro, *Att. Acc. Torino*, liv. (1918 1919), 133-134; recep. O. Jahn, *Hermes*, iii. (1869), 320; improb. Keydell¹ 107.—150 punctum post 150 Wifstrand 186. 169 ἔχω θεροστόον ἄγρην et 171 μεθέπων κεραδοσσόον ἀλάνη transposuit Castiglioni¹ 318 (coll. 10. 224; 23. 226; 44. 76; 46. 147).—270 φρίζασι L¹ P1, recep. Tiedke¹ 303 (coll. 1. 283; 2. 532; 14. 384; 43. 38; vel φρίζουσα propius usui Nonni scribendi: 3. 602; 13. 310; 32. 196; 257; 34. 303; 39. 401); dubit. Keydell¹ 103.

X. 93 οἰκτεῖται τὸν tentavit Castiglioni¹ 311. 221 εἶχε Castiglioni¹ 250-251 (coll. 10. 225; 229; 232; 236-237; 39. 293).—285 δ' delevit Tiedke¹ 110 (coll. 43. 13; Met. 1 108; 109; Tiedke, *Quaestiuncula Nonniana*, ii., *Hermes*, xv. (1880), 48).—303 ἀετράζειν Maas¹ 265 (coll. 2. 315; 20. 288; 38. 207; 40. 450; 47. 688). 304 post 306 transposuit ut Marcellus, Koch; recep. Keydell¹ 102. — 304 οἰκτεῖται οὐ πῶς δῶμα Koch, recep. Keydell¹ 102; Τριῶλον ἐμοὶ πῶς (vel λίπε) δῶμα φιλοσκάθμω Διονύσιω Castiglioni¹ 251-252 (coll. 307; 33. 255 scrip.; 40. 153). 302 ἐτοιμαστῆν L1, recep. Keydell¹ 106.

XI. 184 φονῆς L1, recep. Keydell¹ 19. 205 δαμάσσαις Castiglioni¹ 252 (coll. 2. 275; 11. 14).—227 ἦν(σ)εν Castiglioni¹ 252; recep. Ludwig¹ 92 (corr. 18. 321; coll. 4. 249; 12. 43; 20. 160-37. 340; 23. 65; 196; 48. 871). 231 ἀμφεσε Castiglioni¹ 253 (coll. 11. 362; 40. 127) et defend. idem¹ 316 (coll. 37. 304) contra Keydell¹ 104. 333 ἐπὶ δῶπρον vel δόρπον Collart¹ 104, n. 2. 352 εἶδει λεπταλέω παραδὲ πόδας, ὅς τις εἰθείρας sic interpunxit Keydell¹ 20 (coll. 480).—412 καὶ . . . ἦεν Castiglioni¹ 253 (coll. 37. 242; 625); improb. Keydell¹ 104; retract. Castiglioni¹ 316. — 443-445 post 442 collocavit Castiglioni¹ 253 255 (coll. 16. 360 ff.; 17. 313 ff.); improb. Keydell¹ 104. 485-12. 117 denuo recognovit Stegemann 128-138. — 492 ἀμβροσίαν (-ω) L1, recep. Stegemann 130. — 493 δρόφρον Castiglioni¹ 255

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et defend. idem² 316 contra Keydell⁶ 104.—499 ὁρθιον IΩ, recep. Stegemann 132.

XII. 2 ἐναυλίζοντο IΩ, recep. Stegemann 138 et Keydell⁷ 182 (coll. 20. 2).—15 θυγατέρες IΩ, recep. Stegemann 139.—16 ἱπτάμενοι IΩ, recep. Stegemann 139.—19 ὠγύγιον Stegemann 140.—22 ὥρην IΩ, recep. Stegemann 140-141; φθινοπωρίς ὁπώρην Collart² 116 (coll. 11. 513; 12. 95; 180; 196; 200; 240; 263; 291; 313; 314); improb. Keydell⁶ 106.—57 δειδραῖν I.P.M., recep. Stegemann 149.—87 λύσσαν IΩ, defend. Stegemann 154.—88 ἔτι IΩ, defend. Stegemann 154.—98 ἴσσεται I.P.Ff., recep. Stegemann 156.—117 ἱπποσύνης IΩ, recep. Stegemann 158.—143 εἶρε τελίσσαι IΩ, defend. Tiedke⁴ 222.—152 ἡ ναέτης F.M.Ω, recep. Castiglioni¹ 311; ἐναέτης Cunaeus, recep. Lind¹ 208-209 (coll. 4. 266; 9. 169; Hesiod, Op. et D. 436; Ap. Rhod. 1. 1076; 2. 1273). 176 πέναν ἡδύμων Castiglioni¹ 255-256 (sed cf. 48. 580). 250 αὐτός dubitanter Castiglioni¹ 327.—323 πέριξ (pro δράκων) Tiedke⁴ 306 (coll. 11. 176; 19. 131; 28. 95; 43. 65; 44. 107 sqq., 45. 233; 48. 688).—341 εὐτύκτοιο IΩ, defend. Collart² 109, n. 3 (coll. 335-336).—357 οἶνον acc. Rigler, citavit Keydell¹ 17.—369 δασετον Castiglioni¹ 314 (coll. 47. 73).

XIII. 45 γέροντος Korchly; γεραίου Ludwig; "correctiones inutiles" Collart² 116, n. 1.—58 ἄρην καὶ ἐρυθράς IΩ, recep. Maas⁵ 130. 141 παρακάθετο Ludwig¹ 5 (coll. 24. 46; 47. 215; 48. 649; 933; 958).—236 οἱ χθόνα ναιετάουσι (pro καὶ . . . Ναυδαίοιο) sine lacuna (235) Collart² 117, et n. 2.—276 χάλον, Ἀρκαδα πέτρην Tiedke⁴ 307 (coll. 298; 6. 124; 331; 8. 114; 13. 122; 132; 31. 187; 32. 9; 40. 83; 42. 533; Met. Z. 84).—345 χαμαιγενέεσσι IΩ, defend. Keydell⁶ 3.—436 κύκλω Keydell⁶ 20 (coll. 32. 78; Met. Σ 84; 101).—451 πάτρην Keydell⁶ 39 (coll. 448).

XIV. 26 αὐτοτέλειστον . . . γενέθλην IΩ, defend. Keydell⁶ 39 (coll. Ap. Rhod. 1. 1129 ff.; Georg Boesch, De Apollonii Rhodii elocutione, Diss. Berlin, 1908, p. 44).—128 καὶ κόσμησε φάλαγγα Collart² 118-119; improb. Keydell⁶ 106.—153 παπταίνοντα Keydell⁶ 14 (coll. 9. 102 ff.).—165 κατορθῶν sine lacuna Collart² 117, cf. n. 3.—200 Ἐρίωνων I.P.Ff., defend. Tiedke⁴ 312-313 (coll. 5. 612 sq.; 13. 178 sq.; 25. 121; 47. 518; Joh. Gaz. ii. 125).—209 ἐρίπνας Keydell⁶ 39.—237 ἐνεθήκατο Castiglioni¹ 256 (coll. 11. 234).—249 εὔα

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Keydell⁴ 40 (coll. 10, 140).—256-257 *delere vel transponere vult* Maas⁴ 444.—279 *ἐσαθρήσαντε* Castiglioni¹ 256-257, sed retract. idem¹ 312.—350 *ἐνταλάμοιο* Keydell¹ 383 (coll. 17, 146).—364 *κεχηρῶτι γείτονα μηρῷ* Græfe, recep. Maas⁴ 442.—404 cf. *αὐλὸς Ἀθήνης* 47, 22.

XV. 3 *ἀγχυβαθὺς* Græfe, recep. Keydell¹ 102 (coll. 10, 166).—10 *ἀνέψουσιν* Tiedke¹ 450 (coll. 43, 31; 48, 600).—112 *Δαίης?* Korchly, recep. Maas⁴ 440 (coll. 47, 4; 372) et G. Pasquali, *Gnomon*, v. 422; sed improb. Stegemann 238 (coll. 12, 112).—211 "*ἀργεννῶν möglich wäre.*" Tiedke¹ 314.—228 "*Il faut sans doute ponctuer après μηρῶν.*" Collart² 123-124.—294 ex apparatu "*κοῖφα* L1) ausgefallen" Ludwich¹ 93, n. 1.

XVI. 116 *μυρίαντας* Ludwich, improb. Maas⁴ 2587; *χαρίαντας* Ludwich¹ 375 (coll. 11, 246; 46, 281). 119 *πιστέρουσι* L1, defend. Keydell¹ 40 (coll. 38, 176; 236; 41, 280).—141 post 141 lacunam statuit Keydell¹ 383; *νεβρίδα σοικαλόντων ἐνὶ στέρουσι καθάψω* tentavit ibidem, re L1 probavit.—183 *φαμένη λίπε Πάσχον* Græfe, improb. Maas⁴ 444.—224 *σαρθένας?* Korchly, recep. Ludwich¹ 5.—344 *Τερψ* lapsus typographi. *Τερψ* restaur. Maas⁴ 2588.

XVII. 6 *τε μόνον* (pro *δολόν*) Collart² 124. 45 post 51 collocavit Keydell¹ 20.—72 "*Il semble qu'on puisse supprimer le vers intrus sans indiquer de lacune.*" Collart² 126, n. 2.—144 *ἐρίσαντας* Castiglioni¹ 257 (coll. 9, 203; 248; 16, 245; 22, 36).—201 in apparatu Ω delevit Ludwich¹ 6.—222 *αἰδομένη* Castiglioni¹ 257 (coll. 9, 117; 17, 340; 28, 216).—272 *Κηθαίης* dubitanter Wifstrand 178, n. 1 (coll. 32, 51; 33, 308; 35, 240). 335 *αἰνόμενος* Keydell¹ 384 (coll. 17, 174; 26, 130).—390 *ἐρίσαντας* Ludwich, improb. Maas⁴ 2587 et Tiedke¹ 446; retract. et *Ἐπιθραίων ἐκός* Græfe probavit Ludwich¹ 6 (coll. 27, 248; Met. A 63; N 145).

XVIII. 8 *ἀρεμῶδες* L1, recep. Tiedke¹ 307 (coll. 10, 78; 385; 12, 54; 92; 28, 283; 33, 210).—16 *νταῖαι* Struve, recep. sine lacuna Collart² 128. 17 *αἰμωδία* Castiglioni¹ 258 (coll. 11, 380 sqq.; 12, 197; Hesiod, *Theog.* 890; Ap. Rhod. 1, 792; 3, 51; 1141); improb. Keydell¹ 104; retract. Castiglioni¹ 316. 35 *τραπέζῃ* F¹ vel *μῆτις ἔφαισε τραπέζης* et *Μακελλῶ* ultimum vocabulum versus mutilati Collart² 130 (coll. 10, 235; 18, 23).—36 *ἀρεμῶδες* L1, dubit. Tiedke¹ 223 (coll. 40, 532).—130 *ἀρεμῶδες* Castiglioni¹ 258-259 (coll.

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19, 199 et idem² 316 : 10, 241 : 11, 3 : 25, 31 : 28, 58 : 46, 143 : improb. Keydell⁶ 104, 175 ἄλλον 142, dubitanter recep. Wifstrand 12 (coll. 182 Lind). 255 αὐχένι κούρη Keydell⁶ 14 (coll. 10, 205). 275 ἐπήτης Maas³ 131.—280 κόσμον Maas³ 131 (coll. 36, 118 : 41, 302 : 387 : "278-281 noch unentwirrt"). 281 29, 177 : coll. 1, 263 sqq. : 2, 30 sqq. : 41, 58 sqq. Maas³ 131.—321 ἦνσε Ludwich² 92 (coll. 11, 227 emendatus Castiglioni¹ 252). 324 πολυπλάγκτοις Castiglioni¹ 259 (coll. 14, 373 : 21, 189 : 39, 28). 344 λαίβεις Tiedke⁴ 308 (coll. 6, 224 : 13, 539 : 14, 282 : 15, 396 : 22, 23 : 28, 143 : 39, 113 : 36, 379 : 38, 191 : 43, 137 : 47, 228).

XIX, 4 σάουσα Keydell⁶ 15 (coll. 3, 228 : 20, 8 : 42, 362). 129 "ἀργυρέαις ἀκτίσι μέλας λευκαίνεται ἀγκῶν wahr-scheinlich" Tiedke⁴ 451 (coll. 5, 186 : 11, 23 : 18, 114 : 40, 355 : Met. Φ 19 : Paul. Sil. Soph. II, 331 ff.).—141 πεφορημένος Castiglioni¹ 259 (coll. 22, 369).—177 νέος Keydell⁶ 40 (coll. 159 : 14, 99). 226 φωτίζετα Keydell⁶ 21 (coll. 206). 283 ἐλίσσων 142, recep. Keydell⁶ 40 (coll. 13, 568 : 18, 258). 327 "vielleicht ποταμοῖο zu lesen ist" Tiedke⁴ 318 : cf. 7, 176.

XX, 69 cum φιλοσκοπέω coll. 16, 186 : 38, 75 : 48, 944 Ludwich¹ 5, 93 ἀφ' αἰόνων Ludwich, dubit. Keydell⁶ 102.

192 φευδαλέω Castiglioni¹ 260 (coll. 211 : 252 : 5, 185) : improb. Keydell⁶ 104 (coll. 6, 170). 197 Ἐννώ (pro ἀπειλήν) Castiglioni¹ 261 (coll. 20, 343 : 21, 152). 236 ἑώια (pro ὀηέα) Tiedke⁴ 309 (coll. 25, 334 ff. : 40, 278) : sed cf. Keydell⁶ 105. 242 περρω LPM, restaur. Ludwich¹ 6 (coll. 2, 629 : 3, 169 : 4, 411 : 446 : 456 : 5, 259 : 17, 201 : 21, 8 : 28, 211 : 36, 255).—319 μετά Castiglioni¹ 261 : improb. Keydell⁶ 104. 329 ἀπηκοντίζεν Castiglioni¹ 320 (coll. 38, 86 : 48, 697). 341 ὡς ὁ γε extrusit ἀλλ' ὁ γε : "ainsi 341 faisait sans doute suite primitivement à 342" Collart² 143.—357 ante 357 signum athetescos posuit Maas³ 131.

XXI, 2 λάβεν Scaliger, recep. sine lacuna Collart² 143, n. 1.—74-75 transpositionem non recep. Collart² 143, n. 2.—77 κλειῖθη 142, recep. Maas³ 131-132. 80 ὀξυτέρησι Graefe, recep. Tiedke⁴ 454 (coll. 5, 355 : 11, 173 : 14, 368 : 22, 25 : 35, 5 : 36, 372 : 37, 288 : 353 : 519 : 537 : 39, 302 : Met. II 73 : T 22). 222-226 post 247 collocationem non recep. Collart² 148-149.—222-224 post 221 collocavit Castiglioni¹ 261-263 : improb. Keydell⁶ 104.—224 "ἦν <δ'> ἐθειλήση for-

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tasse" Castiglioni¹ 263; sed vid. 5. 471; 6. 314; 316; 23. 226.—236 ὄγμον Koechley; ἀπότρεον Cunaeus; recep. utrumque Tiedke⁴ 312.—344 ἰαίῃ Struve, recep. sine lacuna Collart¹ 149, n. 3.

XXII. 2 πόλιν pro πόλιν corr. Paschal, Classical Philology, vii. (1912), 131. 9 ἐμειψάσαστο Ludwig; "objektlose" Keydell² 102.—42-43 "Il y a en réalité plus d'une lacune, car il ne semble pas y avoir plus de lien entre 42 et 43 qu'entre 41 et 42 et καὶ τότε est un lien bien artificiel," Collart¹ 150, n. 2.—103 τέος (pro μέγας) Keydell¹ 15 (coll. 23. 226; 24. 61).—113 ἀπαγγέλλειν 141, recep. Keydell¹ 43. 171 ἦχῳ (pro ἄλγῳ) Wifstrand 187 (coll. 2. 550; 24. 64; 26. 349); sed loci alii probant. 282 μετὰ 141, recep. Keydell¹ 41. 288 ἀμύξαι Graefe, recep. Ludwig¹ 92-93 (coll. 15. 338; 16. 362).—299 μετὰ νῦν βαλὲν improb. Maas³ 2587 (tmesin non admittit Nonnos).

XXIII. 103 σὺ (pro με) Castiglioni¹ 263. 108 ἐφ' αὐτῷ Ludwig; "sinnlos" Keydell² 103. 120 Ἀρτοίης Castiglioni¹ 263 (coll. 6. 166; 20. 146; 24. 323; 25. 375; 29. 349; 31. 262).—132 ἀμβλῶ et ordinem pristinum servavit 133-134 Collart¹ 160. 161 lacunam ante 162 non recep. Keydell² 406, n. 1. 163 Γάγγη vel Ἰνδῷ (pro γινώσκῳ) sine lacuna post 161 Collart¹ 161. 180-181 delere vult Collart¹ 161.—219 φαίτων Keydell² 384 (coll. 32. 155; 2. 65; 19. 85; Met. 3. 175).—236 ἀστεράδος εἰς σὸ I.P., defend. Maas³ 132 (cf. Tiedke, Quaest. Nonn. spec., 1873, p. 3). 276 εἰς Ἀρτοίης Castiglioni¹ 319.

XXIV. 122 post 122 transponit 22, 42, 39, 40, 41 (huc ordine) Collart¹ 151.—123 εἰ 141, defend. Collart¹ 151. 202 μετέρχονται Keydell² 41 (coll. 2. 120).—206 ὅση Ludwig¹ 376 (coll. 10. 98; 11. 462; 13. 291; 15. 324; 22. 2).—250 πάντεσσι ἐγγίθει Maas³ 23, idem³ 132, n. 1; retract. idem³ 18, n. 1.—294 ἀστεροπόνοσ Castiglioni¹ 264 (coll. 24. 276).—346 μελαρρίων Tiedke⁴ 309 (coll. 14. 395; 24. 137; 27. 204; 28. 209; 29. 122; 36. 424; 37. 487).

XXV. 223 ὅτι καλίσσω 141, recep. Maas³ 132 (coll. 2. 145; 25. 262).—307-308 "Sie sind unverständlich, passen auch keineswegs an die andern Stellen, an die man sie versetzt hat," Keydell² 410, n. 1. 308 μετρήσας ἀμύθοιο τριηκοσίῃς Collart¹ 165, n. 1. 355 πάλιν 141, recep. Stegemann 87.—397 μέθυον 141, recep. Ludwig¹ 376 et Stegemann

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65-66. 407 ὑπερσπειρηδόν IΛ, defend. Stegemann 66.—409 interpunxit post Ἀρατων, non post μυτρούμενος Maas⁶ 266. —425 πέτρῃ IΛ, recep. Maas⁶ 266 (coll. Ap. Rhod. 1. 741; 767). —436 ὀρμῆς Keydell⁶ 21 (coll. 11. 417).—440 ἡβητῆρ Ludwig³ 93 (coll. 10. 366; 32. 211 etc.).—475 πνοιῶσι IΛ, defend. Keydell⁶ 103. 502 τιμῇ Ludwig; dubit. Keydell⁶ 102.—554 ἀχάρακτον IΛ, defend. Ludwig³ 377 (coll. 553; 5. 599; 29. 170; 36. 389).

XXVI. 22-27 transpositiones non recep. Collart³ 168, n. 1. —35 ἡ ξίφος Keydell⁶ 384.—50 ἄδος (pro πῆδον) Castiglioni¹ 264 (coll. 13. 124; 163), sed dubit. idem¹ 316.—55-59 transpositiones non recep. Collart³ 169, n. 1.—132 δ' οὐ μόνον (I.)PΛ, recep. Keydell⁶ 103. —162 λάθριον ἀγγέλλοντα Castiglioni¹ 321.—235 ἰώιος IΛ, Ἴνδος ἀκούων dubitanter, recep. Tiedke⁴ 226 (coll. 40. 392; 46. 334); "ἀκούων scheint sicher" Keydell⁶ 105; ὀδῖης (Scaliger ad 33. 269) vel ἀλήτης (coll. 13. 323-324; 26. 225-226; 3. 54) Collart³ 119-121. 246 μένος interpunxit Lind.—245-246 εἶνεκα . . . γένος IΛ, defend. Tiedke⁴ 224-228 (coll. 12. 292; 18. 218; 29. 304; 32. 219; 41. 333). 280 ἰσσομένων IΛ, defend. Tiedke⁴ 313. 293 Εὐκαλλας ἀχτίμορος Keydell⁶ 21 (coll. 1. 142; 3. 35). 323 ἐν Castiglioni¹ 321 (coll. 35. 270; 39. 232; 48. 921). —356 παρὰ I, defend. Keydell⁶ 381; idem⁶ 102.

XXVII. 31 ὀρεσσιπόλου (propter 28) dubitanter Castiglioni¹ 264.—43 ἄγριον IΛ, recep. Castiglioni¹ 314-315.—70-72 post 125 collocavit Castiglioni¹ 265; improb. Keydell⁶ 104.—94 ἀστεροπή . . . εἰλίω Keydell⁶ 385 (coll. 3. 292; 28. 187).—139 πέλας Graefe, improb. Maas⁶ 132, n. 1.—228-230 collocationem post 236 improb. Keydell⁶ 413.—255 αὐτός dubitanter Castiglioni¹ 266.—296 σκήπτροισιν ἐρίζων IΛ, defend. Tiedke⁴ 447-448. —306 οὐδὲ μάτην Keydell⁶ 15 (coll. 34. 237).

XXVIII. 50 Δηριάδῃ πέλας ἐχθρόν tentavit Ludwig; improb. Wifstrand 12. —81 ἀδευκέος IΛ, restaur. Ludwig³ 377; ἔσκε τὸ δεύτερον dubitanter Tiedke⁴ 310 (coll. 30. 294; 35. 262; 36. 389; 40. 32; 67). —92 ἐγγραμῶθου Tiedke⁴ 311 (coll. 30. 136). —157 φυλασσομένη γενετῆρα tentavit Ludwig; dubit. Keydell⁶ 102.—183 punctum post 183 Keydell⁶ 42.—184 πρήνιζε Keydell⁶ 42.—185 μία μόνῃ IΛ, defend. Castiglioni¹ 317 (coll. 34. 39). —188 ἀντίρροπον

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 ώρον dubitanter Castiglioni³ 320.—259 φολασσομένου I.1, de-
 fend. Tiedke¹ 313 (coll. 37. 227; 42. 133).—276, 251-256,
 277-305, 309-318, 306-308, 319 seq. sic collocavit sine lacuna
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XXIX. 78 ἀν' ἥρος I.1, defend. Keydell³ 103. —157-161
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XXX. 103 πείοντα I.1, defend. Tiedke¹ 224. 112
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 ὅ) Castiglioni³ 267.—236-237 post 235 collocavit Collart³
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 F, recep. Collart³ 189. —273 post 272 Collart³ 189.

XXXII. 14-15 post 13 collocavit Collart³ 189. 58 παῖδες
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 191.—106 lacunam non recep. Collart³ 192. —110-118 post
 124 collocavit Collart³ 192. —114 μητρική Castiglioni³ 267,
 idem³ 316 (coll. 30. 240).—165 Μουβαίου (cf. 40. 236) recte
 I.1, probaverunt H. I. Bell, Classical Review, xlii. (1909),
 223; H. J. Milne, Archiv für Papyrusforschung, vii. 3-10;
 Keydell³ 421, idem, Philologische Wochenschrift (1929), 1101;
 Collart³ 192, n. 1.

XXXIII. 28-29 uncis inclusit Collart³ 193, n. 2. 98
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 —190 παρὰ Keydell³ 22.—195 βεβολημένος Castiglioni³ 268;

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XXXIV. 21 ἰσώθεν ὄχθης Graefe, improb. Castiglioni³ 322.—47 obelum ante ἢ posuit et ἢ ἐντρακιδουμον Ἀθήνην maluit Maas³ 132-133 (coll. 36, 21).—48 φάμερον IΛ, recep. Maas³ 132-133. —126 ἐπὶ δῖφρων Maas³ 133. —134 καὶ (pro οὐ) Collart³ 200. —157 ὀμήλιδος genitivus Ludwig³ 94 (coll. 17, 38; 26, 74; 32, 286; 33, 270); nominativus Keydell³ 103. 173 ἀπειρίτων IΛ, recep. Ludwig³ 379 (coll. 22, 135; 30, 220; 40, 221). 195 "Le vers 195 fait exactement suite à 167" Collart³ 200, n. 4. 203 "ληίσσοο unmöglich" Keydell³ 103; cf. Ludwig³ 379.

XXXV. 31 μαραινομένης (corruptio ex 5, 338) Maas³ 443 (coll. 30, 214-215). 48 de lacuna dubit. Collart³ 202, n. 3.—68-67 "La transposition . . . semble accidentelle," Collart³ 203, n. 1. 101 μετατρέψασα IΛ, defend. Keydell³ 381 (coll. 22, 318).—146 οὔλος Ludwig; "nicht nonnianisch" Keydell³ 103. 164-165 Μορρεῖς, οὐ φορδεῖ Castiglioni³ 322. —241 ἡλιαδων IΛ, defend. Keydell³ 23 (coll. 16, 405; 36, 127). 246 τέρπεται, ἀπρήκτοις ἐπ' ἄσπαρῃσι δείρων sic interpunxit Maas³ 266. 258 Ἰδραε IΛ, defend. etiam de lacuna cogitans Collart³ 39 et n. 2. 270 δὲ IΛ, defend. Ludwig³ 375. 295-296 uncis inclusit Collart³ 204, n. 2.—303 ἀφύσση Tiedke² 450 (coll. 15, 6; 10; 31, 254; 43, 31; 48, 600; Met. I 39).

XXXVI. 174 "βλοσυροῖς wahrscheinlich" Ludwig³ 379 (coll. 2, 286; 4, 423; 14, 379; 18, 191; 40, 191; 48, 124; 272); "unpassend" Keydell³ 104 (coll. 6, 113; 14, 235).—204 στυνομένων Castiglioni³ 323 (coll. 201; 39, 347).—284 φάεν Graefe vel φάει Tiedke, maluit sine lacuna (283) Collart³ 208.—296-303, 329-333, 304-328 sic collocavit Collart³ 210-211, n. 2. 309 θάμνον corr. Ludwig³ 381.—349 ἀνταρούσαντο Castiglioni³ 323 (coll. 1, 216; 22, 310; 32, 242; 43, 325; 48, 329).—352 ἐπιγράψας Διονύσου IΛ, defend. Keydell³ 402, n. 1.—417 ἡγεμονείων Graefe, dubit. Keydell³ 428.

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XXXVIII. 170 lacunam non recep. Collart³ 221-222.—193-194 ὁ δὲ πλὴν . . . λεύκονα deleuit Maas⁴ 444.—197 πέρας I.Ω, defend. Maas⁴ 444.—202 αἰεῖσι I.Ω, defend. Maas⁴ 444 (coll. Hesiod. Theog. 286); sed retract. idem⁴ 265.—203 deleuit Maas⁴ 444.—205 φιστροίοι Castiglioni¹ 321 (coll. 23. 148); sed φιστροί contra usum scribendi; cf. 43. 405; μμηλὸν Korchly vel μμηλοῖσι maluit Maas⁴ 444.—210 στήθεσσι I.Ω, defend. Maas⁴ 444.—212 "metrisch fehlerhaft" Tiedke¹ 448; εἶπε καὶ οὐ παρέπεισε νέκον· γενετήρα δὲ λείψονα Collart³ 121-122; πᾶσι δ' ἔθεν (vel ἔον) ἦτορ ἀμύσσων Maas⁴ 444 (coll. 45. 216).—214 ἀσκήτης Lubinus, maluit dubitanter Maas⁴ 444.—215 εὐπρόσμερον Maas⁴ 444.—223 πεσπγγότος I.Ω, recep. Stegemann 29.—224 κεκαλιμένος I.Ω, recep. Stegemann 29.—231 sine lacuna Stegemann 34.—236 πινυροῖσι Keydell³ 40.—249 ἀμαλλοφόρον Keydell³ 42 (coll. 26. 244; 31. 38).—255 κλέδεις Stegemann 41 (coll. 256; 259).—265 ἐν ζ. I.Ω, defend. Keydell³ 386, idem³ 420, n. 1.—284 ἰφάνει I.P, defend. Keydell³ 102.—338 μακρή Keydell³ 42.—397 χηλαῖς Stegemann 62, n. 1.—420 "ἐπαυθ' οὐρατος suspectum" Korchly; "weshalb?" Tiedke¹ 453 (coll. 29. 76; 48. 177).

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123 ; 33. 7 sqq. ; 47. 563 ; Met. A 189 ; Γ 12 ; Η 42 ; I 82).—69 ἀπ' οὐρανίου Castiglioni² 323 (coll. 20. 206).—124 ἱπτατο Φήμη (coll. 5. 370 ; 18. 1 ; 24. 179 ; 26. 273 ; 44. 123 ; 47. 1).—164 αὐτόματον I.1. . . φέρων (pro μέλαν) Keydell¹ 386 (coll. 26. 77).—182 δυσχείμερον dubitanter Keydell¹ 16, idem¹ 380 (coll. Ap. Rhod. i. 213).—279-285 "Le remède semble pire que le mal : mieux vaut une asyndète qu'une telle transposition avec addition de δέ" Collart² 225.—282 Ἰρδόν I.Ω, defend. Collart² 225, n. 2.—300 ἐπέχραον I.Ω, defend. Keydell¹ 431, n. 2, et Collart² 225-226.—302 ἀντιέροισιν F.Ω, defend. Ludwig³ 381.—312-330 (340-343 uncis inclusis), 344-347, (306-311 post Marcellum) sic collocavit Collart² 227.—323 ἱερὰ corr. Ludwig³ 381.—367 ἵχτειν I.Ω, recep. Keydell¹ 103.

XI. 43 sine lacuna Collart² 288. 83 ὀφρεφής Castiglioni¹ 270 (coll. 26. 311 ; 43. 337 ; 48. 73 ; 78) ; improb. Ludwig³ 381 (coll. 2. 561 ; 34. 227 ; 36. 230). 98-99 emendationes Lehrsin improb. Castiglioni² 310. 105-109 ordinem versuum codicorum servavit Collart² 230. 146 ποθέοντα Castiglioni² 324. 236 cf. 32. 165. 268 κτέρας Keydell¹ 427, n. 1 (coll. 35. 368). 282 ὄλην Keydell¹ 386 (coll. 47. 33 ; 454).—320 ἦ (pro καὶ) Maas² 133 (coll. 7. 184 ff. ; 41. 112 ff.).—333 ποιμένες ὑγρονόμοισι sine lacuna Collart² 232.—436 χαμεύνας corr. Ludwig³ 381. 447 ἱερὰ corr. Ludwig³ 381.—452 ἱερὰ corr. Ludwig³ 381. 538 post 538 <Θείσθης - - - καὶ πυρίμου - - - > et lacunam ante ἡμέρον statuit Maas² 133 (coll. 6. 345 sqq. ; 12. 84).—568 ὑγρογόου Keydell¹ 16.

XI.1. 15 οὐ I.Ω, recep. Collart² 233-234, n. 3.—21 sine lacuna et 50 uncis inclusit Collart² 234. 101 ὀππότε Keydell¹ 387 (coll. 27. 273 sqq. ; 48. 20 sqq.).—102 τόκος Castiglioni¹ 321.—125 καὶ αἰσιον sine lacuna Collart² 235.—150 ὁμόχρονος Rigler, Lexicon s. v. ὁμόδρομος citavit Keydell¹ 387 (coll. 2. 95).—172 ἦλθεν Keydell¹ 387 (coll. 48. 851).—224 φορβάδες Castiglioni² 314 (coll. Euripides, Med. 824-826).—280 πινύροισιν Keydell¹ 40 (coll. Callim. frag. I'feiffer p. 16).—382 διδάσκεται I.Ω, defend. Castiglioni² 311.

XI.11. 55 sine lacuna Keydell¹ 191, n. 22 et 23.—104 ὑγροπόρον Castiglioni¹ 270. 132 βεβημένον I.Ω, defend. Tiedke¹ 219-220.—197 μύθων Keydell¹ 16. 265 ἦσι Castiglioni² 313.—288 ἀρούρας dubit. Ludwig³ 95 (coll. 5. 612 ; 13. 178 ; 14. 199).—290 λουμένην F, defend. Keydell¹

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4 (coll. 292; 8. 274; 40. 386 sqq.). 304 ἀόμιζε Maas³ 134; "ἀόμιζε" unmöglich " Keydell³ 103. 337 ἐνός Ludwich³ 382 (coll. 3. 268; 33. 15). — 359 φόνος Castiglioni³ 270. — 383 φασέρον (pro Κιθήρον) Tiedke³ 216 (coll. 7. 116; 33. 113; 131; 182; 34. 35; 42. 5). — 384 lectiones 142, defend. Tiedke³ 217 (coll. 45. 103 sqq.). — 397 παρξέται ? Korschly; recep. Keydell³ 103. — 514 " La lacune n'est pas rigoureusement indispensable : ἀγέσθαι suggère de sous-entendre ἔσται avec ὄρατος." Collart³ 242.

XLIII. 28-27 " La transposition . . . n'est pas indispensable." Collart³ 242, n. 1. 39 μετωχλίζοντο Ludwich³ 3 (coll. 3. 20; 24. 273). — 41 " Die Konjekture Ludwichs . . . empfiehlt sich nicht: λάβρος steht sonst nie am Versende." Wifstrand 98, n. 1. — 42 ταραππείρωσιν dubitanter Ludwich³ 382 (coll. 3. 10). 82-86 transpositionem non recep. Collart³ 242. — 91 εἰσέτι νόσος Ludwich; dubit. Keydell³ 103. — 124 lacunam non recep. et 124 post 127 posuit, αἰγυαλοῦ legens Collart³ 242, 244. 137 Ἐρώμενος δέ, Castiglioni³ 271 (coll. 6. 224; 17. 105; cf. Hartmann, Mnemosyne, II. (1904), 257-258); improb. Keydell³ 104 (coll. 9. 269). 138 αἰγυα νόσος, interpunxit Castiglioni³ 271. 156 μέθος 142, recep. Tiedke³ 317 (coll. 13. 299; 22. 249; 24. 157; 169; 26. 96; 29. 6; 36. 261; 43. 233). 198-202 " Manifestement les vers 198-199 et 200-202 sont des doublets; il faut mettre un des deux groupes entre crochets, de préférence 198-199." Collart³ 244. — 269 Εἰδω improb. Collart³ 246. 270-283 uncis inclusit Collart³ 246. 322 ἔγχετο Græfe, recep. Keydell³ 103 (coll. 29. 225). — 387 ἔρρε Tiedke³ 432 (coll. 20. 32; 48. 304). — 403 ἐπαρξέμενος Keydell³ 387 (coll. 22. 338). 423 θαλάσσης Castiglioni³ 324. — 429 ῥίον Ludwich³ 382 (coll. 4. 308; 6. 328; 20. 145; 25. 375; 33. 64; Homer θ 25; T 114); cf. Keydell³ 42. — 443 de emendatione Ludwichii dubit. Keydell³ 103.

XLIV. 138 ἰδὲ νόθος (pro Αἰονόθε) sine lacuna Collart³ 251, n. 1. — 147 post 146 posuit et uncis inclusit Collart³ 249. — 258 ῥήματος Tiedke³ 318 (coll. 9. 37; 32. 80; 36. 47; 38. 140; 48. 903; ultimo vocabulo corrupti; 9. 71; 17. 224; 19. 327; 23. 223; 26. 235; add. 45. 177 Keydell³ 103).

XIV. 14 νόθος Castiglioni³ 271 (coll. 44. 160). 57 παρασρήσασιν Marcellus, recep. Castiglioni³ 320. 92-94 uncis inclusit Collart³ 253-254. — 114 εἶχεν ὑπὲρ πόσσου λαβών.

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sic interpunxit Maas⁴ 13.—147 διὰ κόλπου Keydell⁵ 105 (coll. 3, 49; 40, 360; 48, 447; Met. Δ 22).—189 lacunam post 189 statuit Keydell⁵ 5.—259 ἀπ- vel ἐπαγγέλλοντα Keydell⁵ 43 (coll. 22, 113).—281 καταυγάζουσα Keydell⁵ 5 (coll. 3, 58; 8, 321; 37, 536; 38, 128; 42, 73).—291 ἄρρηκτα dubit. Wifstrand 189.—325 sine lacuna Collart³ 255.—338-339 πέπλους πορφύρεους Keydell⁵ 23 (coll. 19, 73).

XLVI. 83 ἀλήτης (pro Ἀγαθή) Castiglioni¹ 312 (coll. 44, 134).—132 ὄγμον Ludwich² 92; οὔρον Tiedke⁴ 319.—150 πέπλους L.P.M., recep. Keydell⁵ 387.—216 τολμήσαντι I.Ω, defend. Tiedke⁴ 314-315 (coll. 5, 249; 22, 309; 27, 66; 45, 208).—231 de emendatione Ludwichii dubit. Keydell⁵ 102.—232 σπέρχασθε Rigler, probavit Keydell⁵ 17.

XLVII. 20 ὄχθαι Castiglioni¹ 272.—30 λησαμένη Castiglioni¹ 273 (coll. 48, 969; add. idem¹ 316; 11, 358).—52 Ἰκαρος I.Ω, recep. Keydell⁵ 196, n. 28 (coll. 11, 321; 47, 52).

87 ἡ ἐμελίσσης Ludwich² 382 (coll. 83; 2, 579; 5, 251; 255; 10, 95; 15, 243; 258; 22, 23); ποτόν οὐ μιν εἶσκω Keydell⁵ 388 (coll. 25, 255). 160 φωνή Castiglioni¹ 272 (κούρη ex 156). 180 ἰαίρους Castiglioni¹ 273.—181 ἀγραιῶν Ludwich, dubit. Keydell⁵ 102; ἀγραιῶν τινὶ βοῦνῃ tentavit Castiglioni¹ 324 (coll. 4, 73; 15, 297; 39, 64).—183 φέροις Castiglioni¹ 324. 224 ἤλατο dubitanter Castiglioni¹ 273; ὤλατο Keydell⁵ 23 (coll. 35, 360; 36, 175).—292 cf. 7, 234 et Keydell⁵ 2. 321 de emendatione Ludwichii dubit. Keydell⁵ 102. 332 πόσις (pro πόθον) Castiglioni¹ 274 (coll. 226; 297).

356 εἰ θέμις Maas⁴ 343 (coll. 34, 79; 42, 206; 46, 87); Ἀφροδίτην (pro Ἀριάδην) idem⁴ 130.—391 Μαραθῶνις Graefe, vel Μαραθῶν Hermann, recep. sine lacuna Collart³ 259.—466 ἐρεῖθων Maas⁴ 134. 469 Ναξιάδας I.Ω, recep. Maas⁴ 134.—513 ἄγων Castiglioni¹ 324 (coll. 34, 197).—514 οὐ πόσις Ἀνδρομέδης Ludwich¹ 8; οὔποτε μαινομένην Keydell⁵ 388 (coll. 47, 295 seq.; 300). 567 ἵππατο dubitanter Tiedke⁴ 454.—619 ὠλίζονος corr. Ludwich² 381.—649 lectiones traditae recep. Collart³ 123-124; θήσω Graefe, recep. Keydell⁵ 106.

XLVIII. 87-89 "pourraient être mis entre crochets." Collart³ 261. 114 ἡμφανής I.Ω, dubitanter recep. Ludwich² 95-96; cf. 2, 120. 180 κούρης Keydell⁵ 389.—267 καὶ περὶ vel παρὰ (pro παιδί δέ) sine lacuna Collart³ 263.—291 post 290 collocavit Collart³ 264.—334 καὶ λίον sine lacuna Collart³ 265.—347 ἀνέπαλτο μέσῳ (pro ἀνέλαστος ἴσω) sine xl

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EDITIONS

TEXT

First printed by G. Falkenburg, Antwerp, 1569 (Plantin).

With Latin translation, in a Corpus of Heroic Poetry :

Οἱ τῆς ἡρωικῆς ποίησεως παλαιοὶ ποιηταὶ οἰκτρῆς :

Poetae Graeci Veteres carminis heroici scriptores, qui ex-
tant, omnes . . .

Apposita est e regione Latina Interpretatio, notae item et
variae lectiones margini adscriptae, cura et recensione
IAC. LECTII V.C.L.

Accessit et Index Rerum et Verborum locupletissimus.

Aureliae Allobrogum. Excudebat Petrus de la Rouiere,
anno MDCVI. (folio.)

Comte de Marcellus : Nonnos, in Didot's Series, No. 45.

Arminius Koehly : Index nominum. 2 vols. Teubner,
1857-1858.

Ludwich, A. : Nonni Panopolitani Dionysiaca. 2 vols.
Teubner, Leipzig, 1909-1911.

The book by Collart and the two articles by Keydell
listed below (*Hermes*, lxii. (1927) and *L'Antiquité Classique*,
i. (1932), 173-202) constitute almost all the work done
in recent times on the composition of the text.

TRANSLATIONS

The Latin translation : see TEXT.

French : Nonnos de Panopolis : Les Dionysiaques, ou
Bacchus . . . rétabli, traduit, et commenté par le

EDITIONS

Comte de Marcellus, ancien ministre plénipotentiaire. Cette édition, petit format, contient seulement l'introduction, la traduction française, et les notes. . . . L'édition grand in 8°, qui paraît en même temps, et qui fait partie de la Bibliothèque des auteurs grecs, publiée par MM. Firmin Didot, renferme, en outre, le texte grec corrigé, et le tableau motivé des corrections. Paris : au comptoir des Imprimeurs Unis, Lacroix Comon, Éditeur, Quai Malaquais, 15, 1856. Six volumes. M. de Marcellus has published two other works, which describe his travels and meditations in the districts which Nonnos deals with : *Souvenirs de l'Orient*, Paris, Debécourt, 1839, 2 vols. ; *Épisodes Littéraires en Orient*, Paris, Lecoffre, 1851, 2 vols.

German : Die Dionysiaka des Nonnos : Deutsch von Thassilo von Scheffer, München, F. Bruckmann. Translated into German hexameters, with notes, 2 vols. 1929-1933.

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Keydell's other works on Nonnos include :

1. Article on Nonnos, *Pauly-Wissowa, Real-Enzyklopädie*, (1936) cols. 904-920.
2. "Zur Komposition der Bücher 13-40 der Dionysiaka des Nonnos"; *Hermes*, lxii. (1927), 393-434.
3. "Eine Nonnos-Analyse"; *L'Antiquité Classique*, i. (1932), 175-202.
4. Emendations of the text: *Byzantinisch-neugriechisches Jahrbuch*, iv. (1923), 14-17; v. (1926-1927), 380-389; vi. (1928), 19-24; ix. (1931), 39-44; xii. (1936), 1-11.
5. Review of Julius Braune, "Nonnos und Ovid"; in *Gnomon*, ix. (1935), 597-605.

The following books and articles may also be consulted :

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- Braune, Julius: "Nonnos und Ovid" (*Greifswalder Beiträge*, II. Dallmeyer, Greifswald, 41 pages, 1935); an attempt to prove that Nonnos made direct use of Ovid's *Metamorphoses*; Keydell accepts Braune's results, *Gnomon*, xi. (1935), 597-605.

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 2. "The Date of Nonnos of Panopolis"; *Classical Philology*, xxix. 69-73.
 3. "A Note on Nonnos, *Dionysiaca* i. 69-71"; *Classical Philology*, xxx. 78.
 4. "Un-Hellenic Elements in the Subject Matter of the *Dionysiaca* of Nonnos"; *Classical Weekly*, xxix. 17-20.
 5. "The Mime in Nonnus's *Dionysiaca*"; *Classical Weekly*, xxix. 21.
 6. "Un-hellenic Elements in the '*Dionysiaca*'"; *L'Antiquité Classique*, vii. (1938), 57-65.
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ΠΕΡΙΟΧΗ ΤΩΝ ΔΙΟΝΥΣΙΑΚΩΝ ΠΟΙΗΜΑΤΩΝ

ΕΠΙΓΡΑΦΑΙ
ΤΩΝ ΠΡΩΤΩΝ Ή Ε ΤΜΗΜΑΤΩΝ ΤΩΝ ΔΙΟΝΥΣΙΑΚΩΝ

Πρῶτον ἔχει Κρονίωνα, φαισφόρον ἄρπαγα
νύμφης,
καὶ παλάμῃς Τυφῶνος ἀρασσόμενον πόλον ἄστρον.

Δεύτερον ἀστερόφοιτον ἔχει Τυφῶνος Ἐννῶ
καὶ στεροπὴν καὶ αἶθλα Διὸς καὶ κῶμον Ὀλύμπου.

Ἐν τριτάτῳ μάλιστα πολὺπλανον ὀλκάδα Κάδμου
Ἠλέκτρης τε μέλαθρα φιλοξενίην τε τραπέζης.

Ἰχνεύων δὲ τέταρτον ὑπὲρ πόντοιο νοήσεις
Ἀρμονίην πλῶουσαν ὁμόστολον ἤλικι Κάδμῳ.

Πέμπτον ἔτι σκοπιάζε καὶ Ἀκταίωνα νοήσεις,
τὸν κεμᾶς οὐκ ᾧδινε, κυνοσπάδα νεβρὸν ἀλήτην.

Δίξο θεσκελον ἕκτον, ὅπῃ Ζαγρῆα γεραίρων
γαίης ἔδρανα πάντα κατέκλυσεν ὑέτιος Ζεὺς.

Ἐβδομον ἱκεσίην πολιὴν Αἰῶνος αἰεῖδει
καὶ Σεμέλην καὶ ἔρωτα Διὸς καὶ φῶριον εὐνὴν.
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SUMMARY OF THE BOOKS OF THE POEM

HEADINGS OF THE FIRST FIFTEEN BOOKS OF THE *DIONYSIACA*

- (1) The first contains Cronion, light-bearing ravisher of the nymph, and the starry heaven battered by Typhon's hands.
- (2) The second has Typhon's battle ranging through the stars, and lightning, and the struggles of Zeus, and the triumph of Olympus.
- (3) In the third, look for the much-wandering ship of Cadmos, the palace of Electra and the hospitality of her table.
- (4) Tracking the fourth over the deep, you will see Harmonia sailing together with her agemate Cadmos.
- (5) Look into the fifth next, and you will see Actaion also, whom no pricket brought forth, torn by dogs as a fleeing fawn.
- (6) Look for marvels in the sixth, where in honouring Zagreus, all the settlements on the earth were drowned by Rainy Zeus.
- (7) The seventh sings of the hoary supplication of Time, and Semele, and the love of Zeus, and the furtive bed.

SUMMARY OF BOOKS

Ὅγδοον αἰολόμυθον ἔχει φθόνον ἄγριον Ἥρης
καὶ Σεμέλης πυρόεντα γύμον καὶ Ζῆνα φοιῆα.

Εἰς ἑνατον σκοπίαζε καὶ ὄψεαι υἷα Μαίης
θυγατέρας τε Λάμου καὶ Μύστιδα καὶ δρόμον
Ἴουῦς.

Καὶ δεκάτῳ μανίην Ἀθαμαντίδα καὶ δρόμον
Ἴουῦς,
πῶς φύγεν εἰς ἀλὸς οἶδμα σὺν ἀρτιτόκῳ Μελικέρτῃ.

Ἐιδέκατον δὲ δόκευε καὶ ἡμερόεντα νοήσεις
Ἀμπελον ἀνδροφόνῳ πεφορημένον ἄρπαγι ταύρῳ.

Δωδεκάτῳ φρένα τέρψον, ὅπῃ νέον ἄνθος Ἑρώτων
Ἀμπελος εἶδος αἰῆκεν ἐς ἀμπελόεσσαν ὀπίωρην.

Ἐν τρισκαιδεκάτῳ στρατιὴν νῆριθμον ἐνύψῳ
καὶ προμάχους ἥρωας ἀγειρομένους Διονύσῳ.

Εἰς δέκατον δὲ τέταρτον ἔχε φρένα· κεῖθι κο-
ρύσσει
δαιμονίην στίχα πᾶσαν ἐς Ἰνδικὸν Ἄρεα Ῥεῖη.

Πέμπτῳ καὶ δεκάτῳ βριαρὴν Νίκαιαν ἀεῖδω,
θηροφόνον ῥοδόπηχυν ἀπειλήτειραν Ἑρώτων.

SUMMARY OF BOOKS

- (8) The eighth has a changeful tale, the fierce jealousy of Hera, and Semele's fiery nuptials, and Zeus the slayer.
- (9) Look into the ninth, and you will see the son of Maia, and the daughters of Lamos, and Mystis, and the flight of Ino.
- (10) In the tenth also, you will see the madness of Athamas and Ino's flight, how she fled into the swell of the sea with newborn Melicertes.
- (11) See the eleventh, and you will find lovely Ampelos carried off by the manslaying robber bull.
- (12) With the twelfth, delight your heart, where Ampelos has shot up his own shape, a new flower of love, into the fruit of the vine.
- (13) In the thirteenth, I will tell of a host innumerable, and champion heroes gathering for Dionysos.
- (14) Turn your mind to the fourteenth : there Rhea arms all the ranks of heaven for the Indian War.
- (15) In the fifteenth, I sing the sturdy Nicaia, the rosy-armed beastryer defying Love.

NONNOS
DIONYSIACA

ΔΙΟΝΥΣΙΑΚΩΝ ΠΡΩΤΟΝ

Πρῶτον ἔχει Κρονίωνα, φαειφόρον ἄρπαγα νύμφης,
καὶ παλάμαις Τυφῶνος ἀρασσόμενον πόλον ἄστρων.

Εἰπέ, θεά, Κρονίδαο διάκτορον αἰθοπος αὐγῆς,
νυμφιδίῳ σπιθῆρι μογυστόκον ἄσθμα κερανοῦ,
καὶ στεροπὴν Σεμέλης θαλαμηπόλον· εἰπέ δὲ φύτλην
Βάκχου δισσοτόκοιο, τὸν ἐκ πυρὸς ὑγρὸν αἰέρας
Ζεὺς βρέφος ἡμιτέλεστον ἀμαιεύτοιο τεκούσης, 3
φειδομέναις παλάμησι τομὴν μηροῖο χαράξας,
ἄρσενι γαστρὶ λόχευσε, πατὴρ καὶ πότνια μήτηρ,
εὖ εἰδὼς τόκον ἄλλον, ἐπεὶ γονόεντι καρήνῃ,
ἄσπορον ὄγκον ἄπιστον ἔχων ἐγκύμονι κόρῃ,
τεύχεσιν ἀστράπτουσαν αἰτηκόντιζεν Ἀθήνην. 10

Ἄξατέ μοι κάρθηκα, τινάξατε κύμβαλα, Μοῦσαι,
καὶ παλάμη δότε θύρσον ἀειδομένου Διονύσου·
ἀλλὰ χοροῦ ψαύοιτα, Φάρῳ παρὰ γείτονι νήσῳ,
στήσατέ μοι Πρωτῆα πολύτροπον, ὅφρα φανείῃ
ποικίλον εἶδος ἔχων, ὅτι ποικίλον ὕμνον ἀράσσω· 15
εἰ γὰρ ἐφερπύσσειε δράκων κυκλοῦμενος ὀλκῷ,
μέλψω θεῖον ἄεθλον, ὅπως κισσῶδεϊ θύρσῳ

* The island (now part of Egypt) on which Menelaos caught Proteus, *Od.* iv. 351 ff. Nonnos came from Panopolis in neighbouring Egypt.

NONNOS I

The first contains Cronion, light-bearing ravisher of the nymph, and the starry heaven battered by Typhon's hands.

TELL the tale, Goddess, of Cronides' courier with fiery flame, the gasping travail which the thunder-bolt brought with sparks for wedding-torches, the lightning in waiting upon Semele's nuptials: tell the naissance of Bacchos twice-born, whom Zeus lifted still moist from the fire, a baby half-complete born without midwife; how with shrinking hands he cut the incision in his thigh and carried him in his man's-womb, father and gracious mother at once — and well he remembered another birth, when his own head conceived, when his temple was big with child, and he carried that incredible unbegotten lump, until he shot out Athena scintillating in her armour.

¹¹ Bring me the fennel, rattle the cymbals, ye Muses! put in my hand the wand of Dionysos whom I sing: but bring me a partner for your dance in the neighbouring island of Pharos,* Proteus of many turns, that he may appear in all his diversity of shapes, since I twang my harp to a diversity of songs. For if, as a serpent, he should glide along his winding trail, I will sing my god's achievement, how with

φρικτὰ δρακοντοκόμων ἑδαίζετο φύλα Γιγάντων·
 εἰ δὲ λέων φρίξειεν ἐπαυχενίνην τρίχα σείων,
 Βάκχον ἀνευάζω βλοσυρῆς ἐπὶ πήχεϊ ῥεῖης 20
 μαζὸν ὑποκλέπτοιντα λεοιτοβότοιο θεαίνης·
 εἰ δὲ θυελλήεντι μετάρσιος ἄλματι ταρσῶν
 πόρδαλις αἶψῃ πολυδαιδαλον εἶδος ἀμείβων,
 ὑμνήσω Διὸς υἱά, πόθεν γένος ἔκτανεν Ἰνδῶν 25
 πορδαλίων ὀχέεσσι καθιππεύσας ἐλεφάντων·
 εἰ δέμας ἰσάζοιτο τύπῳ συνός, υἱά Θυώνης
 αἰίσω ποθέοιντα συνοκτόνον εὐγαμον Λῦρην,
 ὀψιγόνου τριτάτοιο Κυβηλίδα μητέρα Βάκχου·
 εἰ δὲ πέλοι μιμηλὸν ὕδωρ, Διόνυσον αἰίσω 30
 κόλπον ἁλὸς δύνοντα κορυσσομένοιο Λυκούργου·
 εἰ φυτὸν αἰθύσσοιτο νόθον ψιθύρισμα τιταίνων,
 μνήσομαι Ἰκαρίοιο, πόθεν παρὰ θυιάδι ληνῷ
 βότρυς ἀμιλλητῆρι ποδῶν ἐθλίβετο ταρσῷ.
 Ἄξατέ μοι νάρθηκα, Μιμαλλόνες, ὠμαδίην δὲ 35
 νεβρίδα ποικιλόνωτον ἐθήμονος ἀντὶ χιτῶνος
 σφίγξατέ μοι στέρνοισι, Μαρωνίδος ἔμπλεον ὀδμῆς
 νεκταρέης, βυθίῃ δὲ παρ' Εἰδοθέῃ καὶ Ὀμήρῳ
 φωκᾶων βαρὺ δέρμα φυλασσίεσθω Μενελάῳ.
 εὐιά μοι δότε ρόπτρα καὶ αἰγίδας, ἥδυμελῇ δὲ 40
 ἄλλῳ δίδροον αὐλὸν ὀπάσσετε, μὴ καὶ ὀρίνω
 Φοῖβον ἐμόν· δονάκων γὰρ ἀναίνεται ἔμπνοον ἡχώ,

* Thyone is one of the names of Semele. Aura, for whom see *inf.*, xlviii. 238 ff., was one of the nymphs of Artemis, hence a huntress. There are many traditions about the birth and birthplace of Dionysos, and hence it came to be thought that there were several deities confused. Diodorus (iii. 63) gives five, Cicero three (*Nat. Deor.* iii. 23). The third here is Iacchos.

ivy-wreathed wand he destroyed the horrid hosts of Giants serpent-haired. If as a lion he shake his bristling mane, I will cry "Euoi!" to Bacchos on the arm of buxom Rheia, stealthily draining the breast of the lionbreeding goddess. If as a leopard he shoot up into the air with a stormy leap from his pads, changing shape like a master-craftsman, I will hymn the son of Zeus, how he slew the Indian nation, with his team of pards riding down the elephants. If he make his figure like the shape of a boar, I will sing Thyone's son, love-sick for Aura the desirable, boarslayer, daughter of Cybele, mother of the third Bacchos late-born.^a If he be mimic water, I will sing Dionysos diving into the bosom of the brine, when Lycurgos^b armed himself. If he become a quivering tree and tune a counterfeit whispering, I will tell of Icaros,^c how in the jubilant winepress his feet crushed the grape in rivalry.

²⁴ Bring me the fennel, Mimalions!^d On my shoulders in place of the wonted kirtle, bind, I pray, tight over my breast a dapple-back fawnskin, full of the perfume of Maronian nectar^e; and let Homer and deep-sea Eidothea keep the rank skin of the seals for Menelaos. Give me the jocund tambours and the goatskins! but leave for another the double-sounding pipe with its melodious sweetness, or I may offend my own Apollo; for he rejects the sound of

^a A Thracian king who persecuted Dionysos; see *inf.*, xx. 182 ff.

^b An Athenian to whom Dionysos taught the cultivation of the vine; see *inf.*, xlvii. 34 ff.

^c Macedonian name of the bacchantes.

^d Maron was a fine wine, from Maroneia in Thrace; cf. Hom. *Od.* ix. 197. Menelaos and the seals, Hom. *Od.* iv. 406.

ἐξ ὅτε Μαρσύας θεημάχον αὐλὸν ἐλέγξας
 δέρμα παρηώρησε φυτῷ κολπούμενον αὔραις,
 γυμνώσας ὅλα γυνῖα λιπορρίνοιο νομῆος.

Ἄλλά, θεά, μαστῆρος ἀλήμονος ἄρχεο Κάδμου. 45

Σιδονίης ποτὲ ταῦρος ἐπ' ἥϊονος ὑψίκερως Ζεὺς
 ἡμερόεν μύκημα νόθῳ μιμήσατο λαιμῷ
 καὶ γλυκὺν εἶχε μύωπα· μετοχμαῖζων δὲ γυναῖκα,
 κυκλώσας παλάμας περὶ γαστέρα δίζυγι δεσμῷ,
 βαιὸς Ἔρως κούφιζε, καὶ ἐγγύθεν ὑγροπόρος βοῦς 50
 κυρτὸν ὑποστορέσας λοφίην ἐπιβήτορι κούρῃ,
 δόχμιος ὀκλάζων, κεχαλασμένα νῶτα τιταίνων,
 Εὐρώπην ἀνάειρε· διεσσυμένοιο δὲ ταύρου
 πλωτὸς οἶνυξ ἐχάραξε βατῆς ἀλὸς ἄψοφον ὕδωρ
 ἵχνεσι φειδομένοισιν· ὑπὲρ πόντοιο δὲ κούρῃ 55
 δείματι παλλομένη βοείῳ ναυτίλλετο νῶτῳ
 ἀστεμφῆς ἀδιάντος· ἰδὼν δέ μιν ἢ τάχα φαίης
 ἢ Θέτιν ἢ Γαλάτειαν ἢ εὐνέτιν ἐννοσιγαίου
 ἢ λοφίῃ Τρίτωνος ἐφεζομένην Ἀφροδίτην·
 καὶ πλόον εἰλιπόδην ἐπεθάμβεε κυανοχαίτης, 60
 Τρίτων δ' ἠπεροπῆα Διὸς μυκηθμὸν ἀκούων
 ἀντίτυπον Κρονίῳ μέλος μυκήσατο κόχλῳ
 αἰεῖδων ὑμέναιον· ἀειρομένην δὲ γυναῖκα
 θαῦμα φόβῳ κεράσας ἐπεδείκνυε Δωρίδι Νηρεὺς,
 ξεῖνον ἰδὼν πλωτῆρα κερασφόρον· ἀκροβαφῇ δὲ 65
 ὀλκάδα ταῦρον ἔχουσα βοοστόλος ἔπλεε νύμφῃ,

* Athena invented the pipes, but threw the instrument away. Marsyas picked it up, and was so pleased with it that he challenged Apollo to a musical contest. Apollo won, and flayed Marsyas alive.

breathing reeds, ever since he put to shame Marsyas^a and his god-defiant pipes, and bared every limb of the skin-stript shepherd, and hung his skin on a tree to belly in the breezes.

⁴⁵ Then come now, Goddess, begin with the long search and travels of Cadmos.

⁴⁶ Once on the Sidonian beach Zeus as a high-horned bull imitated an amorous bellow with his changeling throat, and felt a charming thrill; little Eros heaved up a woman, with his two arms encircling her middle. And while he lifted her, at his side the sea-faring bull curved his neck downwards, spread under the girl to mount, sinking sideways on his knees, and stretching his back submissive, he raised up Europa; then the bull pressed on, and his floating hoof furrowed the water of the trodden brine noiselessly with forbearing footsteps. High above the sea, the girl throbbing with fear navigated on bullback, unmoving, unwetted. If you saw her you would think it was Thetis perhaps, or Galatea, or Earth-shaker's bedfellow,^b or Aphrodite seated on a Triton's neck. Aye, Seabluchair^c marvelled at the waddle-foot voyage^d; Triton heard the delusive lowing of Zeus, and bellowed an echoing note to Cronos' son with his conch by way of wedding song; Nereus pointed out to Doris^e the woman carried along, mingling wonder with fear as he saw the strange voyager and his horns.

⁴⁷ But the maiden, a light freight for her bull-barge, sailed along oxriding, with a horn for steering-

^a Amphitrite.

^b Poseidon.

^c αἰόρου, Homer's word for the waddling gait of cattle, "skew-the-dew" as the English call it.

^d Respectively the father of the Nereids and one of his daughters.

καὶ διερχῆς τρομέουσα μετάρσιον ἄλμα πορείης
 πηδάλιον κέρας ἔσχε, καὶ Ἴμερος ἔπλετο ναύτης.
 καὶ δολόεις Βορέης γαμῆ δεδονημένον αὔρη
 φᾶρος ὅλον κόλπωσι δυσίμερος, ἀμφοτέρω δέ 70
 ζῆλον ὑποκλέπτων ἐπεσύρισεν ὄμφακι μαζῶ.
 ὥς δ' ὅτε Νηρείδων τις, ὑπερκύψασα θαλάσσης,
 ἐξομένη δελφῖνι χυτὴν ἀνέκοπτε γαλήην,
 καὶ οἱ ἀειρομένης ἐλελίζετο μυδαλή χεὶρ
 νηχομένης μίμημα, φέρων δέ μιν ἄβροχον ἄλμης 75
 ἡμιφαιτὴς πεφόρητο δι' ὕδατος ὑγρὸς ὀδίτης,
 κυρτώσας ἐὰ νῶτα, διερπύζουσα δὲ πόντου
 δίπτυχος ἄκρα κέλευθα κατέγραφεν ἰχθύος οὐρή·
 ὥς ὃ γε νῶτον ἀεῖρε· τιταινομένοιο δὲ ταύρου
 βουκόλος αὐχένα δοῦλον Ἔρως ἐπεμάστιε κεστῶ, 80
 καὶ νομῖν ἄτε ράβδον ἐπωμίδι τόξον ἀείρων
 Κυπριδίῃ ποίμαινε καλαύροπι νυμφίον Ἥρης
 εἰς νομὸν ὑγρὸν ἄγων Ποσιδήιον· αἰδομένη δὲ
 παρθενίην πόρφυρε παρηίδα Παλλὰς ἀμήτωρ
 ἡνίοχον Κρονίωνος ὀπιπεύουσα γυναῖκα. 85
 καὶ Διὸς ὕδατόεντι διεσσυμένου πόρον ὀλκῶ
 οὐ πόθον ἔσβεσε ποίτος, ὅτι βρυχίην Ἀφροδίτην
 οὐρανίης ᾧδινεν ἀπ' αὐλακος ἔγκυν ὕδωρ·
 καὶ βοὸς ἀφλοίσβοιο κυβερνίτεια πορείης
 κούρη φόρτος ἦν καὶ ναυτίλος. εἰσορόων δὲ 90
 μιμηλὴν ταχύγουνον ἐχέφρονα ἡτὰ θαλάσσης
 τοῖον ἔπος περίφοιτος Ἀχαικὸς ἴαχε ναύτης·
 "Ὁφθαλμοί, τί τὸ θαῦμα;

πόθεν ποσὶ κύματα τέμνων
 νήχεται ἀτρυγέτοιο δι' ὕδατος ἀγρονόμος βοῦς;
 μὴ πλωτὴν Κρονιῶδης τελέει χθόνα; μὴ διὰ πόντου 95
 ὑγρὸς ἀλιβρέκτοιο χαράσσεται ὀλκὸς ἀμάξης;
 παπταίνω κατὰ κύμα νόθον πλόον· ἧ ρὰ Σελήνη

oar, and trembled at the high heaving of her watery course, while Desire was the seaman. And artful Boreas bellied out all her shaking robe with amorous breath, love-sick himself, and in secret jealousy, whistled on the pair of unripe breasts. As when one of the Nereids has peeped out of the sea, and seated upon a dolphin cuts the flooding calm, balanced there while she paddles with a wet hand and pretends to swim, while the watery wayfarer half-seen rounds his back and carries her dry through the brine, while the cleft tail of the fish passing through the sea scratches the surface in its course,—so the bull lifted his back : and while the bull stretched, his drover Eros flogged the servile neck with his charmed girdle, and lifting bow on shoulder like a pastoral staff, shepherded Hera's bridegroom with Cypri's crook, driving him to Poseidon's watery pasture. Shame purpled the maiden cheek of Pallas unmothered,* when she spied Cronion ridden by a woman. So Zeus clove the course with watery furrow, but the deep sea did not quench his passion—for did not the water conceive Aphrodite by a heavenly husbandry, and bring her forth from the deeps ? Thus a girl steered the bull's unboisterous passage, herself at once both pilot and cargo.

“ One saw this mimic ship of the sea, alive and nimble-kneed,—an Achaian seaman passing by, and he cried out in this fashion : “ O my eyes, what's this miracle ? how comes it that he cuts the waves with his legs, and swims over the barren sea, this land-pasturing bull ? Navigable earth—is that the new creation of Cronides ? Shall the farmer's wain trace a watery rut through the brine-sprent deep ? That's a bastard voyage I descry upon the waves ! Surely

* So called because she was born from the head of Zeus.

ἄζυγα ταῦρον ἔχουσα μετ' αἰθέρα πόιντον ὀδεύει,
 ἀλλὰ Θέτις βυθίῃ διερόν δρόμον ἡνιοχεύει;
 οὐ βοὶ χερσαίῳ τύπον εἵκελον εἰνάλιος βοῦς 100
 ἔλλαχεν—ἰχθυόεν γὰρ ἔχει δέμας—, ἀντὶ δὲ γυμνῆς
 ἀλλοφαιῆς ἀχάλινον ἐν ὕδασι πεζὸν ὀδίτην
 Νηρεῖς ἔλκεσσίπεπλος ἀήθεα ταῦρον ἐλαύνει.
 εἰ πέλε Δημήτηρ σταχυηκόμος, ὕγροπόρῳ δὲ
 γλαυκὰ διασχίζει βοείῳ ποδὶ κῶτα θαλάσσης, 105
 καὶ σὺ βυθοῦ μετὰ κύμα, Ποσειδάων, μετανάστης
 γαίης δίφια κῶτα μετέρχεο πεζὸς ἀροτρεὺς,
 ἠγὲν θαλασσαίῃ Δημήτερος αὐλακα τέμνων,
 χερσαίοις ἀνέμοισι βατὸν πλόον ἐν χθονὶ τεύχων.
 ταῦρε, παρεπλάγχθης μετανάστιος· οὐ πέλε Νηρεὺς 110
 βουκόλος, οὐ Πρωτεὺς ἀρότης, οὐ Γλαῦκος ἀλφεύς,
 οὐχ ἔλος, οὐ λειμῶνες ἐν οἰδμασιν, ἀλλὰ θαλάσση
 ἀτρυγέτῳ πλώοντες ἀνήροτα ναύλοχον ὕδωρ
 πηδαλίῳ τέμνουσι καὶ οὐ σχίζουσι σιδήρῳ·
 αὐλακας οὐ σπεύρουσιν ὀπάονες ἐννοσιγαίου, 115
 ἀλλὰ φυτὸν πόιντοιο πέλει βρύα καὶ σπόρος ὕδωρ,
 ναυτίλος ἀγρονόμος, πλόος αὐλακες, ὀλκὰς ἐχέτλη.
 ἀλλὰ πόθεν μεθέπεις τινα παρθένον; ἦ ῥα καὶ αὐτοὶ
 ταῦροι ἐρωμανέοιτες ἀφαρπάζουσι γυναῖκας;
 ἦ ῥα Ποσειδάων ἀπατήλιος ἤρπασε κούρην 120
 ταυρεῖν κερόεσσαν ἔχων ποταμηῖδα μορφήν;
 μὴ δόλον ἄλλον ὕφηγε πάλιν μετὰ δέμνια Τυροῦς,

Selene * has gotten an unruly bull, and leaves the sky to traipse over the high seas ! Or no—deepwater Thetis drives a coach on a floating racecourse ! This sea-bull is a creature very different from the land-bull, has a fishlike shape ; must be a Nereid with other looks, not naked now, but in long flowing robes, driving this bull unbridled to march afoot on the waters, a new fashion that ! If it is Demeter wheatenhaired, cleaving the gray back of the sea with waterfaring oxhoof, then thou, Poseidon, must have turned landlubber and migrated to the thirsty back of earth, afoot behind the plow, and cut Demeter's furrow with thy sea-vessel, blown by landwinds, tramping a voyage on the soil ! Bull, you are astray out of your country ; Nereus is no bulldrover, Proteus no plowman, Glaucos † no gardener ; no marshground, no meadows in the billows ; on the barren sea there's no tillage, but sailors cut the ship-harboursing water with a steering-oar, and do not split with iron ; Earthshaker's hinds do not sow in the furrows, but the sea's plant is seaweed, sea's sowing is water, the sailor is the farmer, the only furrow is the ship's grain and wake, ‡ the hooker is the plow.

“ But how came you to have dealings with a maid ? Do bulls also go mad with love, and ravish women ? Has Poseidon played a trick, and ravished a girl, under the shape of a horned bull like a river-god ? Has he woven another plot to follow the

* Very occasionally the Moon-goddess drives or rides a bull, because the astrological exaltation (*ἐξοψμα*) of the Moon is in Taurus.

† Of Potniai in Boeotia, a fisher who was changed by a magic herb into a merman.

‡ If a line be drawn along the ship's course, the part ahead is called the grain, the part astern is the wake.

ὥς καὶ χθιζὰ τέλεσσεν, ὅθ' ὑδατόεις παρακοίτης
χεύμασι μιμηλοῖσι νόθος κελάρυζεν Ἐνιπεύς; "

Τοῖον ἔπος περόων Ἑλλήνιος ἔννεπε ναύτης 125
θαμβαλέος. βοέους δὲ γάμους μαντεύσατο κούρη,
καὶ πλοκάμους τῖλλουσα γοήμονα ῥῆξεν ἰωήν.

" Κωφὸν ἰδῶρ, ῥηγγῖνες ἀναυδέες, εἶπατε ταύρῳ,
εἰ βόες εἰσαίουσιν· ἄμειλιχε, φεῖδες κούρης.
εἶπατέ μοι, ῥηγγῖνες, ἐμῷ φιλόπαιδι τοκῇ 130
Εὐρώπην λιποπατρὶν ἐφεζομένην τινὶ ταύρῳ
ἄρπαγι καὶ πλωτῆρι καί, ὥς δοκέω, παρακοίτη.
μητέρι βόστρυχα ταῦτα κομίσσατε, κυκλάδες αὔραι.
ναί, λίτομαι, Βορέης, ὥς ἤρπασας Ἀτθίδα νύμφην,
δέξο με σαῖς περύγεσσι μετάρσιον ἴσχεο, φωνή, 135
μὴ Βορέην μετὰ ταῦρον ἐρωμανέοντα νοήσω."

"Ὡς φαμένη ραχίῃσι βοῶς πορθμεύετο κούρη.
Κάδμος ὅθεν περίφοιτος ἀπὸ χθονὸς εἰς χθόνα βαίνων
ἄστατα νυμφοκόμοιο μετήμεν ἰχθια ταύρου.
ἦλθε καὶ εἰς Ἀρίμων φόνιον σπέος, εὖτε κολῶναι 140
φοιτάδες ἀρρήκτοιο πύλας ἤρασσον Ὀλύμπου,
εὖτε θεοὶ πτερόεντες ἀχείμονος ὑψόθι Νείλου
ὀρνίθων ἀκίχητον ἐμιμήσαντο πορείην
ἠερίῳ ξένον ἰχθὺς ἐρετμώσαντες ἀήτη,
καὶ πόλος ἐπτάζωντος ἱμάσσετο· καὶ γὰρ εἰς εὐνὴν 145
Πλουτοῦς Ζεὺς Κρονίδης πεφορημένος,
ὄφρα φυτεύσῃ

* Tyro, daughter of Salmonesus, loved the river-god Enipeus; Poseidon took his shape (hence "horned," for all river-gods have bulls' horns), and so got access to her. Compare Hom. *Od.* xi. 288.

† Oreithyia, daughter of Erechtheus, king of Athens.

‡ A mountain range in Asia Minor under which the monster Typhoeus was said to be laid, according to one story. Compare Hom. *Il.* ii. 783.

bedding of Tyro, just as he did the other day, when the watery paramour came trickling up with counterfeited ripples like a bastard Enipeus ? " ^a

¹²⁵ So the Hellenic sailor spoke his amazement as he passed by. Then the girl presaged her union with the bull; and tearing her hair, she broke out in lamentable tones :

¹²⁶ " Deaf Water, voiceless Coasts ! Say to the Bull, if cattle can hear and hearken, ' Merciless, spare a girl ! ' Ye Coasts, pray tell my loving father that Europa has left her native land, seated upon a bull, my ravisher, my sailor, and as I think, my bed-fellow. Take these ringlets to my mother, ye circling Breezes. Aye Boreas, I conjure thee, receive me on thy pinions in the air, as thou didst ravish thine Athenian bride ! ^b But stay, my voice ! or I may see Boreas in love, like the Bull ! "

¹²⁶ So the girl spoke, as the bull ferried her on his back.

¹²⁷ Then Cadmos, passing in his travels from land to land, followed the never-staying tracks of the bull turned bridesman. He came to the bloodstained cave of Arima, ^c when the mountains had moved from their seats and were beating at the gate of inexpugnable Olympus, when the gods took wing above the rainless Nile, like a flight of birds far out of reach, oaring their strange track in the winds of heaven, and the seven zones of the sky ^d were sore assailed.

¹²⁸ This was the reason. Zeus Cronides had hurried to Pluto's bed, ^e to beget Tantalos, that mad robber of

^a The courses of the seven planets about the pole.

^b Pluto (not Pluton), daughter of Cronos and mother of Tantalos.

Τάνταλον οὐρανίων ἀεσίφρον' αὖ φῶρα κυπέλλων,
 αἰθέρος ἔντεα θῆκε μυχῶ κεκαλυμμένα πέτρης
 καὶ στεροπὴν ἔκρυψεν· ὑπωροφίων δὲ κεραυνῶν
 καπνὸν ἐρευγομένων ἐμελαίνεται λευκὰς ἐρίπνη, 150
 καὶ κρυφίῳ σπινθῆρι πυριγλώχινος οἴστοῦ
 πηγαὶ ἐθερμαίνοντο, χαράδραϊν δὲ ρεέθρων
 Μυγδονὶς ἀφριόωσα φάραγξ ἐπεβόμβειεν ἀτμῶ.
 καὶ παλάμας ταῦσας ὑπὸ νεύματι μητρὸς Ἀρούρης
 ὅπλα Διὸς νιφόμεντα¹ Κίλιξ ἔκλεψε Τυφωεύς, 155
 ὅπλα πυρός· πετάσας δὲ βαρυσμαράγων στίχα λαιμῶν
 παιτοῖην ἀλάλαζεν ὁμοφθόγγων ὅπα θηρῶν·
 συμφύεις δὲ δράκοιτες ἐπερρώοντο προσώπῳ
 πορδαλίων, βλοσυρὰς δὲ κόμας λιχμῶντο λεόντων,
 καὶ βοείας σπειρηδὸν ἐμυτρώσασαιτο κεραίας 160
 οὐραϊαῖς ἐλίκεσσι, τανυγλώσσων δὲ γενεῶν
 ἰὸν ἀκοιτιστῆρα συνῶν ἐπεμίγνον ἀφρῶ.

Ἔντεα δὲ Κρονίδας τιθεὶς ὑπὸ φωλάδα πέτρην
 ἡλιβάτων ἐτίταινε ἐς αἰθέρα λήια χειρῶν·
 εὐπαλάμῳ δὲ φάλαγγι περὶ σφυρὸν ἄκρον Ὀλύμπου 165
 τῇ μὲν ἐπισφίγγων Κιντοσουρίδα, τῇ δὲ πιδῶν
 ἄξιον κεκλιμένης λοφίην ἀνείσειρασεν Ἄρκτου
 Παρρασίης, ἐτέρῃ δὲ λαβῶν ἀνέκοψε Βοώτην,
 ἄλλῃ Φωσφόρον εἴλεκε, μάτην δ' ὑπὸ κυκλάδι νύσση
 πρῶτος αἰθερίης ἐπεσύρισεν ἦχος ἱμάσθλης· 170
 εἵρυσεν ἡριγένειαν, ἐρυκομένοιο δὲ Ταύρου
 ἄχρονος ἡμιτέλεστος ἐλώφεεν ἱππότις Ὀρη·

¹ So L. and all MSS., emended to φλογόμεντα by Græfe.

* Tantalos stole the divine (food and) drink and gave it to men.

¹ Odd, but intelligible; lightning is a sign of coming snow, *Il.* x. 7. But in Nonnos, νιφός is often a storm, or showers of rain.

the heavenly cups ^a ; and he laid his celestial weapons well hidden with his lightning in a deep cavern. From underground the thunderbolts belched out smoke, the white cliff was blackened ; hidden sparks from a fire-barbed arrow heated the watersprings ; torrents boiling with foam and steam poured down the Mygdonian gorge, until it boomed again.

¹⁴⁴ Then at a nod from his mother, the Earth, Cilician Typhoeus stretched out his hands, and stole the snowy tools of Zeus,^b the tools of fire ; then spreading his row of rumble-rattling throats, he yelled as his warery the cries of all wild beasts together : the snakes that grew from him waved over his leopards' heads, licked the grim lions' manes, girdled with their curly tails spiral-wise round the bulls' horns, mingled the shooting poison of their long thin tongues with the foam-spittle of the boars.^c

¹⁴⁵ Now he laid the gear of Cronides in a cubby-hole of the rock, and spread the harvest of his clambering hands ^d into the upper air. And that battalion of hands ! One throttled Cynosuris^e beside the ankle-tip of Olympus ; one gripped the Parrhasian Bear's mane as she rested on heaven's axis, and dragged her off^f ; another caught the Oxdriver and knocked him out ; another dragged Phosphoros, and in vain under the circling turning-post sounded the whistling of the heavenly lash in the morning ; he carried off the Dawn, and held in the Bull, so that timeless, half-complete, horsewoman Season rested her team.

^a The hundred heads of the monster had the shapes of all kinds of animals : hence *συνάφεται*. He had two hundred hands. Compare Hesiod, *Theogony* 825 ff.

^b *i.e.* his hands which were as numerous as cornstalks in a field.

^c A variant of Cynosura.

^f Callisto.

NONNOS

καὶ σκιεροῖς πλοκάμοισιν ἐχιδνοκόμων κεφαλῶν
ἀχλύϊ φέγγος ἦν κεκερασμένον, ἡματιῇ δὲ
Ἡελίῳ σελάγιζε συναντέλλουσα Σελήνη.

Οὐδὲ Γίγας ἀπέλγη· παλιννόστω δὲ πορεῖη
 εἰς Νότον ἐκ Βορέας, λιπὼν πόλον εἰς πόλον ἔστη·
 καὶ δολιχῇ παλάμῃ δεδραγμένος Ἠνιοχῆος
 νῶτα χαλαζήεντος ἐμάστιεν Αἰγοκερῆος,
 καὶ διδύμους ἐπὶ πόinton ἀπ' αἰθέρος Ἰχθύας ἔλκων 180
 Κριὸν ἀνεστυφέλιξε, μεσόμφαλον ἄστρον Ὀλύμπου,
 γείτονος εἰαρινοῖο πυραυγίος ὑψόθι κύκλου
 ἀμφιταλαιτευόιντος ἰσόζυγον ἡμαρ ὁμίχλη.
 ὠλκαίοις δὲ πόδεσσιν ἀτηώρητο Τυφωεύς
 ἀγχινεφῆς· πετάσας δὲ πολυσπερές ἔθνος ἀγοστῶν 185
 αἰθέρος ἀνιφέλοιο κατέσκεπεν ἀργυρον αἶγλην
 αἰθύσσων ὀφίων σκολιὸν στρατόν· ὦν ὁ μὲν αὐτῶν
 ὄρθιος ἀξονίοιο διέτρεχεν ἀντυγα κύκλου,
 οὐρανίου δὲ Δράκοντος ἐπεσκίρτησεν ἀκάνθη
 Ἄρεα συρίζων· ὁ δὲ Κηφέας ἐγγύθι κούρης 190
 ἀστραῖαις παλάμῃσιν ἰσόζυγα κύκλον ἐλίξας
 δίσμιον Ἀνδρομεῖδην ἐτέρῳ σφηκώσατο δεσμῷ
 λοξὸς ὑπὸ σπείρῃσιν· ὁ δὲ γλωχίνι κεραίης
 ἰσοτύπου ταύροιο δράκων κυκλοῦτο κεράσσης,
 οἰστρήσας ἐλικτηδὸν ὑπὲρ βοῖοιο μετώπου 195
 ἀντιτύπους Ἰάδας, κεραῆς ἠδ' ὠδάλμα Σελήνης,
 οἰγομέναις γενέεσσιν· ὁμοπλεκέων δὲ δρακόντων
 ἰοβόλοι τελαμῶνες ἐμτρώσαντο Βοώτην·
 καὶ θρασὺς ἄλλος ὄρουσεν,

ἰδὼν Ὀφιν ἄλλον Ὀλύμπου,
πῆχυν ἐχιδνήεντα περισκαίρων Ὀφιοῦχου,
καὶ στεφάνῳ στέφος ἄλλο περιπλέξας Ἀριάδνης,
αὐχένα κυρτώσας, ἐλελίζετο γαστέρος ὀλκῷ.

And in the shadowy curls of his serpent-hair heads the light was mingled with gloom; the Moon shone rising in broad day with the Sun.

¹⁷⁸ Still there was no rest. The Giant turned back, and passed from north to south; he left one pole and stood by the other. With a long arm he grasped the Charioteer, and flogged the back of hailstorming Aigoceros; he dragged the two Fishes out of the sky and cast them into the sea; he buffeted the Ram, that midnipple star of Olympus, who balances with equal pin day and darkness over the fiery orb of his spring-time neighbour.^a With trailing feet Typhoeus mounted close to the clouds: spreading abroad the far-scattered host of his arms, he shadowed the bright radiance of the unclouded sky by darting forth his tangled army of snakes. One of them ran up right through the rim of the polar circuit and skipt upon the backbone of the heavenly Serpent, hissing his mortal challenge. One made for Cepheus's daughter,^b and with starry fingers twisting a ring as close as the other, enchained Andromeda, bound already, with a second bond aslant under her bands. Another, a horned serpent, entwined about the forked horns of the Bull's horned head of shape like his own, and dangled coiling over the Bull's brow, tormenting with open jaws the Hyades opposite ranged like a crescent moon. Poison-spitting tangles of serpents in a bunch girdled the Ox-drover. Another made a bold leap, when he saw another Snake in Olympus, and jumped around the Ophiuchos's arm that held the viper; then curving his neck and coiling his crawling belly, he braided a second chaplet about Ariadne's crown.

^a For the Ram and spring-time, see xxxviii. 269.

^b Andromeda.

καὶ Ζεφύρου ζωστήρα καὶ ἀντιπόρου πτερὸν Εὐρου
αἰθύσσων πολύπηχες ἐπιστρωφάτο Τυφωεύς
νύσαν ἐς ἀμφοτέρην,

μετὰ Φωσφόρον Ἑσπερον ἔλκων 205
καὶ Λόφον Ἀτλαΐτειον. ἐνὶ βρυόεντι δὲ κόλπῳ
πολλάκι συμμάρψας Ποσιδήιον ἄρμα θαλάσσης
εἰς χθόνα βυσσόθεν ἔλκεν· ἀλιβρέκτων δὲ κομάων
αὐτὸν ἐρύσας στατὸν ἵππον ὑποβρυχίης παρὰ φάτιης
οὐρανίην ἔρριψεν ἐς ἀντυγα πῶλον ἀλήτην 210
αἰχμαῖζων ἐς Ὀλυμπον· ἱμασσομένοιο δὲ δῖφρου
Ἥελίου χρεμέτιζον ὑπὸ ζυγὰ κυκλάδες ἵπποι·
πολλάκι δ' ἀγραυλοιο πεπαυμένον ἰστοβοῆος
ταῦρον ἀπειλητῆρι μεμυκότα πῆχῃ σείων
ἰσοφνὲς μίμημα κατηκόντιζε Σελήτης, 215
καὶ ὁρόμον ἐστήριξεν· ἀνακρούσας δὲ χαλινῷ
ταύρων λευκὰ λέπαδνα κατερροίζησε θεαίνης,
λοιγίον ἰοβόλοιο χείων συριγμὸν ἐχιδνίης.

Οὐδὲ κορυσσομένῳ Τιτηνίᾳς εἵκαθε Μῆνη·
μαρτυμένη δὲ Γίγαιτος ὁμοκραίροισι καρήνοισι 220
ταυρείης ἐχάραξε φαεσφόρα κύκλα κεραίης·
καὶ βόες αἰγλήεντες ἐμυκήσαντο Σελήτης
χάσμα Τυφασίοιο τεθηπότες ἀνθρεῶντος.
ἀστραίας δὲ φαίλαγγας ἀταρβέες ὥπλισαν Ὀραι,
καὶ στίχες οὐρανίων Ἑλίκων νωμήτορι κύκλῳ 225
εἰς εἰσπὴν σελάγιζον· ἐπερροίζησε δὲ πυρσῷ
αἰθέρα βακχεύων στρατὸς αἰόλος, οἳ τε Βορῆα,
καὶ Λιβὸς ἑσπερα νῶτα, καὶ οἳ λάχον ἀντυγας Εὐρου,
καὶ Νοτίους ἀγκῶνας· ὁμοζήλῳ δὲ κυδοιμῷ 230
ἀπλανέων ἀτύκτος ἀπεπλάγχθη χορὸς ἀστρων,
ἀντιπόρους δ' ἐκίχησαν ἀλήμονας· ἔβρεμε δ' ἡχῇ

* The Moon.

Then Typhoeus manyarmed turned to both ends, shaking with his host of arms the girdle of Zephyros and the wing of Euros opposite, dragging first Phosphoros, then Hesperos and the crest of Atlas. Many a time in the weedy gulf he seized Poseidon's chariot, and dragged it from the depths of the sea to land; again he pulled out a stallion by his brine-soaked mane from the undersea manger, and threw the vagabond nag to the vault of heaven, shooting his shot at Olympos—hit the Sun's chariot, and the horses on their round whinnied under the yoke. Many a time he took a bull at rest from his rustic plowtree and shook him with a threatening hand, bellow as he would, then shot him against the Moon like another moon, and stayed her course, then rushed hissing against the goddess, checking with the bridle her bulls' white yoke-straps, while he poured out the mortal whistle of a poison-spitting viper.

²¹⁹ But Titan Mene ^a would not yield to the attack. Battling against the Giant's heads, like-horned to hers, she carved many a scar on the shining orb of her bull's horn ^b; and Selene's radiant cattle bellowed amazed at the gaping chasm of Typhaon's throat. The Seasons undaunted armed the starry battalions, and the lines of heavenly Constellations in a disciplined circle came shining to the fray. A varied host maddened the upper air with clamour and with flame: some whose portion was Boreas, others the back of Lips in the west, or the eastern zones or the recesses of the south. The unshaken congregation of the fixt stars with unanimous acclamation left their places and caught up their travelling fellows. The axis passing

^a Nonnos pictures the moon as Isis-Hathor, with horns and a disk between them.

οὐρανίῳ κενεῶνι πεπαρμένος ὀρθιος ἄξων
 μεσσοπαγῆς· ὀρόων δὲ κυνοσσόος ἔθνεα θηρῶν
 Ὠρίων ξίφος εἶλκε, κορυσσομένου δὲ φορτῆς
 235 φαιδρὶ Ταναγραίης ἀμαρύσσετο νῶτα μαχαίρης·
 καὶ σέλας αἰθύσσων πυριθαλπέος ἀνθερεῶνος
 δίψιος ἀστερόεντι κύων ἐπεπάφλασε λαιμῷ
 πέμπων θερμὸν ὕλαγμα, καὶ ἡθάδος ἀντὶ λαγωῦ
 θηροὶ Τυφαιήσιν ἀντήρυγεν ἀτμὸν ὀδόντων.
 καὶ πόλος ἐσμαράγησεν· ἀμειβομένη δὲ καὶ αὕτη
 240 οὐρανὸν ἐπτάζωντον ἰσηρίθμων ἀπὸ λαιμῶν
 Πληιάδων ἀλάλαξε βοὴν ἐπτάστομος ἡχώ,
 καὶ καταιχὴν ἰσόμετρον ἐπεγδούπησαν ἀλήται.

Σμερδαλέην δὲ Γίγαιος ἰδὼν ὀφιώδεα μορφήν
 αἰγλήεις Ὀφιοῦχος ἀλεξικάκων ἀπὸ χειρῶν
 245 γλαυκὰ πυριτρεφῶν ἀπεσεύσατο νῶτα δρακόντων,
 στικτὸν ἀκοντίζων σκολιὸν βέλος, ἀμφὶ δὲ πυρσῷ
 λαίλαπες ἐρροίζησαν, ἐτοξεύοντο δὲ λοξοὶ
 ἡέρα βακχεύοντες ἐχιδνήεντες ὀιστοί·
 καὶ θρασὺς ἰχθυόεντος ὁμόδρομος Λιγοκερῆος
 250 Τοξευτῆρ βέλος ἤκεν· ἀμαξαίῳ δ' ἐνὶ κύκλῳ
 μεσσοφανῆς διδύμησι

Δράκων μεμερισμένος Ἄρκτοις
 αἰθερίης ἐλέλιξε σελασφόρον ὀλκὸν ἀκάνθης·
 γείτων δ' Ἡριγόντης ἐλατῆρ ὁμόφοιτος Ἀμάξης
 255 πῆχῃ μαρμαίροντι καλαύροπα πάλλε Βοώτης·
 γοῖνατι δ' Εἰδῶλοιο καὶ ἀγχιπόρῳ παρὰ Κύκνῳ
 Φόρμεγξ ἀστερόεσσα Διὸς μαντεύσατο νίκην.

Κωρυκίου δὲ κάρηνα λαβὼν ἐτίναξε Τυφωεύς,

* The heads of Typhoeus. Before becoming a constella-

through the heaven's hollow and fixt upright in the midst, groaned at the sound. Orion the hunter, seeing these tribes of wild beasts,^a drew his sword; the blade of the Tanagraian brand sparkled bright as its master made ready for attack; his thirsty^b Dog, shooting light from his fiery chin, bubbled up in his starry throat and let out a hot bark, and blew out the steam from his teeth against Typhaon's beasts instead of the usual hare. The sky was full of din, and, answering the seven-zoned heaven, the seven-throated cry of the Pleiads raised the war-shout from as many throats; and the planets as many again banged out an equal noise.

²⁴⁴ Radiant Ophiuchos, seeing the Giant's direful snaky shape, from his hands so potent against evil shook off the gray coils of the fire-bred serpents, and shot the dappled coiling missile, while tempests roared round his flames—the viper-arrows flew slanting and maddened the air. Then the Archer^c let fly a shaft,—that bold comrade of fish-like Aigoceros^d; the Dragon, divided between the two Bears, and visible within the circle of the Wain, brandished the fiery trail of the heavenly spine; the Oxherd, Erigone's neighbour, attendant driver of the Wain, hurled his crook with flashing arm; beside the knee of the Image^e and his neighbour the Swan, the starry Lyre presaged the victory of Zeus.

²⁴⁶ Now Typhoeus shifted to the rocks, leaving the air, to flog the seas. He grasped and shook the peak
 tion Orion was a Boeotian (hence loosely Tanagraian) hunter.

^a Because it rises in the dog-days.

^c Sagittarius.

^d Capricorn, represented as a fish tailed goat.

^e A kneeling man, called now Hercules, but by the Greeks εἰδωλὸν διῶτον, or Ἐγγόνιστος, Latinized as Engonasin.

καὶ Κίλικος ποταμοῖο ῥόον ναιετῆρα πιέζων
 Ταρσὸν ὁμοῦ καὶ Κύδιον ἐνὶ ξύνωσεν ἀγοστώ· 260
 καὶ κραναοῖς βελέεσσιν οἰστεύων στίχας ἄλμης
 εἰς σκυπέλους μετένασσε,
 μετ' αἰθέρα πόντον ἱμάσσων·
 νισσομένου δὲ Γίγαιτος ἀλιβρέκτου ποδὸς ὀλκῷ
 φαίνεται γυμνωθεῖσα δι' ὕδατος ἄβροχος ὀσφύς,
 καὶ μεσάτῳ βαρύνδουπον ὕδωρ ἐπεβόμβηε μηρῷ· 265
 ιηχόμενοι δὲ δράκοιτες, ἀλιγδούπων ἀπὸ λαιμῶν
 Ἄρκα συρίζοντες, ἐπεστρατόωντο θαλάσση
 ἰὼν ἀποπτύοντες· ἐν ἰχθυόεντι δὲ πόντῳ
 ἰσταμένου Τυφῶνος ἔσω βρυόεντος ἐναύλου
 βένθαι ταρασὰ πέπηκτο, καὶ ἡέρι μίγνυτο γαστήρ 270
 θλιβομένη νεφέεσσι· Γίγαιτείου δὲ καρῆνου
 φρικτὸν ἀερσιλόφων αἶων βρύχημα λεόντων
 πόντιος ἰλυόεντι λέων ἐκαλύπτετο κόλπῳ·
 πᾶσα δὲ κητώεσσα φάλαγξ ἑστέινετο πόντῳ,
 Γηγενέος πλήσαντος ὅλην ἅλα μείζονα γαίης 275
 ἀκλύστοις λαγόνεσσιν· ἐμυκίσαντο δὲ φῶκαι,
 καὶ βυθίῃ δελφίνες ἐνεκρύπτοντο θαλάσση·
 καὶ σκολιαῖς ἐλίκεσαι περίπλοκον ὀλκὸν ὑφαίνων
 πούλυπος αἰολόμητις ἐθήμονι πήγνυτο πέτρῃ,
 καὶ μελέων ἡδαλμα χαραδραίῃ πέλε μορφή· 280
 οὐδὲ τις ἄτρομος ἔσκε· μετερχομένη δὲ καὶ αὐτὴ
 οἰστρομανίης μύρμινα δρακοντείης πόθον εὐνῆς
 ποιτοπόρων ἔφριξε θεημάχον ἄσθμα δρακόντων·
 πυργώθη δὲ θάλασσα καὶ ὠμίλησεν Ὀλύμπῳ
 ἡλιβάτοις πελάγεσσιν· ἀερσιπόρῳ δὲ ῥέέθρῳ 285
 ἡέρος ἄβροχος ὄρνις ἐλούσατο γείτονι πόντῳ·
 καὶ βυθίου τριόδοιτος ἔχων μίμημα Τυφωεύς

of Corycios,* and crushing the flood of the river that belongs to Cilicia, joined Tarsos and Cydnos together in one hand; then hurled a volley of cliffs upon the mustered waves of the brine. As the Giant advanced with feet trailing in the briny flood, his bare loins were seen dry through the water, which broke heavy against his mid-thigh crashing and booming; his serpents afloat sounded the charge with hissings from brine-beaten throats, and spitting poison led the attack upon the sea. There stood Typhon in the fish-giving sea, his feet firm in the depths of the weedy bottom, his belly in the air and crushed in clouds; hearing the terrible roar from the mane-bristling lions of his giant's head, the sea-lion lurked in the oozy gulf. There was no room in the deep for all its phalanx of leviathans, since the Earthborn monster covered a whole sea, larger than the land, with flanks that no sea could cover. The seals bleated, the dolphins hid in the deep water; the manyfooted squid, a master of craft, weaving his trailing web of crisscross knots, stuck fast on his familiar rock, making his limbs look like a pattern on the stone. All the world was a-tremble: the love-maddened murry herself,[†] drawn by her passion for the serpent's bed, shivered under the god-desecrating breath of these seafaring serpents. The waters piled up and touched Olympus with precipitous seas; as the streams mounted on high, the bird never touched by rain found the sea his neighbour, and washed himself. Typhocus, holding a counterfeit of the deep-sea

* A rock on the coast of Asia Minor, near Erythrai. The Cydnos runs through the city of Tarsos.

† The loves of the murry, or lamprey, and viper are told by Aelian (*Hist. An.* i. 50).

χειρὸς ἀμετρήτοιο ταμῶν ἐνοσίχθονι παλμῷ
 νῆσον ἀλικρήπιδος ἀποσπάδα πέζαν ἀρουρης
 ῥῖψε παλινδύητον ἄλην σφαιρηδὸν ἐλίξας· 290
 μαριναμένου δὲ Γίγαιτος ἐν ἡέρι γείτονες ἀστρων
 ἡέλιον σκιάωντες ἐθωρήχθησαν Ὀλύμπῳ
 ἡλιβάτου πρηνῶνος ἀκοντιστῆρες ἀγοστοί.

Καὶ βύθιον μετὰ τέρμα,

μετὰ χθονὸς εὐλοχον ἔδρην
 Ζεὺς νόθος ὤπλισε χεῖρα πυριγλώχινι κεραυνῷ· 295
 ἔντεα δὲ Κρονίωνος ἀμαιμακέτησιν αἵρων
 χερσὶ διηκοσίησι πέλωρ ἐμόγησε Τυφωεὺς
 βριθοσίη· παλάμη δὲ μὴ κοῖφιζε Κρονίων.
 ἀννεφέλου δὲ Γίγαιτος ἐπὶ ξηροῖσιν ἀγοστοῖς
 βροντὴ κωφὸν ἐπεμπεν ἀδουπύρτου μέλος ἡχοῦς 300
 ἡρέμα βομβήσασα, μόγεις δὲ οἱ ἡέρος αὐχμῷ
 ἀσταγέος νιφετοῖο κατεῖβετο διψὰς ἔέρση·
 ἀστεροπὴ δ' ἤχλησε, καὶ εἶκελον αἶθοπι καπνῷ
 μαρμαρυγῇ σελάγιζε κατηφεί λεπταλέον πῦρ· 305
 καὶ παλάμας νοέοντες ἀπειρήτοιο φορῆς,
 ἄρσενα πυρσὸν ἔχοντες, ἐθηλύνοντο κεραυνοί,
 πυκνὸν ὀλισθήσαιτες ἀμετρήτων ἀπὸ χειρῶν
 ἄλμασιν αὐτοπόροισιν· ἀπεπλάζοντο δὲ πυρσοὶ
 οὐρανίου ποθέοντες ἐθήμονα χεῖρα φορῆς.
 ὥς δ' ὅτε τις πλήξιππος ἀποπτυστήρα χαλινού 310
 ξεῖνος αἰτήρ ἀδιδάκτος ἀπειθέα πῶλον ἱμάσσων
 πυκνὰ μάτην μογέεσκεν, ὁ δὲ θρασὺς ἐμφροني θυμῷ
 χεῖρα νόθην γίνωσκεν ἀήθεος ἡνιοχῆς,
 οἰστρηθεὶς δ' ἀνέπαλτο, καὶ ὄρθιος ὑψόσε βαίνων,
 στηρίξας ἀτίνακτον ὀπισθιδίου ποδὸς ὀπλήν, 315
 προσθιδίους προβλήττας ἐκούφισε γούνατα πάλλων,
 καὶ λόφον ἡώρησεν, ἐπ' ἀμφοτέρων δὲ οἱ ὤμων
 ἀμφιλαφὴς δεδόνητο παρήγορος αὐχένι χαίτη·

trident, with one earthshaking flip from his enormous hand broke off an island at the edge of the continent which is the kerb of the brine, circled it round and round, and hurled the whole thing like a ball. And while the Giant waged his war, his hurtling arms drew near to the stars, and obscured the sun, as they attacked Olympus, and cast the precipitous crag.

²⁸⁴ Now after the frontier of the deep, after the well-laid foundation of the earth, this bastard Zeus armed his hand with fire-barbed thunderbolt : raising the gear of Zeus was hard work for the monster Typhoeus with two hundred furious hands, so great was the weight ; but Cronion would lightly lift it with one hand. No clouds were about the Giant : against his dry arms, the thunder let out a dull-sounding note booming gently without a clap, and in the drought of the air scarcely did a thirsty dew trickle in snowflakes without a drop in them ; the lightning was dim, and only a softish flame shone sparkling shamefacedly, like smoke shot with flame. The thunderbolts felt the hands of a novice, and all their manly blaze was unmanned. Often they slipped out of those many many hands, and went leaping of themselves ; the brands went astray, missing the familiar hand of their heavenly master. As a man beats a horse that loathes the bit,—some stranger, a novice untaught, flogging a restive nag, as he tries again and again in vain, and the defiant beast knows by instinct the changeling hand of an unfamiliar driver, leaping madly, rearing straight into the air with hind-hooves planted immovable, lifting the forelegs and pawing out to the front, raising the neck till the mane is shaken abroad over both shoulders at once : so the

ὥς ὃ γε χερσὶν ἔκαμνεν ἀμοιβαίῃσιν αἰείρων
μαρμαριγὴν φύξην ἀλωομένοιο κεραυνοῦ. 320

Ὅφρα μὲν εἰν Ἀρίμοις ἐπεφοίτεε Κάδμος ἀλήτης,
τόφρα δὲ Δικτυίης ὑπὲρ ῥόκος ἰγροπόρος βοῦς
ἐκ λοφίης ἀδιάντων εἴης ἀπεθήκατο κούρην,
καὶ Κρονίδην ὀρώσσει πόθῳ δεδονημένον Ἥρη
ζηλωματὴς γελᾷοιτι χόλῳ ξυνώσατο φωνήν. 325

Ἢ Φοῖβε, τεῶ γενετῇρι παρίστασο, μὴ τις ἀροτρεὺς
Ζῆνα λαβὼν ἐρύσειεν ἐς ἐνδοσίγαυον ἐχέτλην.
αἶθε λαβὼν ἐρύσειεν, ὅπως Διὶ τοῦτο βοήσω·
τέτλαθι διπλῶα κέντρα καὶ ἀγρονόμων καὶ Ἑρώτων.
ὥς Νόμος, κλυτότοξε, τὸν ποίμαινε τοκῆα, 330
μὴ Κρονίδην λείψει βοῶν ἐλάτεια Σελήνη,
μὴ λέχος Ἐνδυμίωνος ἰδεῖν σπείδουσα νομῆος
Ζητὸς ὑπυστίζεει ἀφειδέϊ νῶτον ἡμάσθλη.
Ζεῦ ἄνα, πύρτις εἶσα κερασφόρος ἡμβροτεν Ἴω,
ὅττι σε μὴ ποτε τοῖον ἰδεῖν πύσιν, ὅφρα λοχεύσῃ 335
ἰσοφνὴ τινα ταῦρον ὁμοκραίρῳ παρακοίτῃ.

Ἑρμείαν πεφύλαξο βοοκλόπον ἡθάδι τέχνη,
μὴ σε λαβὼν ἄτε ταῦρον εὖν κλέψει τοκῆα,
καὶ καθύρην ὁπάσειε τεῶ πάλιν νιέϊ Φοίβῳ
ἄρπαγος ἀρπαμένου κειμήλιον. ἀλλὰ τί ῥέξω; 340
ὠφέλει ἀγρύπνοισιν ὅλον δέμας ὄμμασι λάμπων

* A mountain in Crete.

† Hera's speech is a mass of allusions. Apollo has the title Nomios, He of the Pastures (330), having been in all probability a god of herdsmen originally. For Selene's ox-team (331), cf. note on 97; she loved Endymion of Latmos and visited him while he slept; the myth forms the basis of Keats's poem of that title.

monster laboured with this hand or that to lift the fugitive flashing of the roving thunderbolt.

³²¹ Well, at the very time when Cadmos paid his visit to Arima in his wanderings, the seafaring bull set down the girl from his withers, quite dry, upon the shore by Dictæ²; but Hera saw Cronides shaken with passion, and mad with jealousy she called out with an angry laugh:

³²² " Phoibos, go and stand by your father, or some plowman may catch Zeus and put him to some earth-shaking plowtree. I wish one *could* catch him and put him to the plow! Then I could shout to my lord — 'Learn to bear two goads now, Cupid's and the farmer's! You must be verily Lord of Pastures, my fine Archer, and shepherd your parent, or cattle-driver Selene may put Cronides under the yoke, she may score Zeus's back with her merciless lash when she is off to herdsman Endymion's bed in a hurry! Zeus your Majesty! it is a pity I³ did not see you coming like that to court her, when she was a heifer with horns on her forehead! she might have bred you a little bull as horny as his father! Look out for Hermes! The professional cattle-lifter may think he is catching a bull and steal his own father! He may give his harp once again to your son Phoibos, as price for the ravisher ravished⁴. But what can I do? If only Argos were still alive, shining all over with sleepless

² Io, daughter of the Argive River Inachos, was loved by Zeus, who turned her into a heifer to hide her from Hera: the latter set Argos to watch her with his unsleeping eyes, which he did till Hermes killed him. Hermes, the day he was born, stole Apollo's cattle, and made his peace with the elder god by giving him the lyre which he had just invented.

³ See the Homeric *Hymn to Hermes*.

Ἄργος ἔτι ζῶειν, ἵνα δύσβατον εἰς νομόν ἔλκων
πλευρὰ Διὸς πλήξειε καλαύροπι βουκόλος Ἥρης."

Ἡ μὲν ἔφη· Κρονίδης δὲ λιπὼν ταυρώπιδα μορφήν
εἵκελος ἠθέω περιδεδρομεν ἄζυγα κούρην· 345
καὶ μελέων ἔφαιψεν, ἀπὸ στέρνοιο δὲ νύμφης
μίτρην πρῶτον ἔλυσε περίτροχον, ὥς ἀέκων δὲ
οἰδαλέην ἔθλιψεν ἀκαμπέος ἀντιγα μαζοῦ,
καὶ κύσε χεῖλος ἄκρον, ἀνιπτύξας δὲ σιωπῇ
ἄγνόν ἀνυμφεύτου πεφυλαγμένον ἄμμα κορείης 350
ὄμφακα Κυπριδίων ἑδρέφατο καρπὸν Ἑρώτων.

Καὶ διδύμη σφριγώουσα γοιῇ κυμαίνεται γαστήρ·
καὶ ζαθέης ὠδίνος ἦν ἐγκύμοινα νύμφην
κάλλιπεν Ἀστερίωνι, βαθυπλούτῳ παρακοίτῃ,
Ζεὺς πόσις· ἀντέλλων δὲ παρὰ σφυρὸν Ἠλιοχῆος 355
νυμφίος ἀστερόεις ἀμαρύσσετο Ταῦρος Ὀλύμπου,
εἰαρινῷ Φαίθοντι φιλόδροσα κῶτα φυλάσσων,
ὀκλαδὸν ἀντέλλων ἐπικάρσιος· ἡμιβαφῆς δὲ
δεξιὸν Ὠρίωνι πόδα προβλήτα τιταίνων
φαίνεται, ἐσπερίην δὲ θωότερος ἀντιγα βαίνων 360
σύνδρομον ἀντέλλοιτα παρέρχεται Ἠλιοχῆα.
ὥς ὁ μὲν ἐστήρακτο κατ' οὐρανόν.

οὐ δὲ Τυφωεὺς
μέλλεν ἔτι κρατέειν Διὸς ἔντα· τοξοφόρῳ γὰρ
Ζεὺς Κρονίδης σὺν Ἑρωτι πόλον δικωτὸν εἶσας
φοιταλέῳ μαστήρι δι' οὖρεος ἦντετο Κάδμῳ 365
πλαζομένῳ, ξυιὴν δὲ πολύτροπον ἤρτυε βουλὴν
ράφάμενος Τυφῶϊ δυσηλακάτου λίνα Μοίρης.
καὶ Διὶ παρμεδέοντι συνέμπορος αἰγίβοτος Πάν
δῶκε βόας καὶ μῆλα καὶ εὐκεράων στίχας αἰγῶν·
πλέξας δ' ἐκ καλίμων καλύβην ἑλικώδει δεσμῷ 370
πῆξεν ὑπὲρ δαπέδοιο, καὶ ἀγνώστῳ τινὶ μορφῇ

* King of Crete.

eyes, that he might be Hera's drover, and drag Zeus to some inaccessible pasture, and prod his flanks with a crook ! ' ' "

³⁴⁴ So much for Hera. But Cronides put off his bull-faced form, and in the shape of a young man ran round the innocent girl. He touched her limbs, loosed first the bodice about the maid's bosom, pressed as if by chance the swelling circle of the firm breast, kissed the tip of her lip, then silently undid the holy girdle of unwedded virginity, so well guarded, and plucked the fruit of love hardly ripe.

³⁴⁵ Soon her womb swelled, quick with twin progeny ; and Zeus the husband passed over his bride with the divine offspring in her womb, to Asterion,^a a consort of rich fortune. Then rising beside the Charioteer's ankle the bridegroom Bull of Olympus sparkled with stars, he who keeps his dew-loving back for the Sun in the springtime, crouching upon his hams across the path as he rises : half submerged in the sea, he shows himself holding out his right foot towards Orion, and at evening quickens his pace into the circle and passes the Charioteer who rises with him to run his course.^b

³⁴⁶ So he was established in the heavens.

But Typhoeus was no longer to hold the gear of Zeus. For now Zeus Cronides along with Archer Eros left the circling pole, and met roving Cadmos amid the mountains on his wandering search ; then he devised with him an ingenious plan, and entwined the deadly threads of Moira's spindle for Typhon. And Goat-herd Pan who went with him gave Zeus Almighty cattle and sheep and rows of horned goats. Then he built a hut with mats of wattled reeds and fixed it on

^a Imitated closely from Aratus 174-178.

ποιμενίην ἐσθήτα καθαψάμενος χροῖ Κάδμου
 εἵμασι μιμηλοῖσι νόθον χλαίνωσε νομῆα·
 καὶ δολίην σύριγγα φέρων εἰδήμονι Κάδμῳ
 δῶκε Τυφαιονίοιο κυβερνήτειραν ὀλέθρου.

375

ψευδαλίον δὲ βοτῆρα καὶ ἡνιοχῆα γενέθλης
 Ζεὺς καλέσας πτερόεντα μίαν ξυνώσατο βουλήν·

“Κάδμε πέπον, σύριζε, καὶ οὐρανὸς εὐδῖος ἔσται·
 δηθύνεις, καὶ Ὀλυμπος ἱμάσσεται· ἡμετέροις γάρ
 τεύχεσιν οὐρανίοις κεκορυθμένος ἐστὶ Τυφωεύς.

380

αἰγὶς ἐμοὶ μοῖνῃ περλεῖπεται· ἀλλὰ τί ῥέξει
 αἰγὶς ἐμῇ Τυφῶντος ἐριδμαίνουσα κεραυνῶ;
 δεῖδια, μὴ γελάσειε γέρον Κρόνος, ἀντιβίου δὲ
 ἄζομαι αὐχένα γαῦρον ἀγήτορος Ἰαπετοῖο·

δεῖδια μυθοτόκον πλῆον Ἑλλάδα, μὴ τις Ἀχαιῶν
 ἑτίον Τυφῶνα καὶ ὑψιμέδοντα καλέσῃ

385

ἢ ὕπατον, χραινῶν ἐμὸν οὔνομα· γίνεο βούτης
 εἰς μίαν ἡριγένειαν, ἀμερσινόῳ δὲ λιγαίνων
 ῥίνο ποιμενίῃ σείο πηκτιδί ποιμένα κόσμου,

μὴ τεφελιγχερέτω Τυφωεύς ἤχον ἀκούσω,

390

μὴ βροντὴν ἐτέροιο νόθου Διός, ἀλλὰ ἐπαύσω
 μαρνάμενον στεροπῆσι καὶ αἰχμαζέοντα κεραυνῶ.

εἰ δὲ Διὸς λάχες αἶμα καὶ Ἰναχίης γένος Ἴους,
 κερδαλέης σύριγγος ἀλεξικάκῃ σείο μολπῇ

θέλγε νόον Τυφῶντος· ἐγὼ δέ σοι ἄξια μόχθων

395

* *Εἶσα*.

* The first two epithets are well known titles of Zeus.

* The other one presumably was Salomoncus, see Virgil, *Ion.* vi. 585 ff.

the ground : he put on Cadmos a shepherd's dress, so that no one could know him in disguise, when he had clad his sham herdsman in this make-believe costume ; he gave clever Cadmos the deceiving panspipes, part of the plot to pilot Typhaon to his death.

³⁷⁷ Now Zeus called the counterfeit herdsman and the winged controller of generation,⁴ and disclosed this one common plan : " Look alive, Cadmos, pipe away and there shall be fine weather in heaven ! Delay, and Olympus is scourged ! for Typhoeus is armed with my heavenly weapons. Only the aegis-cape is left me ; but what will my aegis do fighting with Typhon's thunderbolt ? I fear old Cronos may laugh aloud, I am shy of the proud neck of my lordly adversary Iapetos ! I fear Hellas even more, that mother of romances—what if one of that nation call Typhon Lord of Rain, or Highest, and Ruling in the Heights,⁵ defiling my name ! Become a herdsman for one day—dawn ; make a tune on your mindbefooling shepherd's pipes, and save the Shepherd of the Universe, that I may not hear the noise of Cloud-gatherer Typhoeus, the thunders of a new impostor Zeus, that I may stop his battling with lightnings and volleying with thunderbolts ! If the blood of Zeus is in you, and the breed of Inachian Io,⁶ bewitch Typhon's wits by the sovereign remedy of your guileful pipes and

⁴ Zeus - Io

Epaphros = Libye

Helen

Argiope = Agenor

Cadmos

δώσω διπλόα δῶρα· σὲ γὰρ ῥυτῆρα τελέσω
 ἁρμονίης κόσμοιο καὶ Ἄρμονίης παρακοίτην.
 καὶ σὺ, τελεσσιγόνοιο γάμου πρωτόσπορος ἀρχή,
 τείνον, Ἑρως, σέο τόξα, καὶ οὐκέτι κόσμος ἀλήτης.
 εἰ πέλεν ἐκ σέο πάντα, βίου φιλοτήσιε ποιμήν, 400
 ἐν βέλος ἄλλο τάνυσσον, ἵνα ξύμπαντα σαώσῃς·
 ὡς πυρόεις, Τυφῶνι κορύσσειο, πυρσοφόροι δὲ
 ἐκ σέο ιουστήσωσιν ἐμὴν ἐπὶ χεῖρα κεραυνοί.
 παιδαμάτωρ, ἵνα βάλλῃς τεῖῳ πυρί, θελγόμενον δὲ
 σὸν βέλος ἀγρεύσειε, τὸν οὐ νίκησε Κρονίων· 405
 Καδμείης δ' ἐχέτω φρενοθελγείας οἶστρον ἀοιδῆς,
 ὅσπον ἐγὼ πόθον ἔσχον ἐς Εὐρώπης ὑμεναίους."

Ὡς εἰπὼν κερόεντι πανίκελος ἔσσυτο ταύρῳ,
 ἐνθεν ὅρος πέλε Ταῦρος ἐπώνυμον. ὅξυ δὲ τείνων
 Κάδμος ὁμοφθόγγων δοτάκων ἀπατήλιον ἤχώ, 410
 κλίνας γείτοιν κῶτον ὑπὸ δρυὶ φορβάδος ὕλης·
 καὶ φορέων ἀγραυλὸν ἀληθείας εἶμα ιομῆος,
 πέμπε Τυφασίῃσι δολοπλόκον ὕμνον ἀκουαῖς
 οἰδαλέῃ φύσημα παρηΐδι λεπτὸν ἰάλλων.
 εἴθε Γίγας φιλαίοιδος ἐχιδναίῳ ποδὸς ὀλκῷ 415
 αἰθορεν εἰσαΐων δόλιον μέλος· ἐνδοθὶ δ' ἀντροῦ
 ὕπλα Διὸς φλογόεντα λιπὼν παρὰ μητέρι Γαίῃ
 τερψιφόου σὺρεγγος ἐδίξετο γείτοιν μολπὴν
 ἐσπόμενος μελέεσσιν· ἰδὼν δὲ μιν ἐγγύθι λόχμης
 Κάδμος, αἶτε τρομέων, ὑπὸ ῥωγάδι κεύθετο πέτρῃ. 420
 ἀλλὰ μιν ὑψικάρῃος ἀλυσκάζοντα ιοήσας
 τεύμασιν ἀφθόγγουσι πέλωρ ἐκάλεσσε Τυφκεὺς,
 καὶ δόλον οὐ γίνωσκε λιγύθροον· ἀντιτύπῳ δὲ
 ποιμὴν δεξιτερὴν μίαν ὤρεγεν, ἄρκυν ὀλέθρου

their tune ! I will give you ample recompense for your service, two gifts : I will make you saviour of the world's harmony, and the husband of the lady Harmonia. You also, Love, primeval founder of fecund marriage, bend your bow, and the universe is no longer adrift. If all things come from you, friendly shepherd of life, draw one shot more and save all things. As fiery god, arm yourself against Typhon, and by your help let the fiery thunderbolts return to my hand. All-vanquisher, strike one with your fire, and may your charmed shot catch one whom Cronion did not defeat ; and may he have madness from the mind-bewitching tune of Cadmos, as much as I had passion for Europa's embrace !"

With these words Zeus passed away in the shape of the horned Bull, from which the Tauros Mountain takes its name.

But Cadmos tuned up the deceitful notes of his harmonious reeds, as he reclined under a neighbouring tree in the pasturing woodland ; wearing the country garb of a real herdsman, he sent the deluding tune to Typhaon's ears, puffing his cheeks to blow the soft breath. The Giant loved music, and when he heard this delusive melody, he leapt up and dragged along his viperish feet ; he left in a cave the flaming weapons of Zeus with Mother Earth to keep them, and followed the notes to seek the neighbouring tune of the pipes which delighted his soul. There he was seen by Cadmos near the bushes, who was sore afraid and hid in a cleft of the rock. But the monster Typhoeus with head high in air saw him trying to hide himself, and beckoned with voiceless signs, nor did he understand the trick in this beautiful music ; then face to face with the shepherd, he held out one

ἀγνώσσω· μεσάτῳ δὲ δαφονήεντι προσώπῳ 425
ἀνδρομέῳ γελῶν κενταυχέα ῥήξατο φωνήν·

“ Αἰπόλε, τί τρομέεις με;

τί φάεα χειρὶ καλύπτεις;

καλὸν ἐμοὶ βροτὸν ἄνδρα μετὰ Κρονίωνα διώκειν,
καλὸν ἐμοὶ σύριγγα σὺν ἀστεροπῇσιν αἰερεῖν·
τί ξυνὸν καλάμοισι καὶ αἰθαλόεντι κεραυνῷ; 430
πηκτιδὰ σὴν ἔχει μῦθος, ἐπεὶ λάχεν ἄλλο Τυφωεύς
ὄργανον αὐτοβόητον Ὀλύμπιον· ἐζόμενος δὲ
χερσὶν ἀδουπήτοισιν ἐθήμονος ἄμμορος ἤχοῦς
πηκτιδὸς ὑμετέρης ἐπιδεύεται ἀνέφελος Ζεὺς·
σὼν δ’ ὀλίγων δονάκων ἐχέτω κτύπον·

οὔτιδαινοὺς γὰρ 435

οὐ πλεκτοὺς καλάμους καλίμοις στοιχηδὸν ἐλίσσω,
ἀλλὰ κυλινδομένας νεφέλας νεφέλῃσι συνάπτων
οὐρανόις πατάγοισιν ὁμόζυγα δοῦπον ἰάλλω.
στήσω δ’, ἣν ἐθέλῃς, φιλήν ἔριν· ἀλλὰ σὺ μέλπων
πέμπε μέλος δονακῶδες, ἐγὼ βρονταῖον ἀράσσω· 440
πνεύματι μὲν σφριγώωσαν ἔχων προβλήτα παρειήν
φυσιάας στομάτεσσιν, ἱμασσόμενοι δὲ Βορῆος
ἄσθματι φουσητήρος ἐμοὶ βρομέουσι κεραυνοί.
βουκόλε, μισθὸν ἔχεις σέο πηκτιδὸς· οὐράνιον γὰρ
αἰτὶ Διὸς σκηπτούχου ὅτε θρόνον ἠνιοχεύσω, 445
ἐσπόμενον μετὰ γαίαν ἐς αἰθέρα καὶ σέ κομίσσω
αὐτῇ ὁμοῦ σύριγγι καί, ἣν ἐθέλῃς, ἅμα ποιίμῃ·
οἰδὲ τετὴς ἀγέλης ιουσφίσσεαι· ἰσοτύπου γὰρ
στηρίξω σέθεν αἰγας ὑπὲρ ράχιν Αἰγοκερῆος
ἢ σχεδὸν Ἠνιοχῆος, ὃς Ὠλενίην ἐν Ὀλύμπῳ 450
πήχεϊ μαρμαίροντι σελασφόρον Αἶγα τιταίνει·

right hand, not seeing the net of destruction, and with his middle face, blood-red and human in shape, he laughed aloud and burst into empty boasts :

427 " Why do you fear me, goatherd ? Why do you cover your eyes with your hand ? A fine feat I should think it to pursue a mortal man, after Cronion ! A fine feat to carry off panspipes along with the lightning ! What have reeds to do with flaming thunderbolts ? Keep your pipes alone, since Typhoeus possesses another kind of organ, the Olympian, which plays by itself ! There sits Zeus, without his clouds, hands unrumbling, none of his usual noise—he could do with your pipes. Let him have your handful of reeds to play. I don't join worthless reeds to other reeds in a row and wave them about, but I roll up clouds upon clouds into a lump, and discharge a bang all at once with rumblings all over the sky !

430 " Let's have a friendly match, if you like. Come on, you make music and sound your reedy tune, I will crash my thundery tune. You puff out your cheek all swollen with wind, and blow with your lips, but Boreas is my blower, and my thunderbolts boom when his breath flogs them. Drove, I will pay you for your pipes : for when I shall hold the sceptre instead of Zeus, and drive the heavenly throne, you shall come with me ; leave the earth and I will bring you to heaven pipes and all, with your flock too if you like, you shall not be parted from your herd. I'll settle your goats over the backbone of Algoceros, one of the same breed ; or near the Charioteer, who pushes the shining Olenian She-goat * in Olympus with his

* Amaltheia, who gave milk to the infant Zeus and was placed among the stars. She came from Olenos in the Peloponnese.

στήσω δ' ὀμβροτόκοιο παρὰ πλατὺν αὐχένα Ταύρου
 σούς βόας ἀστερόεντας ἐπαιτέλλοντας Ὀλύμπῳ,
 ἣ δροσερὴν παρὰ νύσσαν, ὅπη ζωθαλπέι λαιμῷ
 ἠνεμόεν μύκημα βόες πέμπουσι Σελήτης. 455
 οὐδὲ τεῆς καλύβης ὀλίγης χρέος· ἀντὶ δὲ λόχμης
 αἰθερίαις Ἑρίφοισι συναστράπτει σέο ποιμήν.
 καὶ φάτιγς ἐτέρης τελέσω τύπον, ὅφρα καὶ αὐτὴ
 ἰσοφύγῃς λάμψειεν Ὀνῶν παρὰ γείτοσι Φάτιγ.
 ἔσσο καὶ ἀστερόεις μετὰ βουκόλον, ἥχι Βουῶτης 460
 φαίνεται, ἀστραῖν δὲ καλαύροπα καὶ σὺ τιταίνων
 ἔσσο Λυκαονίης ἐλατὴρ Ἀρκτῶος Ἀμάξης.
 οὐρανίου Τυφῶνος ὁμέστιος, ὅλβιε ποιμήν,
 σήμερον ἐν χθονὶ μέλπε, καὶ αὐριον ἐντὸς Ὀλύμπου.
 μολπῆς δ' ἄξια δῶρα παρ' ἀστεροφεγγεῖ κύκλῳ 465
 στηρίξω σέθεν ὅψιν Ὀλύμπιον, ἥδυμελὴ δὲ
 οὐρανίῃ Φόρμιγγι τετὴν σύριγγα συνάψω.
 σοὶ γάμον, ἣν ἐθέλῃς, δωρήσομαι ἄγνόν Ἀθήνης·
 εἰ δέ σοι οὐ γλαυκῶπις ἐπεύαδε, δέχινυσσ' Αἰγῶ
 ἢ Χάριν ἢ Κυθέρειαν ἢ Ἀρτεμιν ἢ γάμον Ἥβης 470
 μούνης ἡμετέρης μὴ δίξω δέμμιον Ἥρης.
 εἰ δ' ἔλαχες πλήξιππον ἀδελφεὸν ἰδμονα δῖφρον,
 ἔμπυρον Ἡελίου τετράζυγον ἄρμα δεχέσθω·
 εἰ δὲ Διὸς ποθέεις, ὡς αἰπόλος, αἰγίδα πάλλειν,
 δώσω σοι τόδε δῶρον· ἐγὼ δ' εἰς Ὀλυμπὸν ὁδεύσω 475
 οὐκ ἀλέγων Κρονίωντος ἀτευχέος· οὐτιδανὴ γὰρ
 ἔντεσι θῆλυς εὐῶσα τί μοι ῥάξειεν Ἀθήνη;
 ἀλλὰ Τυφασοῖν ἀναβάλλω, βουκόλε, νίκην,
 γνήσιον ὕμνείων με νέον σκηπτούχον Ὀλύμπου
 σκῆπτρα Διὸς φορέοντα καὶ ἀστράπτοντα χιτῶνα." 480

* The allusions are to the constellations Capricorn, Auriga, Capella, Haedi, the two Asses and the faint little group of stars between them known as the Manger, the arctic con-

sparkling arm.* I'll put your cattle beside the rainy Bull's broad shoulder and make them stars rising in Olympus, or near the dewy turning-point[†] where Selene's cattle send out a windy moo from their life-warming throats. You will not want your little hut. Instead of your bushes, let your flock go flashing with the etherial Kids: I will make them another crib, to shine beside the Ases' Crib and as good as theirs. Be a star yourself instead of a drover, where the Ox-driver is seen; wield a starry goad yourself, and drive the Bear's Lycaonian wain. Happy shepherd, be heavenly Typhon's guest at table: tune up on earth to-day, to-morrow in heaven! You shall have ample recompense for your song: I will establish your face in the starlit circle of heaven, and join your tuneful pipes to the heavenly Harp. If you like, I will give you Athena for your holy bride: if you do not care for Grayeyes,[‡] take Leto, or Charis, or Cythereia, or Artemis, or Hebe to wife. Only don't ask me for my Hera's bed. If you have a horse-master brother who can manage a team, let him take Helios's fiery four-in-hand. If you want to wield the goatskin cape of Zeus, being a goatherd, I will make you a present of that too. I mean to march into Olympus caring nothing for Zeus unarmed; and what could Athena do to me with her armour?—a female! Strike up 'See the Conquering Typhon comes,' you herdsman! Sing the new lawful sovereign of Olympus in me, bearing the sceptre of Zeus and his robe of lightning!"

stellations already mentioned above, 165, and finally (467) to Lyra.

* "The spring equinox," see vi. 227. The puzzling word *elous* is discussed by Stegemann, *Etymologie*, p. 30.

† The standing epithet of Athena.

Εἶπε, καὶ Ἀδρήστεια τόσῃν ἐγρέφατο φωνήν.
 ἀλλ' ὅτε δὴ γίνωσκειν ἐκοῖσιον εἰς λῖνον ἀγρῆς
 νήματι Μοιριδίῳ πεφορημένον υἱὸν ἀρούρης
 τερψινόων δονάκων βεβολημένον ἡδέϊ κέντρῳ,
 κερδαλέην ἀγέλαστος ἀνήριγε Κάδμος ἰωήν. 483

ἸΒαίον ἐμῆς σύριγγος ἐθάμβεες ἤχον ἀκοῖσας·
 εἶπέ, τί κεν ῥέξειας, ὅταν σέο θῶκον αἰείσω
 ἔπτατόνου κιθάρης ἐπινίκιον ὕμνον ἀρίστων;
 καὶ γὰρ ἐπουρανόισιν ἐγὼ πλήκτροισιν ἐρίζω
 Φοῖβον ἐμῇ φόρμιγγι παρέδραμον, ἡμετέρας δέ 490
 χορδὰς εὐκελάδους Κρονίδης ἀμάθινε κεραυνῷ
 νιέει νικηθέντι φέρων χάριν· εἰ δέ ποθ' εὖρω
 νεῦρα πάλιν σφριγόωντα,

μέλος πλήκτροισι τιταίνων
 θέλξω δένδρεα πάντα καὶ οὔρεα καὶ φρένα θηρῶν·
 καὶ στέφος αὐτοέλικτον, ὁμόζυγον ἡλικί γαίῃ. 493

Ὡκεανὸν σπεύδοιτα παλινδύητον ἐρίζω
 τὴν αὐτὴν περὶ νύσσαν ἄγειν κυκλοῦμενον ὕδωρ,
 ἀπλανέων δέ φάλαγγα καὶ ἀντιθέοντας ἀλήτας
 στήσω, καὶ Φαέθοντα καὶ ἰστοβοῖα Σελήνης.
 ἀλλὰ θεοὺς καὶ Ζῆνι βαλὼν πυρόεσσι βελέμενι 500
 μοῦνον ἕα κλυτότοξον, ὅπως περὶ δεῖπνα τραπέζης
 δαιτυμένον Τιφῶνος ἐγὼ καὶ Φοῖβος ἐρίζω,
 τίς τίνα νικήσειε μέγαν Τιφῶνα λεγαίνων.

Πιερίδας μὴ κτεῖνε χορίτιδας, ὅφρα καὶ αὐταὶ
 Φοῖβου κῶμον ἀγοῖτος ἢ ὑμετέροιο νομῆος 503
 θῆλυ μέλος πλέξωσιν ὁμόθροον ἄρσει μολπῇ."

Ἔννεπε· καὶ χαροπῆσιν ἐπ' ὄφρυσιν
 νεῦσε Τιφῶνεις,
 καὶ πλοκάμους ἐδόνησεν· ἐρείγομένων δέ κομάων

* Nemesis.

* See 312; this is just mentioned by the way.

³⁸¹ He spoke, and Adrasteia ³ took note of his words thus far. But when Cadmos understood that the son of Earth had been carried by Fate's thread into his hunting-net, a willing captive, struck by the delightful sting of those soul-delighting reeds, unsmiling he uttered this artful speech :

³⁸² "You liked the little tune of my pipes, when you heard it ; tell me, what would you do when I strike out a hymn of victory on the harp of seven strings, to honour your throne ? Indeed, I matched myself against Phoebos with his heavenly quill, and beat him with my own harp, but Cronides burnt to dust my fine ringing strings with a thunderbolt, to please his beaten son ! But if ever I find again the swelling sinews, ³ I will strike up a tune with my quills to bewitch all the trees and the mountains and the temper of wild beasts. I will drag back Oceanos, that coronet self-wreathed about the earth and old as earth herself, ⁴ I will make him hasten and bring his stream rolling back upon himself round the same road. I will stay the army of fixed stars, and the racing planets, and Phaëthon, ⁴ and Selene's carriage-pole. But when you strike Zeus and the gods with your thunderbolt, do leave only the Archer, that while Typhon feasts at his table, I and Phoebos may have a match, and see which will beat which in celebrating mighty Typhon ! And do not kill the dancing Pierides, that they may weave the women's lay harmonious with our manly song when Phoebos or your shepherd leads the merry dance '"

³⁸³ He finished ; and Typhoeus bowed his flashing eyebrows and shook his locks—every hair belched

³ Oceanos is conceived as a river running round the earth at its limit.

⁴ Here, as often, the sun.

Ἴον ἐχιδνήεντα περιρραίνοντο καλῶναι.
 καὶ ταχὺς εἰς εἶον αἶτρον ἐπείγεται· κείθεν αἰείρας 510
 νεῦρα Διὸς δολόεντι πόρην ξενίῃα Κάδμω,
 νεῦρα, τὰ περ χθονὶ πίπτει Τυφασίῃ ποτὲ χάρμῃ.
 Καὶ δόσιν ἀμβροσίην ἀπατήλιος ἦνεσε ποιμῆν·
 καὶ τὰ μὲν ἀμφαφάσκει καὶ ἀρμεῖον οἶά τε χορδὴν
 ἑσσομένην φόρμιγγι κατέκρυψε κοιλάδι πέτρῃ. 515
 Ζηνὶ Γίγαιτοφόνῳ πεφυλαγμένα· φειδομένῳ δὲ
 λεπταλέον φύσημα μεμυκότε χεῖλεϊ πέμπων,
 θλιβομένοις δονάκεσσιν ὑποκλέπτων τόνον ἤχους,
 λαρότερον μέλος εἶπε· καὶ οὐατα παλλὰ τιταίνων
 ἀρμονίης ἤκουε, καὶ οὐ γίνωσκε Τυφασίης. 520
 θελγομένῳ δὲ Γίγαιτι νόθος παρεσύρισε ποιμῆν
 ἀθανάτων ἅτε φύζαν ἐῆ σύριγγι λυγαίνων.
 καὶ Διὸς ἑσσομένην ἐμελίζετο γείτονα νίκην
 ἑζομένῳ Τυφῶνι μόρον Τυφῶντος αἰείδων·
 καὶ πλέον οἶστρον ἔχειρε, καὶ ὡς νέος ἦδ' αἰ κέντρα 525
 ἄβρὸς ἐρωμανέων ἐπιθέλγεται ἥλικι κούρῃ,
 καὶ πῇ μὲν χαρίεντος ἐς ἀργυφὰ κύκλα προσώπου,
 πῇ δὲ βαθυσμήριγγος ἀλήμονα βότριν ἐθείρης
 δέρκεται, ἄλλοτε χεῖρα ροδόχρουν, ἄλλοτε μίτρη
 σφιγγομένην ροδόεντος ἵτυν μαζοῖο δοκεῖν 530
 αὐχένα παπταίνων γυμνούμενον, ἀμφὶ δὲ μορφῇ
 θέλγεται ἄλλοπρόσαλλον ἄγων ἀκόρητον ὀπωπῇ,
 οὐ δὲ λιπεῖν ἐθέλει ποτὲ παρθένον· ὥς ὁ γε Κάδμω
 θελγομένην μελέεσσιν ὅλην φρένα δῶκε Τυφασίης.

* A memory of Hom. *Il.* i. 525 ff καὶ κυανέου ἐπ' ὀφρύσι
 νεύσε Κρονίων, ἀμβρόσιαι δ' ἄρα χεῖραι ἐπερρώσαντο ἀνακτος
 κρατὸς ἀπ' ἀθανάτου· μέγαν δ' ἐλάλεεν Ὀλύμπου.

^b The story is obscurely told, and probably Nonnos did
 not understand it; it is obviously old. By some device
 or by a well-aimed blow, Typhon had evidently cut the

viper-poison and drenched the hills.* Quick he returned to his cave, took up and brought out the sinews of Zeus,⁸ and gave them to crafty Cadmos as the guest's gift; they had fallen on the ground in the battle with Typhaon.

⁸⁰³ The deceitful shepherd thanked him for the immortal gift; he handled the sinews carefully, as if they were to be strung on the harp, and hid them in a hole in the rock, kept safe for Zeus Giant-slayer. Then with pursed up lips he let out a soft and gentle breath, pressing the reeds and stealing the notes, and sounded a tune more dainty than ever. Typhoeus pricked up all his many ears and listened to the melody, and knew nothing. The Giant was bewitched, while the false shepherd whistled by his side, as if sounding the rout of the immortals with his pipes; but he was celebrating the soon-coming victory of Zeus, and singing the fate of Typhon to Typhon sitting by his side. So he excited him to frenzy even more; and as a lusty youth enamoured is bewitched by delicious thrills by the side of a maiden his agemate, and gazes now at the silvery round of her charming face, now at a straying curl of her thick hair, now again at a rosy hand, or notes the circle of her blushing breast pressed by the bodice, and watches the bare neck, as he delights to let his eye run over and over her body never satisfied, and never will leave his girl—so Typhoeus yielded his whole soul to Cadmos for the melody to charm

sinews out of Zeus's arms, thus disabling him; Cadmos now gets them back by pretending that he wants them for harp-strings. So fantastic a tale may well be genuinely Oriental, as fits the locality, not Greek at all; there are in various parts of the world tales, mostly savage, of a similar loss and recovery of important parts of the body.

ADDITIONAL NOTE TO BOOK I

165 ff. Nonnos is fond of displaying his very inaccurate astronomical learning. Here Cynosurtis is Cynosura, in the constellation Ursa Minor; but as Typhon reaches for it with one hand while the other grasps the Great Bear and Nonnos describes it as being "by the ankle of the sky," which, if it means anything, signifies the lower, *i.e.* southern part, near the equator, he seems to confuse it with Canis Minor, which is some 70 deg. from the Pole. The Parrhasian Bear is Callisto, daughter of Lycaon, king of Arcadia, in which Mt. Parrhasion lies; she was turned by Zeus into the constellation Ursa Major. Boötes, the Ox-driver, otherwise Arctophylax, the Bearward, is immediately behind her. Phosphorus was the morning star, the planet now called Venus, which rising on the horizon before the sun is said to be under the "circling turning-post" of the sky, *i.e.* drives around the edges of it; the *rota*, Latin *mota*, was the post around which the chariots turned in a race. The heavenly bodies are quite commonly spoken of as riding or driving. The Bull being one of the signs of the Zodiac, if Typhon was interfering with it the sun could not pass through, and so the season (late spring) could not be completed. By grasping at once Auriga and Capricorn, — the latter is "hailstorm" because it is the sign of the winter solstice, — the Giant reaches clean across the sky from east to west, 178-179. The Ram is the "mid-navel" of the heavens, not because it is anywhere near the Pole, but because it is the sign from which the astronomical year conventionally starts; its fiery neighbour is the Sun, which is theoretically in Aries in spring. The "heavenly serpent" (189) is the constellation Draco, near the Pole; Cepheus's daughter is here the constellation Andromeda. The serpent which is attacking the Bull, *i.e.* the constellation Taurus (194), since it is hanging from his horns, has its head somewhere near

ADDITIONAL NOTE TO BOOK I

the Hyades, the little crescent-shaped group of stars near his nose. The "other snake" of 199 is not *Draco*, but the serpent which *Ophiuchus* holds. *Ariadne's*, or the Northern, crown is the wedding-wreath of *Ariadne*, daughter of *Minos*, made a constellation by *Democritus* to celebrate her union with him. In 206 the crest of *Atlas* (the mountain) is dragged along with the evening star to the morning star (*Nonnus* did not know, or had forgotten, that the two are one and the same), because it represents the extreme west for most Greek geographers and, being the metamorphosed head of the Titan who supported the sky, could be brought in along with the stars themselves. For an explanation of 215, see note on 97.

ΔΙΟΝΥΣΙΑΚΩΝ ΔΕΥΤΕΡΟΝ

Δεύτερον ἀστερόφοιτον ἔχει Τυφῶνος Ἐννῶ
καὶ στεροπὴν καὶ ἀεθλα Διὸς καὶ κῶμον Ὀλύμπου.

Ὡς ὁ μὲν αὐτόθι μέμνε

παρὰ σφυρὰ φορβάδος ὕλης
ἀκροπόρῳ σύριγγι μετάτροπα χεῖλεα σύρων,
Κάδμος Ἀγηνוריδης νόθος αἰπόλος· ἀπροΐδης δὲ
Ζεὺς Κρονιδης ἀκίχητος ὑπὸ σπέος ἀφοφός ἔρπων
χεῖρας εἰς ἐκόρυσσε τὸ δεύτερον ἡθάδι πυρσῷ. 5
καὶ νέφος ἔσκεπε Κάδμον ἀθηήτῳ παρὰ πέτρῃ,
μὴ δόλον ἡπεροπῆα μαθὼν καὶ φῶρα κεραυνοῦ
λάβριον ὑστερόμητις ἀποκτείνειε Τυφωεύς
βουκόλον ἀλλοπρόσαλλον· ὁ δὲ πλεόν ἡδέϊ κέντρῳ
ἠθέλεν εἰσαΐειν φρενοθελγέα ῥυθμὸν ἀοιδῆς. 10
ὥς δ' ὅτε τις Σειρήνος ἐπὶ κλοπὸν ὕμνον ἀκούων
εἰς μόρον αὐτοκέλευστον αὔριος εἴλκετο ναύτης,
θελγόμενος μελέεσσι, καὶ οὐκέτι κῦμα χαράσσων
γλαυκὸν ἀκυμάντοισιν ὕδωρ λεύκαινει ἐρετμοῖς,
ἀλλὰ λιγυφθόγγοιο πεσὼν ἐπὶ δίκτυα Μοίρης 15
τέρπετο πηδαλίοιο λελασμένος, ἄστρον εἴσας
Πλειάδος ἐπταπόροιο καὶ ἄντυγα κυκλίδος Ἀρκτου·
ὥς ὁ γε κερδαλέης δεδονημένος ἀσθμασι μολπῆς
πηκτίδος ἡδὺ βέλεμον ἐδέξατο πομπὸν ὀλέθρου.

BOOK II

The second has Typhon's battle ranging through the stars, and lightning, and the struggles of Zeus, and the triumph of Olympus.

AND so Cadmos Agenorides remained there by the ankle of the pasturing woodland, drawing his lips to and fro along the tops of the pipes, as a pretended goatherd; but Zeus Cronides, unespied, uncaught, crept noiseless into the cave, and armed himself with his familiar fires a second time. And a cloud covered Cadmos beside his unseen rock, lest Typhoeus might learn this crafty plan, and the secret thief of the thunderbolts, and wise too late might kill the turncoat herdsman. But all the Giant wanted was, to hear more and more of the mind-bewitching melody with its delicious thrill. When a sailor hears the Siren's perfidious song, and bewitched by the melody, he is dragged to a self-chosen fate too soon; no longer he cleaves the waves, no longer he whitens the blue water with his oars unwetted now, but falling into the net of melodious Fate, he forgets to steer, quite happy, caring not for the seven starry Pleiades and the Bear's circling course: so the monster, shaken by the breath of that deceitful tune, welcomed with delight the wound of the pipes which was his escort to death.

Ἄλλὰ καλυπτομένου νεφέων σκιοειδὲι μήτρῃ 30
 ἔμπροσς εὐκελάδοιο δότιζ σιγήσει νομήρης,
 ἄρμονίην δ' ἀνέκοψεν. ἀερσιπότης δὲ Τυφαιὺς
 οἴστρον ἔλων πολέμοιο
 κατέδραμεν εἰς μυχὸν ἄντρον,
 βροιτὴν δ' ἠνεμόφοιτον ἐδίξετο φοιτάδι λίσσῃ
 καὶ στεροπὴν ἀκίχητον, ἐρευνητῆρα δὲ ταρασῶ 25
 ζαφλεγὲς ἀρπαμένοιο σέλας μᾶστευε κεραυνοῦ,
 καὶ κενεὸν σπέος εὔρε. δολοφραδέας δὲ μετοιπὰς
 ὀψὲ μαθὼν Κρονίδαο καὶ αἰόλα δῆνεα Κάδμου
 αἰχμᾶζων σκοπέλοισιν ἐπισκίρτησεν Ὀλύμπῳ.
 καὶ ποδὸς ἀγκύλον ἵχτιος ἄγων ὀφιδώδει ταρασῶ 30
 ἰὼν ἀκοιτιστῆρος ἀπέπτυνεν αἰθερεῶτος·
 ὑψιλόφου δὲ Γίγαντος ἐχιδναιήσιν ἐθειραῖς
 πίδακας ὀμβρήσαιτος ἐκυμαίνοντο χαριῶδραι·
 καὶ οἱ ἐπαίσσουσι βαθυνομένην χθονὸς ἔδρην
 ἀκλινέος δαπέδοιο Κίλιξ ἐλελίζετο πυθμὴν 35
 ποσσὶ δρακοντείοισι, πολυσφυραῖγῳ δὲ κυδοιμῶ
 Ταυρείου λοφόεντος ἀρασσομένου κενεῶτος
 γείτονες ὠρχήσαντο φόβῳ Παμφυλίδες ὄχθαι,
 καὶ χθόνιαι σήραγγες ἐβόμβεον, ἔτρεμον ἄκραι 40
 ἠιόνες, σείοντο μυχοί, καὶ ὀλίσθανον ἄκται
 λυομένης ψαμάθοιο ποδῶν ἐνοσίχθονι παλμῶ.
 οὐ νομός, οὐ τότε θῆρες ἀπήμονες· ὠμοβόροι γὰρ
 ἄρκτοι ἐδαιτρεύοντο Τυφαιονίοιο προσώπου
 ἄρκτώαις γενύεσσι, λεοντείων δὲ καρήνων
 γλαυκὰ δασυστέρνων ἐλαφύσσετο γυῖα λεόντων 45
 χάσμασιν ἰσοτύποισιν, ἐχιδνηέντι δὲ λαιμῶ
 ψυχρὰ πεδοτρεφέων ἐδαΐζετο νῶτα ὀρακόντων,
 ἡριόους δ' ὄρνιθας ἐδαίνυτο γείτονι λαιμῶ
 ἵπταμένους ἀβάτοιο δι' αἰθέρος, ἀγχιφαντῇ δὲ
 αἰετὸν ἦσθιε μᾶλλον, ἐπεὶ Διὸς ὄρνις ἀκούει· 50

But now the shepherd's reed-breathing melody fell silent, and a mantling shadow of cloud hid the piper as he cut off his tune. Typhoeus rushed head-in-air with the fury of battle into the cave's recesses, and searched with hurried madness for the wind-coursing thunderbolt and the lightning unapproachable; with inquiring foot he chased the fire-shotten gleam of the stolen thunderbolt, and found an empty cave! Too late he learnt the craft-devising schemes of Cronides and the subtle machinations of Cadmos: flinging the rocks about he leapt upon Olympus. While he dragged his crooked track with snaky foot, he spat out showers of poison from his throat; the mountain torrents were swollen, as the monster showered fountains from the viperish bristles of his high head; as he marched, the solid earth did sink, and the steady ground of Cilicia shook to its foundations under those dragon feet; the flanks of craggy Taurus crashed with a rumbling din, until the neighbouring Pamphylian hills danced with fear; the underground caverns boomed, the rocky headlands trembled, the hidden places shook, the shore split away as a thrust of his earthshaking foot loosened the sands.

Neither pasture nor wild beasts were spared. Rawravering bears made a meal for the jaws of Typhaon's bear-heads; tawny bodies of chest-bristling lions were swallowed by the gaping jaws of his own lion-heads; his snaky throats devoured the cold shapes of earthfed serpents; birds of the air, flying through untrudged space, there met neighbours to gulp them down their throats—he found the eagle in his home, and that was the food he relished most, because it is called the Bird of Zeus. He ate up the plowing

ἦσθιε βούν ἀροτῆραι, καὶ οὐκ ᾤκτειρε δοκεύων
 αἰμοβαφῇ ζυγίῳ κεχαραιγμένον αὐχένα δεσμῶ.
 καὶ ποταμούς ἐκόμισσε πῶν ἐπιδόρπιον ἔδωρ,
 Νηιάδων δὲ φάλαγγας ἀπειστυφέλιξεν ἐναύλων·
 καὶ βυθίῃ στείχουσα βατόν ῥοόν ἄλματι πεζῶ 33
 ἀβρέκτοις μελέεσσιν ἀσάμβαλος ἴστατο Νύμφη
 Νηιάς ὑδροκέλευθος, ἀμιλλητῆρι δὲ ταροῦ
 κούρης παλλομένης παρὰ διφρίδα πέζαν ἐναύλων
 σφίγγετο πηλώετι πεπηγότα γούνατα δεσμῶ.
 μαινομένου δὲ Γίγαιτος ἰδὼν πολύμορφον ὁπωπὴν 60
 тарβαλέος σύριγγα γέρων ἀπεισεῖσατο ποιμήν
 νόσφι φυγῶν· ὁρόων δὲ παλισπερὲς ἔθνος ἀγροστῶν
 αἰπόλος αὐτήρικτον ἐπέτρεπεν αὐλὸν ἀέλλαις·
 οὐ σπόρον ἀμφεκάλιψε πέδῳ ταλαιεργὸς ἀροτρεὺς
 ῥαίνων ἀρτιχάρακτον ὀπισθοβάλεν χθόνα καρπῶ, 65
 οὐδὲ Τυφαιονίης παλάμης κωμήτορι παλμῶ
 αὐλακα τεμνομένην ἐνοσίχθοι τάμνε σιδήρῳ,
 ἀλλὰ βόας μεθέηκε, Γίγαντίῳ δὲ βελέμνῳ
 σχιζομένης κενεῶνες ἐγυμνώθησαν ἀρούρης.
 καὶ διερὴν φλέβα λῦσεν, αἰτοιγομένου δὲ βερέθρου 70
 χεύμασι πηγαίοισιν ἀνέβλινε νέρτερος αὐλῶν,
 ἀσκεπέος δαπέδοιο χέων ὑποκόλπιον ἔδωρ·
 καὶ σκόπελοι ῥίπτοντο· χαράδραϊοις δὲ ῥεέθροις
 ἠερόθεν πίπτοντες ἐνεκρύπτοντο θαλάσση,
 ὕδατα χερσώσαντες· ἀπὸ χθονίων δὲ βελέμνων 75
 αὐτοπαγῇ ῥίζουτο νεηγενέων σφυρὰ νήσων.
 δένδρεα δ' αὐτόπρεμνα μετωχλίσθησαν ἀρούρης,
 καὶ δαπέδῳ πέσει καρπὸς ἁώριος, ἀρτιθαλῆς δὲ
 κῆπος αἰστώθη, ῥοδοίεις δ' ἀμαθύνετο λειμῶν·

ox,* and had no pity when he saw the galled neck bloody from the yoke-straps.

¶ He made the rivers dust, as he drank the water after his meal, beating off the troops of Naiads from the river-beds: the Naiad of the deeps made her way tripping aloft as if the river were a roadway, until she stood, unshod, with dry limbs, she a nymph, the creature of watery ways, and as the girl struggled, thrusting one foot after another along the thirsty bed of the stream, she found her knees held fast to the bottom in a muddy prison.

¶ The old shepherd, terrified to descry the manifold visage of this maddened monster, dropt his pipes and ran away; the goatherd, seeing the wide-scattered host of his arms, threw his reed flying to the winds; the hard-working plowman sprinkled not the new-scored ground with corn thrown behind him, nor covered it with earth, nor cut with earth shaking iron the land furrowed already by Typhon's guiding hand, but let his oxen go loose. The earth's hollows were bared, as the monster's missile cleft it. He freed the liquid vein, and as the chasm opened, the lower channel bubbled up with flooding springs, pouring out the water from under the uncovered bosom of the ground, and rocks were thrown up, and falling from the air in torrential showers were hidden in the sea, making the waters dry land, and the hurtling masses of earth rooted themselves firmly as the footings of new-made islands. Trees were levered up from the earth by the roots, and the fruit fell on the ground untimely; the fresh flowering garden was laid waste, the new meadows withered.

* An act of impiety: the plow-ox was exempted from sacrifice by Attic law, *Ælian*, *I. III. v. 14*.

καὶ Ζέφυρος δεδοίητο κυλινδομένων κυπαρίσσων 80
 αὐχμηροῖς πετάλοισι· φιλοθρήνοισι δὲ μολπαῖς
 αἴλινα Φοῖβος αἶδε δαιζομένων ἱακίνθων,
 πλέξας πένθιμον ὕμνον, Ἀμυκλαίων δὲ κορέμβων
 κοπτομένη πολὺ μᾶλλον ἐπέστενε γείτοσι δάφνη·
 κεκλιμένην δ' ὤρθωσεν ἐὴν πίτυν ἀχτύμενος Πάρ 85
 καί, Μορίης μνησθεῖσα, φερέπτολιν Ἀτθίδα νύμφην
 τεμνομένη Γλαυκῶπις ἐπεστοιχάζειν ἐλαίῃ·
 καὶ Παφίῃ δάκρυσε κοινομένης ἀντρώϊης,
 πυκνὰ δὲ μυρομένη καλύκων εὐώδεα χαίτην
 βόστρυχον ἄβρὸν ἔτιλλε κοινομένου ῥοδοῦτος· 90
 καὶ στάχυν ἡμιτέλειστον ὀλωλότα μύρετο Δηῶ,
 μηκέτι κῶμον ἄγουσα θαλίσιον· Ἀδρυάδες δὲ
 ἥλικες ὠδίροιντο λιπόσκια δένδρεα Νύμφαι.

Καὶ τις εὐπτόρθοιο διχαζομένοιο κορέμβων
 σύγχροτος ἀκρήδμενος Ἀμαδρυᾶς ἀνθορε δάφνης, 95
 ἐκ πίτυος δὲ φιγοῦσα βατῶ ποδὶ παρθένης ἄλλῃ
 ἀγχιφαίτης ἀγόρεινε μετῆλιδι γείτοσι Νύμφῃ·

“ Δαφναίῃ φυγόδεμτος Ἀμαδρυᾶς,

εἰς δρόμος ἔστω

ἀμφοτέραις, μὴ Φοῖβον ἴδῃς, μὴ Πᾶνα κοήσω.
 ὑλοτόμοι, τάδε δένδρα παρέλθετε, μὴ φυτὰ Δάφνης 100
 τέμνετε δειλαίης τετιημένα· φειδεο, τέκτων,
 ὀλκάδα μὴ τελέσης πιτυώδεα δούρατα τέμνων,
 μὴ ῥοθίων ψαύσειε θαλασσაίης Ἀφροδίτης.
 ναί, δρυτόμος, πυμάτην πόρε μοι χάριν,

ἀντὶ κορέμβων

κόπτέ με σοῖς πελέκεσσι, καὶ ἡμετέρου διὰ μαζοῦ 105

* Hyacinthos, the beloved of Apollo, was buried in Amyclai. The plant is really a flag or iris.

^b See note on 108.

^c This refers to the contest between Athena and Poseidon for the city. Each was to offer a gift; Poseidon gave the

the West Wind was beaten by the dry leaves of whirling cypresses. Phoebus sang a dirge in lamentable tones for his devastated iris, twining a sorrowful song, and lamented far more bitterly than for his³ clusters of Amycæan flowers, when the laurel by his side was struck. Pan in anguish uplifted his fallen pine⁴; Grayeyes, remembering Moria,⁵ groaned over her broken olive-tree, the Attic nymph who brought her a city.⁶ The Paphian also wept when her anemone⁷ was laid in the dust, and mourned long over the fragrant tresses of flowercups from her tumbled laid in the dust, while she tore her soft hair. Deo mourned over the half-grown corn destroyed and no longer celebrated the harvest home. The Hadryad nymphs lamented the lost shade of their year-mate trees.

³⁸ One Hamadryad⁸ leapt unveiled from the cloven shaft of a bushy laurel, which had grown with her growth, and another maiden stepping out of her pine-tree appeared beside her neighbour the veiled nymph, and said:

³⁹ "Laurel Hamadryad, so shy of the marriage bed, let us both take one road, lest you see Phoebus, lest I spy Pan! Woodmen, pass by these trees! Do not fell the afflicted bush of unhappy Daphne! Shipwright, spare me! cut no timbers from my pine-tree, to make some lugger that may feel the billows of Aphrodite, Lady of the Sea! Yes, woodcutter, grant me this last grace: strike me with your axe instead

horse, Athena the olive. A moria is a sacred olive tree, Zeus Morion was the guardian of them.

³ Unknown; not the one of xv. 461.

⁴ Adonis was turned into one.

⁸ The word favoured by Nonnos, Hadryas, means the same as Hamadryas (à copulative), the nymph who grows up along with the tree (σύντροφος, 424).

πήξον ἀνυμφεύτοιο σαόφρονα χαλκὸν Ἀθήνης,
ὄφρα θάνω πρὸ γάμοιο καὶ Ἰδιὸν παρθένης ἔλθω,
εἰσέτι νῆς Ἐρωτος, ἃ περ Πίτυς, οἷά τε Δάφνη."

"Ὡς φασμένη πετάλοισι κώτην ποιήσατο μήτηρ,
καὶ χλοερῷ ζωστήρι κατέσκεπεν ἀντιγα μαζοῦ 110
αἰδομένη, καὶ μηρὸν ἐπισφικίωσατο μηρῷ·
ἡ δέ μιν εἰσορώσα κατηφεία ῥήξατο φωνήν·

" Παρθενίης ἐμφυλον ἔχω φόβον, ὅτι καὶ αὐτὴ
ἐκ Δάφνης γεγαυῖα διώκομαι, οἷά τε Δάφνη.
πῇ δέ φύγω; σκοπέλους ὑποδύσομαι;

ἀλλὰ καλῶτας 115
ῥιπτομένας ἐς Ὀλυμπον ἐτεφρώσαντο κεραυνοί,
καὶ τρομέω σέο Πᾶνα δυσίμερον, ὅς με χαλέψει,
ὥς Πίτυν, ὥς Σύριγγα· διωκομένη δέ καὶ αὐτὴ
ἄλλη δευτερόφρωνος ὀριδρόμος ἔσσομαι Ἥχιω.

οὐκέτι ταῦτα κόρυμβα μετέρχομαι, ἡμφαντὴ δέ 120
οὔρεα ναιετάω μετὰ δένδρεον, ἦχι καὶ αὐτὴ
Ἄρτεμις ἀγρώσσει φιλοπάρθενος· ἀλλὰ Κρονίων
Καλλιστοῦς λάχε λέκτρον

ἐς Ἄρτεμιν εἶδος ἀμείψας.
ἴξομαι εἰς ἁλὸς οἶδμα·

τί μοι γάμος; ἀλλ' ἐνὶ πόντῳ

¹ So MSS.; Ludwich ἐλευσθή

* "Our" Athena, because, like the nymphs, she is virgin; the bronze is hers either because she is a warlike goddess or from her Spartan title Chalcioicea, She of the Bronze House. Since edge tools and weapons were really of bronze in Homer's day, the word remains in poetical use in that sense even some 1400 years later; the best part of a millennium before Nonnos, Pindar, *Pyth.* xi. 20, had spoken of "grey bronze," really meaning a steel or iron weapon, as the epithet shows.

² Pitys, beloved by Pan, fled from him and was changed

of my clusters, and drive our⁸ unmarried Athena's chaste bronze through my breast, that I may die before I wed, and go to Hades a virgin, still a stranger to Eros, like Pitys and like Daphne!⁹

¹⁰⁰ With these words, she contrived a makeshift kirtle with the leaves, and modestly covered the circle of her breast with this green girdle, pressing thigh upon thigh. The other seeing her so down-cast, answered thus:

¹¹³ "I feel the fear inborn in a maiden, because I was born of a laurel, and I am pursued like Daphne. But where shall I flee? Shall I hide under a rock? No, thunderbolts have burnt to ashes the mountains hurled at Olympus; and I tremble at your lustful Pan, who will persecute me like Pitys,¹ like Syrinx — I shall be chased myself until I become another Echo,² to scour the hills and second another's speech. I will haunt these clusters no longer; I will leave my tree and live in the mountains which are still half to be seen,³ where Artemis also hunts, and she loves a maiden. — Yet Cronion won the bed of Callisto by taking the form of Artemis!⁴ I will plunge into the briny deep — what is marriage to me? Yet in the into a pine-tree: Propertius l. 18. 80. Daphne suffered a like fate in fleeing from Apollo: Ovid, *Met.* l. 452.

¹ For Pitys, see preceding note. Syrinx (Panpipe) was also pursued by Pan in an amorous mood, and turned into a bed of reeds, from which he made his pipe.

² Echo was once a nymph, who for keeping Hera talking and so delaying her from spying on Zeus's amours was deprived by her of the power to do more than repeat the words of another.

³ Reading *ἐκαστέρῃ* with all MSS.: Ludwig conjectures *ἐκαστέρῃ*. But the meaning is that the forest had not quite covered them.

⁴ This is Ovid's story, *Met.* ii. 401 ff., but there are other versions.

Ἀστερίην ἐδίωκε γυναιμαίνων Ἐρυσίχθων. 125
 αἶθε λάχον πτερὰ κοῦφι· δι' ἱψιπόρου δὲ κελεύθου
 ἡερίοις ἀνέμοισι συνέμπορον οἶμον ὁδεύσω·
 ἀλλὰ τάχα πετρίγων κενὸς δρόμος, ὅττι Τυφωεὺς
 ἡλιβάτοις παλάμησιν ἐπιφαίνει νεφελαίων.
 εἰ δὲ γάμοις ἀδίκους με βιήσεται, εἶδος ἀμείψω, 130
 μίζομαι ὀρνίθεσσι, καὶ ἱπταμένη φιλομήλη
 καὶ ῥόδον ἀγγέλλουσα καὶ ἀνθεμόεσσαν ἑέρσην
 ἔσσομαι εἰαρινοῖο φύλη Ζεφύροιο χελιδών,
 φθεγγομένη λάλος ὄρνις ὑπωροφίης μέλος ἥχους,
 ὀρχηθμῷ πτερόεντι περισκαίρουσα καλὴν. 135
 Πρόκη, πικρά παθοῦσα, σὺ μὲν σῖο πενθάδε μολεῖ
 νῆα δακρύσειας, ἐγὼ δ' ἐμὰ λέκτρα γοήσω.
 Ζεῦ ἄνα, μὴ τελίσῃς με χελιδόνα, μὴ με διώξῃ
 καὶ Τηρεὺς πτεροῖς κεχολωμένος, οἷα Τυφωεὺς. 140
 ἄηρ, οὔρεα, πόιντος ἀνέμβματος· ἐνδοθὶ γαίης
 κρύπτομαι· ἀλλὰ Πύγαιτος ἐχιδναίων ἀπὸ ταραῶν
 ἰοβόλοι δίνουσιν ὑπὸ χθόνα φαλαίδες ἰδραὶ.
 εἶην ὑγρὸν ἰδωρ ἐπιδήμιον, οἷα Κομαιθῷ

* Asterie is the nymph of Delos, and leaped into the sea to avoid the attentions of Zeus. That she was then pursued by Poseidon seems to be an invention of Nonnos; at all events, no other surviving author has heard of it.

† Reading φιλομήλη with the MSS. Philomela, here as elsewhere in Greek, is the swallow. She and Procne were sisters, Athenian princesses; Tereus, king of Thrace, married Procne, by whom he had a son Itys, or Itylos; Tereus afterwards, on some pretext, fetched Philomela from Athens, violated her and cut out her tongue. Managing to communicate with her sister by means of a piece of embroidery which she sent her, on which she had portrayed her story, she was helped to escape from the prison where Tereus had put her; by way of revenge, Procne served to Tereus at a banquet the flesh of their child, and when he pursued the

sea, Earthshaker chased Asterié⁸ in the madness of his passion. O that I had wings to fly ! I will traverse the heights, and take the road which the winds of the air do travel ! But perhaps racing wings are also useless : Typhoeus reaches the clouds with highclambering hands !

125 " But if he will force me by violence, I will change my shape. I will mingle with the birds ; flitting as Philomela,⁹ I will be the swallow dear to Zephyrus in spring-time, harbinger of roses and flowery dew, prattling bird that sings a sweet song under the tiles, dashing about her nest with dancing wings. And, you, Procne, after your bitter sufferings,—you may weep for your son with mourning notes, and I will groan for my bridal.—Lord Zeus ! make me no swallow, or angry Tereus on the wing may chase me, like Typhoeus : Air, mountain, sea, I may tread none of them : I will hide me deep in the earth. No ! the water-snakes of the monster's viperish feet crawl into the caverns underground, spitting poison ! May I be a fountain of water in the country, like Comaitho,¹⁰ mingling her newly

women, all three were turned into birds, Procne becoming a nightingale, Philomela a swallow, Tereus a hoopoe, and, in some late and uncertain accounts, Itys also a bird of some sort. This is why the nightingale's song is mournful (she is lamenting for Itys) and the swallow chatters and does not sing (she has no tongue). A familiar variant of the story makes Philomela the nightingale, and Procne the swallow. The swallow is as regularly and proverbially the messenger of spring in Greek as in English (*pis pithos of vros tis, one swallow does not make a spring*).

⁸ Daughter of King Hierax. She was in love with Amphytryon, and gave him the golden hair from his father's head wherein his life lay. Amphytryon put her to death, and she was turned into a fountain. The story of Niue and Scylla was similar.

πατρίῳ κερύσασα νεόρρυτα χεύματα Κιῶν^α
 οὐκ ἐθέλω παρὰ μῦθον, ὅτι προχοῇσι συνάψω 145
 παρθενηκῆς δυσέρωτος ἐμὸν φιλοπαρθένον ἰδωρ.
 πῇ δὲ φύγω; Τυφῶνι μαγίσσομαι; ἀλλὰ λοχεύσω
 ἄλλοφυῇ πολύμορφον ὁμοῖον νῖα τοκῆ.
 εἴην δεινδρεῖον ἄλλο, καὶ ἐκ ὀρνέος εἰς ὀρέας ἔλθω
 οὔνομα παιδὸς ἔχουσα σιόφρονος· ἀντί δὲ Δάφνης 150
 μὴ Μύρρης ἀθέμιστον ἐπώνυμον ἔρως ἀκούσω.
 ναί, λίτομαι, παρὰ χεῖμα γυήμονος Ἡριδαῖοιο
 εἴην Ἡλιάδων καὶ ἐγὼ μία πυκνὰ δὲ πέμψω
 ἐκ βλεφάρων ἤλεκτρα, φιλοθρήνης δὲ κορήμβους
 γείτονος αἰγείροιο περίπλοκα φύλλα πετάσσω 155
 δάκρυσιν ἀφνειοῖσιν ἐμὴν στενάχουσα κορείην·
 οὐ γὰρ ἐγὼ Φαέθοντα κυύρομαι· Ἰλαθί, δάφνη,
 αἰδέομαι φυτὸν ἄλλο μετὰ προτέρης φυτὸν ὕλης.
 ἔσσομαι, ὡς Νιόβη, καὶ ἐγὼ λίθος, ὅφρα καὶ αὐτὴν
 λαϊνέην στενάχουσιν ἐποικτειρώσιν ὀδίται· 160
 ἀλλὰ κακογλώσσοιο τί μοι τύπος; Ἰλαθί, Λητώ·
 ἐρρέτω αἰνυτόκοιο θεημάχον οὔνομα Νύμφης.
 Ἢ μὲν ἔφη· Φαέθων δὲ πόλον δινωτὸν ἑάσας
 εἰς δύσαν ἔτραπε δῖφρον· ἀναθρώσκουσα δὲ γαίης
 ὑψιτείης ἄτε κῶνος ἐς ἡέρα σιγαλήν Νιξ 165
 οὐρανὸν ἀστερόεντι διεχλαίνωσε χιτῶνι,
 αἰθέρα δαιδάλλουσα· καὶ ἀντιφέλω παρὰ Νεῖδα
 ἀθάνατοι πλάζοντο, παρ' ὀφρυνόεντι δὲ Ταύρῳ
 Ζεὺς Κρονίδης ἀνέμμινεν ἐγεροισιόθου φάιος Ἅϊους.

^a Daughter of Cinyras and mother of Adonis. She had an incestuous love for her own father and managed by a trick to satisfy it. When he found it out, she was saved from him by becoming the tree which bears her name (this is why it weeps), and Adonis was born from the tree.

^b Sisters of Phaëthon, who mourned their brother beside that stream until they grew into poplars.

flowing water with her father Cydnos—no, not to suit the story, because I shall then have to join my virgin water with the out-gushings of a lovesick maid. But where shall I flee? Shall I mingle with Typhon? Then shall I bear a son like the father—an alien, multiform! Let me be another tree, and pass from tree to tree keeping the name of a virtuous maid; may I never, instead of laurel, be called that unhallowed plant which gave its name to Myrrha.* Yes, I beseech thee! let me be one of the Heliades† beside the stream of mourning Eridanos: often will I drop amber from my eyelids; I will spread my leaves to entwine with the dirge-loving clusters of my neighbouring poplar, bewailing my maidenhood with abundant tears—for Phaëthon will not be my lament. Forgive me, my laurel; I shrink from being another tree after the tree of my former wood. I also will be a stone, like Niobe,‡ that wayfarers may pity me too, a groaning stone.—But why be the shape of one with that ill-omened tongue? Be gracious, Leto! Perish the god-defiant name of a nymph unhappy to be a mother!''

¹⁴⁵ While she spoke, Phaëthon had left the rounded sky, and turned his car towards setting: silent Night leapt up from earth into the air like a high-stretching cone, and wrapped heaven about in a starry robe spangling the welkin. The immortals moved about the cloudless Nile, but Zeus Cronides on the brows of Taurus awaited the light of toil-awakening Dawn.

* Because Niobe, wife of Tantalos and mother of six sons and six daughters, boasted herself superior to Leto with only two children, Apollo and Artemis, these killed all her family, and she mourned until she turned into a stone from grief.

Νύξ μὲν ἔην·

φρουραὶ δὲ περὶ στίχες ἦσαν Ὀλύμπου 170
 ἑπτὰ περὶ ζώησι, καὶ οἷά περ ἰφोधὶ πύργων
 ἔντυχον ἦν ἀλάλαγμα, βοή δ' ἑτερόθροος ἀστρων
 ἀμφιλαφὴς πεφόρητο, καὶ ἀξονίης κτύπον ἤχοις
 ἐκ Κρονίης βαλβίδος ἰδέχοντο νύσσα Σελήνης·
 καὶ νεφέων στεφανηδὸν ἐπασσιντέρησι καλύπτραις 175
 οὐρανὸν ἐφραίξαιτο φυλίκτορες αἰθέρος ὦραι
 ἀμφίπολοι Φαέθοντος· ἀσιδλήτων δὲ πυλάων
 ἀστέρες Ἀτλάντειον ἐπεκλήμισαν ὄχηρα,
 μὴ λόχος εἰσελθῆσι πόλον μακάρων ἀπειόντων·
 ἀντὶ δὲ συρίγγων ἐνοπῆς καὶ ἐθήμονος αἰλοῦ 180
 ἐντυχίαις πετιρύγχεισι μέλος σφρίζον αἴηται,
 αἰθερίῳ δὲ Δράκοντι συνέμπορος Ἀρκαδὸς Ἄρκτου
 ἐντυχίην Τιφῶνος ἐπήλυσιν ἰφोधὶ λεύσσω
 ὄμμασιν ἀγρύπνοισι γέρων ἐφύλασσε Βοώτης,
 ἀντολίην ἰδοῦκεν Ἑωσφόρος, Ἑσπερος ἀστήρ 185
 ἑσπερίην, Νοτίας δὲ λιπὼν ἰθύντορι τόξων
 ὀμβρηραῖς Βορέας πύλας περιδεδρόμε Κηφεύς,
 καὶ πυρὰ πάντοθεν ἦεν, ἐπεὶ φλόγες αἰθοπες ἀστρων
 καὶ νύχιοι λαμπτήρες ἀκοιμητοῖο Σελήνης
 ὥς δαΐδες σελάγιζον, ἀελλήεντι δὲ ῥόμβῳ 190
 πυκνὰ διαθρώσκοιτες ἀπ' αἰθέρος ἄκρον Ὀλύμπου
 ἀστέρες αἰκτῆρες ἐπέγραυον ἡέρα πυρσῷ
 δεξιτεροὶ Κρονίῳ, κυβιστητήρι δὲ παλμῷ
 πυκνὰ διαΐσσουσα χαρισσομένων νεφελάων

* The celestial watch word is passed along from the outermost of the seven (ancient) planets, which include sun and moon, to the one nearest the earth.

¹ Cf. note on i. 165.

² An allusion to *Il.* v. 13, where Agamemnon hears "noise of flutes and pipes and hum of men" from the Trojan camp at night.

¹⁷⁰ It was night. Sentinels stood in line around Olympus and the seven zones, and as it were from the summit of towers came their nightly alarms; the calls of the stars in many tongues were carried all abroad, and the moon's turning-mark received the creaking echo from Saturn's starting-point.³ Now the Seasons, guardians of the upper air, handmaids of Phaëthon, had fortified the sky with a long string of covering clouds like a coronal.⁴ The stars had closed the Atlantean bar of the inviolable gates, lest some stealthy troop should enter the heavens while the Blessed ones were away. Instead of the noise of pipes and the familiar flute,⁵ the breezes whistled a tune with their wings through the night.⁶ Old Oxherd was on guard with unsleeping eyes, in company with the heavenly Serpent of the Arcadian Bear, looking out from on high for some nightly assault of Typhon. The Morning Star watched the east, the Evening Star the west, and Cepheus, leaving the southern gates to the Archer, himself patrolled the rainy gates of the north.

¹⁸⁰ Watchfires were all around for the blazing flames of the stars, and the nightly lamp of unresting Selene, sparkled like torches. Often the shooting stars, leaping through the heights of Olympus with windswept whirl from the ether, scored the air with flame on Cronion's⁷ right hand; often the lightning danced, twisting about like a tumbler, and tearing

³ For the astronomy, including the blunder about morning and evening star, cf. note on i. 163 ff.

⁷ Apparently Cronion here is the planet Jupiter, since Zeus is sitting waiting on Mt. Taurus, see 168; it is not the only passage in which astral and mythological gods give Nonnos some trouble.

ἄστεροπὴ σκίρτησεν, ἀμοιβαίῃ δὲ ῥάπταις 195
 κρύπτετο καὶ σελάγιζε παλινδρόμος ἄστατος αἶγλη,
 καὶ πλοκάμους πλεκτοῖο πυρὸς βοτρυδὸν ἐλίξας
 φέγγει λαχτήναιτι σέλις τρήχυνε κομήτης,
 καὶ δοκίδες μάρμαρον ἐπήλιδες, οἷα δὲ μακροὶ 200
 ἡρόθεν τανύοιτο δοκοὶ δολιχήρῃ πυρσῷ
 Ζητὶ συναιχμαζόντες, ὑπ' ἀκτίεσσι δὲ λάμπων
 ἀντιπόρου Φαέθοντος ἐκάμπτετο σινδρόμος ὄμβρων
 Ἴριδος ἀγκύλα κύκλα πολύχρους ὀλκὸς ὑφαίνων,
 χλωρὰ μελαινομένη, ῥοδοκυδὴ λευκὰ κεράσσας.
 Καὶ Διὶ μοινωθέντι παρήγορος ἴκετο Νίκη 205
 ἥeros ἄκρα κέλευθα διαγράφασα πεδάλῃ,
 Λητοῖς εἶδος ἔχουσα, καὶ ὑπλίζουσα τοκτῆ
 ἀντιτύποις στομάτεσσι πολύτροπον ἰαχε φωνήν·
 " Ζεῦ ἄνα, σὺν τεκέων πρόμος ἴστασο,

μῆδ' ἐροήσω
 μυγνυμένην Τυφῶνι γάμων ἀδιδάκτον Ἀθήνην· 210
 μητέρα μὴ τελείας ἀμήτορα, μαρνάμενος δὲ
 ἄστεροπὴν κοίφιζε σελασφόρον ἔγχος Ὀλύμπου,
 καὶ νεφέλας συνάγειρε τὸ δεύτερον, ἔτιε Ζεῦ·
 ἤδη γὰρ σταθεροῖο τυτίσσεται ἔδραις κόσμον
 χερσὶ Τυφασίνῃσιν, ὁμοζυγίων δὲ λυθέντων 215
 στοιχείων πισύρων ἡγήσατο λήια Διῷ·
 Ἥβη λεῖπε κύπελλον, Ἄρης δ' ἀπεισίστατο λόγχην,
 Ἑρμῆς ῥάβδον ἔθηκε, Λύρη δ' ἔρριψεν Ἀπόλλων,
 καὶ πτερόεις πεπότητο λιπὼν πτερόεντας οἰστούς,
 εἶδος ἔχων κύκτοιο, τελεσσιγίμου δὲ θεαίνης 220

* He probably means by the dark, violet and indigo; and pale, yellow and orange. Naturally there is and can be no black in a rainbow; perhaps Nonnos thinks of it as showing against a dark cloud.

the clouds as it shot through, the uncertain brilliance which runs to and fro, now hidden, now shining, in alternating swing; and the comet twined in clusters the long strands of his woven flame, and made a ragged light with his hairy fire. Stray meteors were also shining, like long rafters stretching across the sky, shooting their long fires as allies of Zeus; and the rain's comrade, the bow of Iris, wove his many colours into a rounded track, and shone bent under the light-shafts of Phaëthon opposite, mingling pale with dark, and light with rosy.*

‡ Zeus was alone, when Victory came to comfort him, scoring the high paths of the air with her shoe. She had the form of Leto; and while she armed her father, she made him a speech full of reproaches, with guileful lips.

§ "Lord Zeus! stand up as champion of your own children! Let me never see Athena mingled with Typhon, she who knows not the way of a man with a maid! Make not a mother of the unmothered! Fight, brandish your lightning, the fiery spear of Olympus! Gather once more your clouds, lord of the rain! For the foundations of the steadfast universe are already shaking under Typhon's hands: the four blended elements are melted! Deo has renounced her harvests. Hebe has left her cup, Ares has thrown down his spear, Hermes has dropped his staff, Apollo has cast away his harp, and taken a swan's form, and flown off on the wing, leaving his winged arrows behind! Aphrodite, the goddess who

* Having no mother, but only a father, Athena, whose emissary is here speaking (Victory is her constant attendant), is "wholly of the Father" and appears of men in every way except as husbands, cf. *Arachylus, Kumenides* 737 ff.

ἄσπορος ἔπλετο κόσμος ἀλωομένης Ἀφροδίτης,
 ἁρμονίης δ' ἀλύτου λίτο πείσματα· νυμφοκόμος γὰρ
 παιδαμαάτωρ ἀδάμαστος

Ἐκως θρασὺς εἰς φόβον ἔπη
 τόξα λιπὼν γονόεντα· καὶ ἡθάδα Λήμνον ἰάσας
 σὸς πυρόεις Ἥφαιστος ἀπειθεία γούνατα σύρων 225
 ἃ βραδὺς ἀστήρικτον ἔχει ὁρόμον. ἃ μέγα θαῦμα,
 καὶ μάλα μοι κοτέουσιν ἐποικτεῖρω σέθεν Ἥρην.
 ἢ ῥα τεὸς γενέτης πάλιν ἴζεται εἰς χορὸν ἄστρον;
 μὴ ποτε τοῦτο γένοιτο· καὶ εἰ Τίτηνις ἀκοίω,
 οὐκ ἐθέλω Τίτηνας ἰδεῖν κρατέοντας Ὀλύμπου, 230
 ἀλλὰ σέ καὶ σέο τέκνι. σὺ δὲ κρατέοντι κεραυνῷ
 Ἀρτέμιδος προμάχιζε σαόφρονος· ἢ ῥα φυλάσσω
 παρθευικὴν ἀνιάδιδον ἀναγκαῖα παρακοίτη;
 ἢ ῥα τόκου ταμὴν τόκον ὄφεται; ἢ ῥα ταῖσσι
 χεῖρας ἐμοί; ποιήν δὲ καλίσσουμαι ἰοχεαίρῃ 235
 Ἰλαον Εἰλείθυιαν, ὅτ' Εἰλείθυια λοχεύσῃ;

Ὡς φαρμείης σκιοειδὲς ἰὼν πτερόν Ἵππος ἐλίφας
 εὐνάσεν ἀμπνέουσιν ὅλην φύσιν· ἀλλὰ Κρονίων
 ἦν τότε μούνος ἄπνους· ἐφαπλώσας δὲ Τυφωεύς
 νωθρὰ βαρυνομέναις ἐπερείσατο νῶτα χαμείναις 240
 πλήσας μητέρα γαῖαν· ἀνοιγομένοιο δὲ κόλπου
 χάσματι κοιλαίνοντο σεσηρότι φωλάδες εὐναὶ
 εἰς χθόνα δυομένοισιν ἐχιδναίοισι καρήνοισι.

Ἡελίου δὲ φανέιντος ὁμογλῶσσω ἀπὸ λαιμῶν
 εἰς ἐνοπὴν πολὺπηχυς ἐπεβρυχάτο Τυφωεύς 245
 Ζῆνα μέγαν καλέων· βλοσυρὴ δὲ οἱ ἴκετο φωνή,
 ῥίζοπαγῆς ὅθι πέζα παλιμπόρου¹ Ὀκεανοῖο

¹ So Giese, for παλιμπορος.

* Leto is meant, being daughter of Coios and Phoebe.

brings wedlock to pass, has gone a-wandering, and the universe is without seed. The bonds indissoluble of harmony are dissolved: for bold Eros has flown in panic, leaving behind his generative arrows, he the adorning of brides, he the all-mastering, the unmastered! And your fiery Hephaistos has left his favourite Lemnos, and dragging unruly knees, look how slow he keeps his unsteady course! See a great miracle—I pity your Hera, though she hates me sure enough! What—is your begetter to come back into the assembly of the stars? May that never be, I pray! Even if I am called a Titaness,* I wish to see no Titans lords of Olympus, but you and your children. Take your lordly thunderbolt and champion chaste Artemis. What—do I keep my maiden for a bridegroom who offers no gifts but only violence? What—is the dispenser of childbirth to see childbirth of her own? Will she stretch out her hands to me, and then what gracious Eileithyia³ shall I call for the Archeress, when Eileithyia herself is in childbed?

²²⁷ So she spoke: and Sleep beating his shady wing sent all breathing nature to rest; but Cronion alone remained sleepless. Typhoeus stretched out his sluggish back and lay heavy upon his bed, covering his Mother Earth; she opened wide her bosom, and lurking lairs were hollowed out in a grinning chasm for the snaky heads which sank into the ground.

²⁴⁴ The sun appeared, and many-armed Typhoeus roared for the fray with all the tongues of all his throats, challenging mighty Zeus. That sonorous voice reached where the root-fixt bed of reflux

* Eileithyia is often identified with, or her name used as a title of, Artemis in her capacity of goddess of childbirth.

τέτραχα τεμνομένην περιβάλλεται ἀντυγα κόσμου,
 ζωσαμένη στεφανηδὸν ὤλην χθόνα κυκλάδι μήτρῃ·
 φθεγγομένου δὲ Γίγαντος ἡμειβομένη στίχα φωνῆς 250
 παιτοίῃ σμαράγῃσιν καὶ οὐ μίᾳ σὺν ἄνθρωπος ἤχῳ·
 τοῦ δὲ κορυσσομένου φηὲς πολικιδεὶ μορφῇ
 ὠρυγὴ κελιδῆσε Λύκων, βρέχθημα Λιόντων,
 ἄσθμα σκῶν, μύκημα βοῶν, σίραγμα δρακόντων,
 πορδαλίων θρασὺ χρίσμα,

κορυσσομένων γένος ἄρκτων, 255

λύσσα κυνῶν· μεσάτῃ δὲ Γίγας βροτοειδέϊ μορφῇ
 Ζητὸς ἀπειλήτειραν ἀπερροϊβόησεν ἰωήν·

“ Χεῖρες ἐμαί, Διὸς οἶκον ἀράξετε,

πυθμένα κόσμου

σεῖσατε σὺν μακάρεσσιν, καὶ αὐτοέλικτον Ὀλύμπου
 κόψατε θεῖον ὄχημα, καὶ αἰθερίης ἐπὶ γαίῃ 260
 κίοιτος ἔλκομένης φυγέτω δεδονημένος Ἄτλας,
 ἀντυγα δ’ ἀστερόφοιτον ἀπορρίψειν Ὀλύμπου,
 μηκέτι δειμαίων ἔλκα δρόμον—οὐ γὰρ εἴσω
 ὦμοις θλιβομένοις κυρτούμενον υἱὸν Ἀρούρης
 αἰθέρος ὀχλίζοντα παλινδύητον ἀνάγκην—, 265
 ἀλλὰ θεοῖς ἐτέροισιν ἀτέρμονα φόρτον εἴσας
 μαρνάσθω μακάρεσσιν, ἀναρρήξει δὲ πέτρας
 τρηχαλέοις βελέεσσιν ὀιστεύων πόλον ἀστρων,
 ὃν πάρος ἤερταζεν, ἱμασσύμεναι δὲ κυλῶναις
 ταρβαλέαι φυγέτωσαν ἀνάλκιδες οὐρανὸν Ἰφραι, 270
 δμωίδες Ἡελίοιο περιπλέγδην δὲ λαβοῦσαι
 ἥερι μίξατε γαῖαν, ὕδωρ πυρί, πόντον Ὀλύμπῳ.
 καὶ πισύρων ἀνέμων τελέσω δούλειον ἀνάγκην,
 μαστίζω Βορέην, κλονέω Νότον, Εὐρόν ἱμάσσω,
 καὶ Ζέφυρον πλήξαιμι, καὶ ἥματι νύκτα κεράσσω 275
 χειρὶ μῆ¹· καὶ γνωτὸς ἐμός πολυπίδακι λαιμῷ

¹ So MSS.: Ludwig χειμαρῆν.

Oceanos surrounds the circle of the world and its four divided parts, girdling the whole earth coronet-wise with encircling band; as the monster spoke, that which answered the army of his voices, was not one concordant echo, but a babel of screaming sounds—when the monster arrayed him with all his manifold shapes, out rang the yowling of wolves, the roaring of lions, the grunting of boars, the lowing of cattle, the hissing of serpents, the bold yap of leopards, the jaws of rearing bears, the fury of dogs. Then with his midmost man-shaped head the Giant yelled out threats against Zeus—

248 "Smash the house of Zeus, O my hands! Shake the foundation of the universe, and the blessed ones with it! Break the bar of Olympus, self-turning, divine! Drag down to earth the heavenly pillar, let Atlas* be shaken and flee away, let him throw down the starry vault of Olympus and fear no more its circling course—for I will not permit a son of Earth to be bowed down with chafed shoulders, while he underprops the revolving compulsion of the sky! No, let him leave his endless burden to the other gods, and battle against the Blessed Ones! Let him break off rocks, and volley with those hard shots the starry vault which he once carried! Let the timid Seasons, the Sun's handmaids, flee the heavens under the shower of mountains! Mix earth with sky, water with fire, sea with Olympus, in a litter of confusion!

249 "I will compel the four winds also to labour as my slaves; I lash the North Wind, I buffet the South, I flog the East; I will thrash the West, with one hand! I will mix night with day; Oceanos my brother

* Cf. on l. 165 ff.

* Reading *ρῆσι μὲν* with L. and all recs.

Ὠκεανὸς πρὸς Ὀλυμπον ἄγων ἰφούμενον ἰδὼρ,
 πέντε παραλλήλων πεφορημένος ἰφότη κύκλων,
 ἄστρο κατακλύσσειε, καὶ ἰῶσι διφᾶς ἀλάσθω
 Ἄρκτος Ἀμαζαίοιο διδυκότες ἰστοβοτῆς. 290
 ταῦροι ἐμοί, δονέοντες ἰσημέρον ἀντιγα κύκλων
 αἰθέρι μυκήσασθε, χαρασσομέναις δὲ κερααῖαις
 ἰσοτύπου φλογεροῖο κεράατα ῥήξαιτε Ταύρου·
 καὶ βόες ἔγρᾳ κέλευθα μεταλασσῶσι Σελήτης
 δειδιότες βαριδουπον ἐμῶν μέκθημα καρήνων· 295
 καὶ βλοσυρῶν μέγα χάσμα διαπτύξασα γενεῖων
 ἄρκτος ἀνοιστρήσειε Τυφιοῖς Ἄρκτον Ὀλύμπου·
 αἰθερίῳ δὲ Λέοντι Λέων ἐμὸς ἀντιφερίζων
 Ζωδιακῆς ἀέκοιτα μεταστήσειε κελεύθου·
 ἡμετέρους δὲ δράκοντας Ὀφίς φρίξειεν Ἀμάξης . . . 300
 ἀστεροπαῖς ὀλίγαις κεκοριθμμένος· ἀλλὰ θαλάσσης
 κύματα λυσσήμεντα, λόφοι χθονός, ἄγχεα νήσων
 φάσγανί μοι γεγάσι, καὶ ἀσπίδες εἰσὶ καλῶναι,
 καὶ σκόπελοι θώρηκες ἀαγέες, ἔγχεα πέτραι,
 καὶ ποταμοὶ σβεστήρες ἀκιδνοτάτοιο κεραυνοῦ. 305
 δεσμούςδ' Ἰαπετοῖο Ποσειδάωνι φυλάσσω,
 ἀμφὶ δὲ Καύκασον ἄκρον εὐπτερος ἄλλος ἀρείων
 αἰετὸς αἰμάξειε παλιμφυῖς ἦπαρ ἀμύσσων

* The Bear is "thirsty" because it never sets (a commonplace with every poet from Homer on).

* Koechly marks a lacuna; as the next line manifestly refers to Zeus, I have introduced his name.

* Typhon wants to reverse all the old judicial decisions of the gods. Iapetos, father of Prometheus, is chained with the other rebellious Titans; Prometheus was chained to a rock in the Caucasus by order of Zeus, for stealing fire and giving it to man, Hephaistos performing the work of fastening him; an eagle tore continually at his liver, which grew as continually. Iphimedeia's two giant sons,

shall bring his water to Olympus aloft with many-fountained throat, and rising above the five parallel circles he shall inundate the stars; then let the thirsty * Bear go wandering in the water with the Waggon's pole submerged!

“Bellow, my bulls, shake the circle of the equator in the sky, break with your notched horns the horns of the fiery Bull, your own likeness! Let Selene's cattle change their watery road, fearing the heavybooming bellow of my heads! Let Typhaon's bear open wide his grim gaping jaws, and worry the Bear of Olympus! Let my lion face the heavenly Lion, and drive him reluctant from the path of the Zodiac! Let the Waggon's snake shiver at my serpents! (Little do I care for Zeus,) with only a few lightnings to arm him! Ah, but my swords are the maddened waves of the sea, the tors of the land, the island glens; my shields are the hills, the cliffs are my breastplates unbreakable, my halberts are the rocks, and the rivers which will quench the contemptible thunderbolt. I will keep the chains of Iapetus for Poseidon; and soaring round Caucasus, another and better eagle shall tear the bleeding liver,

Otos and Ephialtes, imprisoned Ares, till Hermes, after thirteen months, effected his release, see *Il.* v. 303, (*Od.* xi. 303 (Maia was Hermes' mother). Orion (306) was killed by Artemis for trying to violate her (or for saying he was a better hunter than she); Tityos (307) is punished in Tartarus for a like attempt on Leto. Ares, Typhon sarcastically says, is to be tamed till he loses his own title of Slayer and deserves one of his father's epithets, *Meilichios*, "easy to be entreated" (with an allusion to the cult of Zeus *Meilichios* at Athens and elsewhere). Ephialtes, in one version of his legend, wanted to marry Hera; Nonnos would seem to know of another in which he aspired after Athena, if 311 ff. is to have any point.

Ἡφαίστου πυρόεντος, ἐπεὶ πυρὸς εὐεκα κάμνει
 ἥπατος αὐτοφύτοιο χαρασσομένοιο Προμηθεύς· 300
 υἷάσι δ' ἀντικέλευθον ἔχων τύπον Ἰφιμεδείης
 κρύψω ἀλυκτοπέδῃσι περίπλοκον υἷα Μαίης
 χαλκῷ ἐν κεράμῳ πεφυλαγμένον, ὅφρα τις εἴπῃ·
 Ἰύσας δεσμὸν Ἄρης ἐκείθετο δέσμιος Ἑρμῆς·
 λυσαμένη δ' ἄφανστον εἶς σφρηγῖδα κορείης 305
 Ἄρτεμις Ὠρίωνος ἀναγκαίῃ δάμαρ ἔστω,
 καὶ Τιτυῷ πετάσσει παλαιότερα φάρεα Λητώ,
 εἰς γάμον ἔλκομένη βεβηγμένον· ἀνδροφόνον δὲ
 ῥωγαλέων σακῶν γυμνοῦμενον Ἄρεα δῆσας
 κοῖραν ἰσμήτης ληίσσομαι ἀντὶ φοιτῆος 310
 μέλιχον, ὀφηγάμῳ δὲ συνταπτομένην Ἐφιάλτῃ
 Παλλάδα ληιδίην νυμφεύσομαι, ὅφρα νοήσω
 Ἄρεα θητεύοντα καὶ ὠδίνουσιν Ἀθήνην,
 καὶ μογεροῖς ὤμοισι παλινδύτητον αἰείρων
 οὐρανὸν Ἀτλαίντειον ἐλαφρίσσειε Κρονίων 315
 ὄρθιος, ἡμετέρων δὲ γάμων ὑμέναιον ἀκοίση
 ζῆλον ὑποκλέπτων, ὅτε νυμφίος ἔσσομαι Ἥρης.
 οὐ μὲν ἐγὼ δαΐδων ἐπιδείομαι· αὐτόματος δὲ
 δαλὸς ἐμῶν θαλάμων στεροπῆς σέλας,
 ἀντὶ δὲ πεύκης
 αὐτὸς ἐμοὶ Φαίθων ἰδίης φλογὸς ἀφάμενος πῦρ 320
 νυμφιδίῳ ταῖνσειε Τυφωεὶ δούλιον αἶγλην,
 καὶ γαμίους σπιθῆρας ἐπαιθίσσοντες Ὀλύμπῳ
 ἀστέρες ἀστράψειαν ἐμῶν λαμπτήρες Ἑρῶτων,
 ἀστέρες ἔσπερα λύχνα· σὺν εὐθαλάμῳ δ' Ἀφροδίτῃ 325
 εὐνέτις Ἐνδυμίωνος ἐμῇ θεραπείᾳ Σελήνῃ
 δέμνιά μοι στορέσειε· καὶ εἰ χρεὶς ἐστὶ λοστρῶν,
 λούσομαι ἀστερόεντος ἐν ἰδασιν Ἡριδανοῖο·

* Otos and Ephialtes, who shut up Ares in a brazen jar: Hom. Od. xi. 305, II. v. 385.

growing for ever anew, of Hephaistos the fiery : since fire was that for which Prometheus has been suffering the ravages of his self-growing liver. I will take a shape the counterpart of the sons of Iphimedeta,⁶ and I will shut up the intriguing son of Maia⁷ in a brazen jar, prisoned with galling bonds, that people may say, 'Hermes freed Ares from prison, and he was put in prison himself.' Let Artemis break the untouched seal of her maidenhood, and become the enforced consort of Orion; Leto shall spread her old bedding for Tityos, dragged to wedlock by force. I will strip murderous Ares of his ragged bucklers, I will bind the lord of battle, and carry him off, and make the Killer the Gentle; I will carry off Pallas and join her to Ephialtes, married at last; that I may see Ares a slave, and Athena a mother.

²¹⁰ " Cronion also shall lift the spinning heavens of Atlas, and bear the load on weary shoulders: there shall he stand, and hear the song at my wedding, and hide his jealousy when I shall be Hera's bridegroom. Torches shall not lack at my wedding. Bright lightning shall come of itself to be selfmade torch of the bride-chamber; Phaëthon himself instead of pine-branches, kindled at the light of his own flames, shall put his radiance at the service of Typhoeus the Bridegroom; the stars shall sprinkle their bridal sparks over Olympus as lamps to my loves, the stars, lights of evening! My servant Selene, Endymion's bed-fellow, along with Aphrodite the friend of marriage, shall lay my bed; and if I want a bath, I will bathe in the waters of starry Eridanos.⁸ Come

⁶ Hermes.

⁷ A bath is part of the regular ritual of marriage; Eridanos, a mysterious western river, is here the constellation of that name.

ἀλλὰ Διὸς μετὰ λέκτρα Τυφωΐ, κυκλάδες Ὀραι,
πήξατε παστὸν Ἑρῶτος·

ἀπ' Ὀκεανοῦ δέ καὶ αὐταί,

Λητώ, Ἀθηναίη, Παφίη, Χάρις, Ἀρτεμις, Ἥβη,¹ 330
νυμφοκόμῳ Τυφῶϊ κομίσσατε σίγγγονον ἰδῶρ·

καὶ γαμίοις πλήκτροισιν ἐμῇ παρὰ δαῖτα τραπέζης
ἀντὶ Διὸς μέλπειν Τυφωΐα λάτρης Ἀπόλλων.

οὐ ξείνου δαπέδοιο φέρω πόθον· ἡμέτερον γάρ
Οὐρανὸν ἀστερόνικτον ἀδελφεὸν ἡμοχειύσω, 335

οὐρανὸν οἶκον ἔχων μητρῴον, νῆα γαίης.

καὶ Κρόνον ὠμηστήρα τὸ δεύτερον εἰς φάος ἔλκων
γνωτὸν ἐμὸν σινάεθλον ἀπὸ χθονίοιο βερέθρου

λύσω δεσμὰ βίαια, παλιννόστοις δὲ τελίσσω
αἰθερίους Τιτῆνας, ὀμωροφίους δὲ κομίσσω 340

Γηγενέας Κύκλωπας εἰς οὐρανόν, ἀλλὰ δὲ τεύξω
ὄπλα πυρός· πολέων γάρ ἐμοὶ χρεὶς ἐστὶ κεραυνῶν,

ὅττι διηκοσίησι, καὶ οὐ διδύμαις παλεμίζω

χεροῖν ἐγὼ Κρονίδῃ πατομοῖος· ἀντιτύπους δὲ
κρείσσοιτας ὀφειγόνους πολυφγγεῖ μείζονι πυροῦ 345

ἀστεροπὰς ἐτέρας χαλκεύσομαι, εὐρύτερον δὲ

ὄγδοον οὐρανὸν ἄλλον ὑπέρτερον ἰφθίμῃ τεύξω

ἄστρασι φαιδροτέροισι κεκασμένον· οὐ δύναται γάρ
ἀγχιφαιῆς πόλος οὗτος ὅλον Τυφῶνα καλύφαι.

καὶ μετὰ θήλεια τέκνα καὶ ἀρσενόπαιδα γενέθλην 350
πουλυτόκου Κρονίδαιο πολυπερὲς ἄλλο φυτεύσω

αἷμα νέων μακάρων πολυαίχινον· οὐ χορὸν ἄστρον
λείψω νόσφι γάμων ἀχρήιον, ἀλλὰ σινάψω

ἄρσενι θηλυτέρην, ἵνα δούλια τέκνα λοχεύσῃ,
παρθενικῇ πτερόεσσα παρεννηθεῖσα Βούτῃ. 355

¹ Ἥβη mss., Ἥβη Græfe, followed by de Marcellus, Koechly, Ludwig.

now, ye circling Seasons ! You prepared the bed of Zeus, build now the bower of love for Typhoeus ; you also, Leto, Athenaia, Paphian, Charis, Artemis, Hebe, bring up from Oceanos his kindred* water for Typhon the Bridegroom ! And at the banquet of my table, with bridal quill Apollo my menial shall celebrate Typhoeus instead of Zeus.

“ I long for no stranger’s demesne ; for Uranos is my brother, a son of Earth like myself ; the star-dappled heaven which I shall rule, the heaven which I shall live in, comes to me through my mother. And cannibal† Cronos I will drag up once more to the light, another brother, to help me in my task, out of the underground abyss ; I will break those constraining chains, and bring back the Titans to heaven, and settle under the same roof in the sky the Cyclopes, sons of Earth. I will make more weapons of fire ; for I need many thunderbolts, because I have two hundred hands to fight with, not only a pair like Cronides. I will forge a newer and better brand of lightning, with more fire and flashes. I will build another heaven up aloft, the eighth, broader and higher than the rest, and furnish it with brighter stars ; for the vault which we see close beside us is not enough to cover the whole of Typhon. And after those girl children and the male progeny of prolific Zeus, I will beget another multiparous generation of new Blessed Ones with multitudinous necks. I will not leave the company of the stars useless and unwedded, but I will join male to female, that the winged Virgin may sleep with the Oxherd and breed me slave-children.”

* Oceanos, like Typhon, is a son of Earth : Hesiod, *Theogony* 126-126. † Because he swallowed his children.

Ἐλπεν ὁμοκλήσας· Κρονίδης δ' ἐγέλασσε· ἀκούων,
καὶ μόθος ἀμφοτέροισιν ἐπέβρεμεν· ἦν δὲ κυδοιμοῦ
πομπὸς Ἑρὶς Τυφῶνι, Διὸς δ' ἡγήσατο Νίκη
εἰς μόθον· οὐ βοῆς ἀγέλης χάριν, οὐ περὶ ποίμνης
ἦεν ἀγών, οὐ νεῖκος ἦεν ἐπὶ καλλεῖ νύμφης,
οὐ κλόιτος ἀμφὶ πάλης ὀλίξιτος· ἀλλ' ὑπὲρ αὐτοῦ
αἰθέρος ἵστατο δῆρις, ἦν δ' ἐνὶ γούνασι Νίκης
σκήπτρα Διὸς καὶ θῶκος ἀέθλια δημοτῆτος.

Ζεὺς μὲν ἱμασσομένων νεφέων βροταῖον ἀράσσειεν
αἰθέριον μύκημα μέλος σάλπιξεν Ἑταῖους,
καὶ νεφέλας ἐλικηδὸν ἐπὶ στέροισι καθάψας
εἶχε Γίγαντιών βελέων σκέπας· οὐδὲ Τυφῶν
ἄσφοτος ἦν· κεφαλαὶ δὲ βοῶν μυκηθμόν ἰεῖσαι
αὐτόματοι σάλπιγγες ἐπεσμαρίγγησαν Ὀλύμπῳ,
συμμιγέες δὲ δράκοντες ἐσθρίσαν, Ἄριστος αἰετοί,
καὶ στίχας ἡλιβάτιων μελέων θώρηξε Τυφῶν
φραξάμενος σκοπέλῳ σκοπέλον μέγαν.

εἰσόκε πυκναὶ

ἄρραγέες στοιχιδὸν ἐπυργώθησαν ἐρίπται,
καὶ πέτρην προθέλυμον ἐπασσυντέρῃ θέτο πέτρῃ·
ἦν δὲ κορυσσομένης στρατιῆς τύπος· ἀγχιφαίτης γὰρ
ῥωγάδα ῥωγῆς ἔρειδε, λόφος λόφον.

αἰχῆνα δ' αἰχῆν,

ὑψινεφῆς δ' ἀγκῶνα πολύπτυχον ὤθειεν ἀγκῶν
καὶ κρανααὶ πῆληκες ἴσαν Τυφῶνι καλῶνται
αἰπυλόφῳ πρηνῶν καλυπτομένων κεφαλῶν.
μαρναμένου δὲ Γίγαντος ἦν πολυδεираδι μορφῇ
ἐν δέμας, ἀλλὰ φάλιγγες ἀπείροντες.

αἱ μὲν ἀγοστῶν,

αἱ δὲ λεοντείων γεντίων εἰθιγγέες αἰχμαί,
ἄλλαι ἐχιδναίων πλοκάμων ἐπιβήτορες ἄστρον.
δένδρεα δ' ἐπτύσσοντο Τυφασίων ἀπὸ χειρῶν

³⁵⁶ So he shouted; Cronides heard, and laughed aloud. Then the din of battle resounded on both sides. Strife was Typhon's escort in the mêlée, Victory led Zeus into battle. No herds of cattle were the cause of that struggle, no flocks of sheep, this was no quarrel for a beautiful woman, no fray for a petty town; heaven itself was the stake in the fight, the sceptre and throne of Zeus lay on the knees of Victory as the prize of combat.

³⁵⁸ Zeus flogging the clouds beat a thundering roar in the sky and trumpeted Eury's call, then fitted clouds upon his chest in a bunch as a protection against the Giant's missiles. Nor was Typhoeus silent: his bull heads were self-sounding trumpets for him, sending forth a bellow which made Olympus rattle again; his serpents intermingled whistled for Ares' pipes. He fortified the ranks of his high-clambering limbs, shielding mighty rock with rock until the cliffs made an unbroken wall of battlements, as he set crag by crag uprooted in a long line. It looked like an army preparing for battle; for side by side bluff pressed hard on bluff, tor upon tor, ledge upon ledge, and high in the clouds one tortuous ridge pushed another*; rugged hills were Typhon's helmets, and his heads were hidden in their beetling steep. In that battle, the Giant had indeed one body, but many necks, but legions of arms innumerable, lions' jaws with well-sharpened fangs, hairbush of vipers mounting over the stars. Trees were doubled up by Typhaon's hands and

* This passage is an imitation of Hom. *Il.* xvi. 213 *ἀόρτα δ' ἀόρτα* *ἀόρτα*, *οὐρανὸν οὐρανὸν*, *ὄρεα δ' ὄρεα*.

σειόμενα Κρονίδαο καταντίον, ἄλλα δὲ γαίης 385
 ἔρνεα καλλιπέτηλα, τὰ περ βεβριθότι παλμῷ
 Ζεὺς ἀέκων ἀμάθυνεν ἐνὶ σπιυθῆρι κεραυνοῦ·
 πολλή μὲν πτελὲς σὺν ὁμήλικι ρίπτετο πεύκη
 καὶ πλάτανος περίμετρος, ἀκοιτίζοντο δὲ λεῦκαι
 αἶντα Διός· πολλή δὲ λαγὼν ἐρρήγνυτο γαίης. 390

Πᾶσα δὲ τετράπλευρος ἴτις στειφελίζετο κόσμον,
 καὶ πίσυρες Κρονίωνι συναιχμαζόντες αἴηται
 ἡερίην σκοτόεσσαν ἐπυργώσαντο κοινήν
 κύματα κυρτώσαιντες· ἱμασσομένης δὲ θαλάσσης
 Σικελίῃ δεδοίητο, Πελωρίδες ἔβρεμον ὄχθαι 395
 Αἰτναῖοί τε τένοντες, ἐμυκίσαντο δὲ πέτραι
 μάντιες ἐσσομένων Λαλυβηίδες, ἔκτυπε δ' ἀκτὴ
 ἐσπέριον παρὰ χεῦμα Παχυϊάς· ἐγγίθι δ' ἄρκτον
 ἀμφὶ νάπην θρήισαν Ἀθωϊάς· ἔκλαγε Νύμφη,
 Πιερικῷ δὲ τένοντι Μακηδονίς ἰαχεν ὤλη· 400
 ἀντολῆς δὲ θέμεθλα τινάσσετο, δευδρόκομοι δὲ
 Ἀσσυρίου Λιβάντιο θυώδες ἔκτυπον αὐλαί.

Καὶ Διὸς ἀκαμάτοιο καταιχμαζόντα κεραυνοῦ
 ρίπτετο πολλὰ βέλεμνα Τιφασίων ἀπὸ χειρῶν·
 καὶ τὰ μὲν αἰσσοῦντα Σεληναίῳ παρὰ δίφρῳ 405
 ἀσταθέων ἀχάρακτα κατέγραφον ἰχνα ταύρων,
 ἄλλα δὲ διηθέντα δι' ἥερος ὀξεί ροίζῳ
 ἀσθμασιν ἀντιπόροισι μετερρίπιζον αἴηται·
 καὶ Διὸς ἀψαύστοιο παραπλαγχθέντα κεραυνοῦ
 πολλὰ Ποσειδάωνος ἐδέξατο τερπομένη χεῖρ, 410
 γειστούμου γλωχίνος ἀφειδήσασα τριαίνης·
 ὕγροβαφῇ δὲ βέλεμνα παρὰ Κρονίης πόρον αἰλμης
 Ζηνὶ φέρων ἀνάθημα γέρων ἰδρύσατο Νηρεΐς.

* The north.

thrown against Cronides, and other fine leafy growths of earth, but all these Zeus unwilling burnt to dust with one spark of thunderbolt cast in a heavy throw. Many an elm was hurled against Zeus with fire coeval, and enormous plane-trees and volleys of white poplar; many a pit was broken in earth's flank.

²⁰⁰ The whole circuit of the universe with its four sides was buffeted. The four winds, allied with Cronion, raised in the air columns of sombre dust; they swelled the arching waves, they flogged the sea until Sicily quaked; the Pelorid shores resounded and the ridges of Aitna, the Lilybæan rocks bellowed prophetic of things to come, the Pachynian promontory crashed under the western wave. Near the Bear,² the nymph of Athos wailed about her Thracian glen, the forest of Macedon roared on the Pierian ridge; the foundations of the east were shaken, there was crashing in the fragrant valleys of Assyrian Libanos.

²⁰⁰ Aye, and from Typhaon's hands were showered volleys against the unwearied thunderbolts of Zeus. Some shots went past Selene's ear, and scored through the invisible footprints of her moving bulls; others whirling through the air with sharp whizz, the winds blew away by counterblasts. Many a stray shot from the invulnerable thunderbolts of Zeus fell into the welcoming hand of Poseidon, unsparing of his earthpiercing trident's point; old Nereus brought the brine-soaked bolts to the ford of the Cronian Sea,³ and dedicated them as an offering to Zeus.

² The North Sea with the Baltic and perhaps even the Arctic Ocean; Pliny, *N.H.* iv. 94, 104, cf. Plut. *De def. oroe.* 420 A.

Καὶ βλοσυροὺς δύο παῖδας Ἐνναλίῳ κορύσσας
 εἶχε Φόβον καὶ Δεῖμον ὅπασιν πατροπάτωρ Ζεὺς 413
 αἰθέρος ἀσπιστήρας ὁμήλιδας, ἀστεροπῇ δὲ
 στήσε Φόβον, καὶ Δεῖμον ἐπιστήριξε κεραυνῷ
 δεῖμα φέρων Τυφῶνι· καὶ ἀσπίδα κοίψισε Νίκη
 πρόσθε Διὸς ταῖν' οὖσα, καὶ αἰτιάχθηεν Ἐννῷ,
 Ἄρης δ' ἐσμαράγησεν· ἐπαιγίζων δὲ θυέλλαις 420
 ἠερόθεν πεφόρητο μετάρσιος αἰγίοχος Ζεὺς,
 ἐξόμενος πτεροῖντι Χρόνου τετραΐζυγι δίφρῳ·
 ἵπποι δὲ Κρονίωνος ὁμόζυγες ἦσαν αἴηται.
 καὶ πῇ μὲν στεροπῇσι κορύσσεται, πῇ δὲ κεραυνῷ,
 ἄλλοτε δὲ βροντῇσιν ἐπέχραεν, ἄλλοτε δ' ὄμβρων 425
 πηγνυμένης προχέων πετρούμενα νῶτα χαλάρης
 ὄμβρηροῖς βελέεσσι· Γίγαιτείοισι δὲ πυκνοὶ
 κίονες ὕδατόεντες ἐπερρήγγνυτο καρήνους
 ὄξυβελεῖς, παλάμαι δὲ Τυφώεος, οἷα μαχαίρη,
 ἠερίῳ τέμνοντο χαλαζήεντι βελέμνῳ 430
 καὶ παλάμη κεκόμιστο, καὶ οὐ μεθέηκε κελώτης,
 ἀλλὰ νιφοβλήτοιο τομῇ πληγείσα χαλάρης
 μάρνατο καὶ πίπτουσα, διαίσσουςα δὲ γαίης
 ἄλμασιν αὐτοκύλιστος ἐπάλλετο μαινομένη χεῖρ,
 οἷα βαλεῖν ἐθέλουσα καὶ εἰσέτι κύκλον Ὀλύμπου. 435
 καὶ πρόμος οὐρανίων πυρόεν βέλος ὑφ' ὀφθι σείων
 δεξιὸν ἐκ λαιοῖο κέρας πολέμοιο νομεύων
 ὑψιφανὴς πολέμιζεν· ἐς ὕδροπόρους δὲ χαράδρας
 ὦρτο Γίγας πολύπηχυς, ἐπασσυντέρῳ δὲ συνάφας
 αὐτομάτῳ σφήκωσεν ὁμόπλοκα δάκτυλα δεσμῷ 440
 κοιλαίνων παλάμας πολυχαιδέας, ἥσιν αἰείρων
 μεσσόθι χειμερίων ποταμῶν ὀρεσιδρόμον ὕδωρ,
 χερσὶ βαθυνομέναις μεμερισμένα χεῖματα πέμπων,
 ἀστεροπῇ προέηκε· χαραδραῖω δὲ ριέθρῳ

414 Now Zeus armed the two grim sons of Enyalios, his own grandsons, Rout and Terror his servant,* the inseparable guardsmen of the sky : Rout he set up with the lightning, Terror he made strong with the thunderbolt, terrifying Typhon. Victory lifted her shield and held it before Zeus : Enyo countered with a shout, and Ares made a din. Zeus breasting the tempests with his aegis-breastplate swooped down from the air on high, seated in Time's chariot with four winged steeds, for the horses that drew Cronion were the team of the winds. Now he battled with lightnings, now with levin ; now he attacked with thunders, now poured out petrified masses of frozen hail in volleying showers. Waterspouts burst thick upon the Giant's heads with sharp blows, and hands were cut off from the monster by the frozen volleys of the air as by a knife. One hand rolled in the dust, struck off by the icy cut of the hail ; it did not drop the crag which it held, but fought on even while it fell, and shot rolling over the ground in self-propelled leaps, a hand gone mad : as if it still wished to strike the vault of Olympus.

420 Then the sovereign of the heavens brandished aloft his fiery bolt, and passing from the left wing of the battle to the right, fought manifest on high. The many-armed monster hastened to the watery torrents ; he intertwined his row of fingers into a living mat, and hollowing his capacious palms, he lifted from the midst of the wintry rivers their water as it came pouring down from the mountains, and threw these detached parcels of the streams against the lightning. But the ethereal flame blazed with

* The construction of *δούρειος* is very like Euripides, *I.T.* 34 'Αρπιάς δὲ τοῖς Μερδούσι 'Αγυπαίριον τε.

βαλλομένη σελάγιζε δι' ἰδάτος αἰθερίῃ φλόξ
 λαβροτέρῳ σπινθήρι, καὶ ἔξεσε δίφῳ ἰδῶρ
 αἰθαλόεν, διερὴ δὲ φύσις τερσαίνεται μῦθῳ·
 σβέσσαι γὰρ μενέαινε Γίγας θρασὺς αἰθέριον πῦρ,
 νήπιος· οὐδ' ἐνόησε, πυραιγέες ὅττι κεραυνοὶ
 καὶ στεροπαὶ γεγάασιν ἀπ' ὀμβροτόκων νεφελῶν. 450

Καὶ πάλιν ἰθυτμήτας ἐλὼν σπήλιγγας ἐναΐλων
 στέρνα Διὸς μενέαινε βαλεῖν ἄτρωτα σιδήρῳ,
 καὶ σκοπιῇ Διὸς αἶτα τιταίνεται· χεῖρ δ' ἄκρῳ
 Ζεὺς ὀλίγον φύσησε, καὶ ἰψίκριμνον εἰούσαν
 λεπταλέον φύσημα παρέτραπε κυκλίδι πέτρῃ. 455
 χειρὶ δὲ διτήντα λόφον ἰησαῖον ἀράξας
 εἰς ἐνοπὴν πολιδῖνος ἀιτηώρητο Τυφῶεύς,
 καὶ Διὸς ἀρρήκτοιο κατηκόντιζε προσώπου·
 ἀλλ' ὁ μὲν ἀντικέλευθον ἀλεύατο μάρμαρον αἰχμὴν
 κρᾶτα παρακλίνας, στεροπῆς δ' ἐτύχησε Τυφῶεύς 460
 θερμὸν ἀμειβομένης ἑλικά ὁρόμον, αἶψα δὲ πέτρῃ
 ἀκροφαληριώωσα μελαίνεται μάρτυρι καπνῷ.
 καὶ τριτάτην προΐαλλεν· ἐπεσσυμένην δὲ Κρονίων
 πεπταμένης παλάμης μεσάτῳ νωμήτορι¹ καρπῷ,
 σφαῖραν ᾗτε θρώσκουσαν, ἀτέρμονι χειρὶ πατάξας 465
 πέμπε πάλιν Τυφῶνι· μεταστρεφθεῖσα δὲ πολλῇ
 ἡερίῃ στροφάλλυγι παλιντόστοιο πορείῃς
 αὐτομάτῃ τόξενεν οἰστευτῆρα κολώνῃ.
 τέτρατον ἠκόντιζεν ὑπέρτερον· ἀψαμένη δὲ
 αἰγίδος ἀκροτάτων θυσαάνων ἔδιχάζετο πέτρῃ. 470
 ἄλλην δὲ προέηκεν· ἀελλήεσσα δὲ πέτρῃ
 ἡμιδαῆς σελάγιζεν οἰστευθεῖσα κεραυνῷ.

¹ κωμήτορι post mss., νωμήτορι Ludwigh.

livelier sparks through the water of the torrents which struck it; the thirsty water boiled and steamed, and its liquid essence dried up in the red hot mass. Yes—to quench the ethereal fire was the bold Giant's plan, poor fool! he knew not that the fire-flaming thunderbolts and lightnings are the offspring of the clouds from whence the rain-showers come!*

441 Again, he cut straight off sections of the torrent-beds, and designed to crush the breast of Zeus which no iron can wound; the mass of rock came hurtling at Zeus, but Zeus blew a light puff from the edge of his lips, and that gentle breath turned the whirling rock aside with all its towering crags. The monster with his hand broke off a rounded promontory from an island, and rising for the attack circled it round his head again and again, and cast it at the invincible face of Zeus; then Zeus moved his head aside, and dodged the jagged rock which came at him; but Typhon hit the lightning as it passed on its hot zigzag path, and at once the rock was white patched at the tip and blackened with smoke—there was no mistake about it. A third rock he cast; but Cronion caught it in full career with the flat of his infinite open hand, and by a playful turn of the wrist sent it back like a bouncing ball, to Typhon. The crag returned with many an airy twist along its homeward path, and of itself shot the shooter. A fourth shot he sent, higher than before: the rock touched the tassel-tips of the aegis-cape, and split asunder. Another he let fly: storm-swift the rock flew, but a thunderbolt struck it, and half-consumed, it blazed.

* A common theory of ancient physicians.

οὐ σκοπιαὶ νέφος ὑγρὸν αἰέσχισαν, ἀλλὰ τυπείσαι
ὕδρηλαῖς νεφέλῃσι διερρήγγυντο καλῶναι.

Ξυνὴ δ' ἀμφοτέροισιν ἰσούροπος ἦεν Ἐνυὴ 475
καὶ Διὶ καὶ Τυφῶνι· πολυφλοίσβῳ δὲ βελέμνῳ
αἰθέρος ὀρχηστήρες ἔβακχεύοντο κεραυνοί.
μάρνατο δὲ Κρονίδης κεκοριθμένος· ἐν δὲ κυδοιμῷ
βροντὴν μὲν σάκος εἶχε, νέφος δὲ οἱ ἐπλετο θώρηξ,
καὶ στεροπὴν δόρυ πάλλε, Διπετεῖς δὲ κεραυνοί 480
ἡρόθεν πέμποντο πυργλώχιντες ὀιστοί·
ἤδη γὰρ περίφοιτος ἀπὸ χθονίου κενεῶντος
ξηρὸς αἰραιπότητος ἀνέδραμεν ἀτμός ἀρούρης,
καὶ νεφέλης ἐντοσθεν ἐλκόμενος αἴθεσι λαίμῳ
πνίγεται θερμαίνων νέφος ἔγκυν· ἀμφὶ δὲ καπνῷ 485
τριβομένων καταιχιδῶ πυριτρεφείων νεφελάων
θλιβομένη πεφόρητο δυσέκβατος ἐνδόμυχος φλόξ
διζομένη μέσον οἴμον, ἐπεὶ σέλας ἰφότη βαίνειν
οὐ θέμει· ἀστεροπὴν γὰρ ἀνθρώσκουσιν ἐρύκει
ὀμβρηρῇ ραθάμυγι λελουμένος ἱκμιος ἀήρ. 490
πυκνώσας νέφος ὑγρὸν ὑπέρτερον· ἀζαλέον δὲ
νειόθεν οἰγομένοιο διεδραμεν ἀλλόμενον πῦρ.
ὥς λίθος ἀμφὶ λίθῳ φλογερὴν ὠδὴν λοχεύων
λάινον ἠκόιτιζε πολυθλιβὲς αὐτόγονον πῦρ,
πυρσογενὴς ὅτε θῆλυς ἀράσσεται ἀρσενὶ πέτρῳ· 495
οὕτω θλιβομένησιν ἀνάπτεται οὐρανὴ φλόξ
λιγνύει καὶ νεφέλῃσιν· ἀπὸ χθονίοιο δὲ καπνοῦ
λεπταλέου γεγαῶτος ἐμαιώθησαν αἷται.
ἄλλην δ' ἐξ ὑδάτων μετανάστιον ἀτμίδα γαίης

* The word is an invention of Hesiod's (*Works and Days* 775) as though "high-flying," a misunderstanding of Homer's ἀερίπους, "foot-lifting."

The crags could not pierce the raincloud; but the stricken hills were broken to pieces by the rainclouds.

Thus impartial Enyo held equal balance between the two sides, between Zeus and Typhon, while the thunderbolts with booming shots held revel like dancers of the sky. Cronides fought fully armed: in the fray, the thunder was his shield, the cloud his breastplate, he cast the lightning for a spear; Zeus let fly his thunderbolts from the air, his arrows barbed with fire. For already from the underground abyss a dry vapour diffused around rose from the earth on high,^a and compressed within the cloud was stifled in the fiery gullet, heating the pregnant cloud. For the lurking flame crushed within rushed about struggling to find a passage through; over the smoke the fire-breeding clouds rumble in their agony seeking the middle path; the fire dares not go upwards; for the lightning leaping up is kept back by the moist air bathed in rainy drops, which condenses the seething cloud above, but the lower part is parched and gapes and the fire runs through with a bound. As the female stone is struck by the male stone,^b one stone on another brings flame to birth, while crushed and beaten it produces from itself a shower of sparks: so the heavenly fire is kindled in clouds and muck crushed and beaten, but from earthy smoke, which is naturally thin, the winds are brought forth. There is another floating

^a It is somewhat unusual to distinguish two stones as male and female in this manner; nothing is commoner, however, than to make such a distinction with fire-sticks, the harder one which bores or rubs being the male, or husband, and the softer stick or plank against which it is pressed the female or wife: see *Fraser, Golden Bough*³, index under "Fire-sticks."

ἡέλιος φλογερῇσι βολαῖς ἀντωπὸν ἀμέλγων 500
 τυθαλέω ιυτέουσιν ἀκείρισεν αἰθέρος ἀλκῶ·
 ἡ δὲ παχυτομένη νεφέων ὥδινε καλύπτρην,
 σεισαμένη δὲ πᾶχιστον ἀραιωτέρῳ δέμας ἀτμῶ,
 ᾧψ ἀνάλυσασμένη μαλίκῳ νέφος εἰς χύσιν ὄμβρου,
 ὕδρηλὴν προτέρην μετεκίανεν ἐμφυτον ὤλην. 505
 τοῖος ἔφυ φλογόεις νεφέῳ τύπος, οἷσι καὶ αὐτοὶ
 ἰσότυποι στεροπῇσι σιντωδιῶντο κεραυνοί.

Ζεὺς δὲ πατὴρ παλέμιζε

κατ' ἀντιβῖοιο δὲ πέμπων
 ἠθάδα πυρσὸν ἰάλλεν, ἀκοιτιστήρα λεόντων,
 βάλλων ποικιλόφωνον ἀμετρήτων στίχα λαιμῶν 510
 οὐρανίῳ πρηστήρι· Διοβλήτου δὲ βελέμινον
 ἐν σέλας ἔφλεγε χεῖρας ἀπειροῖας, ἐν σέλας ὤμονε
 νηρίθμους ἀμάθινε καὶ αἰόλα φύλα ὀρακόντων,
 καὶ κεφαλὰς ἐδάϊξαν ἀτέρμονας αἰθέρος αἰχμαί,
 καὶ πλοκάμους Τιφῶνος ἔλιξ ἀμάθινε κομήτης 515
 ἀντιπὸρῳ σπιυθῆρι δασύτριχα πυρσὸν ἰάλλων,
 καὶ κεφαλαὶ σελάγισον, ἀνιπτομένων δὲ κομάων
 βόστρυχα συρίζοντα κατεσφρηγίσσατο σιγῇ
 οὐρανίῳ σπιυθῆρι, μαραινομένων δὲ δρακόντων
 ἰοβόλοι ραθάμυγγες ἐτεροαῖοντο γενεῶν 520
 μαρναμένου δὲ Γίγαντος ἐτεφρώθησαν ὀπωπαὶ
 καπνῷ λιγνύετι, νεφοβλήτων δὲ προσώπων
 χιονεαῖς λιβαδεσσιν ἐλευκαῖοντο παρειαί,
 καὶ πισύρων ἀνέμων τετράζυγον εἶχεν ἀνάγκην·
 εἰ γὰρ ἐς αἰτολίην σφαλερῶς ἐλέλιζεν ὀπωπᾶς, 525
 ὕσμίνην φλογόεσσαν ἐδέχιντο γείτονος Εὐρου·
 εἰ κλίσιν ἐσκοπίαζε δυσήνεμον Ἀρκάδος Ἄρκτου,
 χειμερίου πρηστήρος ἀθαλπεί βάλλετο πάχνη·
 φεύγων ψυχρόν ἄημα νεφοβλήτοιο Βορρῆος

vapour, drawn from the waters, which the sun shining full on them with fiery rays milks out and draws up dewy through the boiling track of air. This thickens and produces the cloudy veil; then shaking the thick mass by means of the thinner vapour, it dissolves the fine cloud again into a fall of rain, and returns to its natural condition of water. Such is the character of the fiery clouds, with their twin birth of lightnings and thunders together.*

Zeus the father fought on: raised and hurled his familiar fire against his adversary, piercing his lions, and sending a fiery whirlwind from heaven to strike the battalion of his innumerable necks with their babel of tongues. Zeus cast his bolt, and one blaze burnt the monster's endless hands, one blaze consumed his numberless shoulders and the speckled tribes of his serpents; heaven's blades cut off those countless heads; a writhing comet met him front to front discharging a thick bush of sparks, and consumed the monster's hair. Typhon's heads were ablaze, the hair caught fire; with heaven's sparks silence sealed the hissing tresses, the serpents shrivelled up, and in their throats the poison spitting drops were dried. The Giant fought on: his eyes were burnt to ashes in the murky smoke, his cheeks were whitened with hoar-frost, his faces beaten with showers of snow. He suffered the fourfold compulsion of the four winds. For if he turned flickering eyes to the sunrise, he received the fiery battle of neighbouring Euros. If he gazed towards the stormy clime of the Arcadian Bear, he was beaten by the chilly frost of wintry whirlwinds. If he shunned the cold blast of snow-beaten Boreas, he was shaken by

* A page from the poet's handbook of natural science.

καὶ διερῶ δεδοίητο καὶ αἰθαλόεντι βελέμενῳ· 330
 καὶ δύσιν εἰσορόων βλοσυρῆς ἀντίωπιον Ἥοῦς
 ἰσπερίην ἔφριξε θυελλήεσσαν Ἐννέῳ,
 εἰαρινῆς αἰὼν Ζεφυρηίδος ἤχον ἱμάσθλης·
 καὶ Νότος ἀμφὶ τέοντα μεσημβριῶν Αἰγοκερῆος 335
 αἰτυγας ἡρίας ἐπεμάστυ, θερμὸς ἀήτης,
 φλογμὸν ἄγων Τυφῶνι πυραιγεί καύματος ἀτμῶ.
 εἰ πάλιν ὄμβρον ἔχειε κατάρρυστον ἰέτιος Ζεῦς,
 λυσιπόνοις λιβάδεσσιν ὅλον χροῖα λοῦσε Τυφῶνι
 θερμὰ καταψύχων κεκαφῆῶτα γυνὴ κεραυνῶ.

Καὶ κραναοῖς βελέεσσι χαλιζαίου νεφετοῖο 340
 παῖδός ἱμασσομένου τραφερὴ μαστίζεται μήτηρ·
 δερκομένη δὲ Γίγαντος ἐπὶ χροῖ μάρτυρα Μοίρης
 λάνα πηκτὰ βέλεμνα καὶ ἰδατόεσσαν ἀκωκὴν
 Ἥελιον Τίτηνα κατηφεί λίσσεται φωτὴ,
 ἐν φάος αἰτίζουσα θερείτατον, ὄφρα κε πυραὶ 345
 θερμότερῳ λύσειε Διὸς πετρούμενον ἰδῶρ
 νεφομένῳ Τυφῶνι χέων ἐμφύλιον αἶγλην·
 καὶ οἱ ἱμασσομένῳ συνετήκετο· καιομένων δὲ
 ἡλιβάτων ὀρώουσα πυριστεφεῖς ἔθνος ἀγοστῶν
 χειμερίην ἰκέτενε μολεῖν οὐσπέμφελον αὔρην 350
 εἰς μίαν ἡριγένειαν, ἵνα ψυχροῖσιν αἰήταις
 διψαλήν Τυφῶντος ἀποσβέσσειεν ἀντίγκην.

Ἰσοτύπου δὲ τάλαυτα μάχης ἐκλινε Κρονίων·
 χειρὶ δὲ δειδρήεσσαν ἀπορρίψασι καλύπτρην
 μήτηρ ἄχιντο Γαῖα, Τυφασίων κεφαλίων 355
 καπνὸν ὀπιπεύουσα· μαραινομένων δὲ προσώπων
 Γηγενέος λύτο γοῦνα· προθεσπίζουσα δὲ νίκην
 βρονταίοις πατάγοισι Διὸς μυκήσατο σάλπιγξ·

* κεκαφῆῶτα θυμὸν " panting forth one's life " is the epic

the volleys of wet and hot together. If he looked to the sunset, opposite to the dawn of the grim east, he shivered before Elys and her western tempests when he heard the noise of Zephyrus cracking his spring-time lash; and Notos, that hot wind, round about the southern foot of Capricorn flogged the aerial vaults, leading against Typhon a glowing blaze with steamy heat. If again Rainy Zeus poured down a watery torrent, Typhoeus bathed all his body in the trouble-soothing showers, and refreshed his benumbed limbs after the stifling thunderbolts.⁴

⁴⁰⁰ Now as the son was scourged with frozen volleys of jagged hailstones, his mother the dry Earth was beaten too; and seeing the stone bullets and icy points embedded in the Giant's flesh, the witness of his fate, she prayed to Titan Helios with submissive voice: she begged of him one red hot ray, that with its heating fire she might melt the petrified water of Zeus, by pouring his kindred⁵ radiance over frozen Typhon. She herself melted along with his bruised body; and when she saw his legion of highclambering hands burnt all round, she besought one of the tempestuous winter's blasts to come for one morning, that he might quench Typhon's overpowering thirst by his cool breezes.

⁴¹⁰ Then Cronion inclined the equally balanced beam of the fight. But Earth his Mother had thrown off her veil of forests with her hand, and just then was grieving to behold Typhaon's smoking heads. While his faces were shrivelling, the Giant's knees gave way beneath him; the trumpet of Zeus

phrase. Nonnos seems to bear this meaning, and also an echo of *εἰσέλας*. Hesychius glosses *εὐφραίνω*.

⁵ Because both came of the same stock.

ἤριπε δ' οὐρανίῳ μεθίων φλογόεντι βελέμνῳ,
 ὠτειλὴν ἀσίδηρον ἔχων πολέμοιο, Τυφωεύς 360
 ὑψιτειῆς, καὶ κῶτα βαλὼν ἐπὶ μητέρα Γαίῃ
 κέϊτο, περιστορέσας ὀφειδῆα γυνὴ κοινή,
 πυρσὸν ἀναβλύζων. Κρονίδης δ' ἐρίθιζε γελάσσας,
 τοῖον ἔπος προχέων φιλοπαιγμοῖος ἀνθρεῶντος·

Ἦ Καλὸν ἀοσσητῆρα γέρων Κρόνος εὖρε, Τυφωεὺ 363
 Χθὼν μόγισ υἷα λόχεισε, μέγαν γόνον Ἰαπεταῖο·
 ἡδὺς ὁ Τιτῆων τιμήτορος· ὡς ὁρώω δέ,
 ἀδρανέες γεγιάσι τάχῃ Κρονίδαιο κεραυνοί.
 δηθύνεις τίς μέχρ' ἀνέμβητον αἰθέρα ναίειν,
 ψευδόμενι σκηπτούχῃ;

μένει δέ σε θῶκος Ὀλύμπου 370
 σκηπτρα Διὸς καὶ πέπλα θεημάχε δέξο Τυφωεὺ,
 Ἄστραϊον δέ κόμισσον ἐς οὐρανόν· ἦν δ' ἐθειλήσῃς,
 αἰθέρι νοστήσειε καὶ Εὐριτόμη καὶ Ὀφίων
 καὶ Κρόνος ἀμφοτέροισιν ὁμόστυλος· ἐρχομένων δέ 375
 σὺν σοὶ ποικιλόνοτον ἐς ὑψιπόρων ἵπῃ ἀστρων
 δεσμὰ φυγῶν δολόμητις ὁμαρτήσῃε Προμηθεύς,
 ἥπατος ἡβῶνιτος ἀφειδέα δαιτυμονῆα
 οὐρανίης θρασὺν ὄρνιν ἔχων πομπῆα κελεύθου.
 τί πλέον ἤθελεις ἄλλω μετὰ κλόνον ἢ νῆσαι
 Ζῆνα καὶ ἐννοσίγαιον ὅπασα σείο βοῶων; 380
 Ζῆνα μὲν ἀδρανέοιτα καὶ οὐ σκηπτούχον Ὀλύμπου,
 βροντῆς καὶ νεφέων γυμνούμενον, ἀστεροπῆς δέ
 ἀντὶ πυρὸς ζαθέοιο καὶ ἡθάδος ἀντὶ κεραυνοῦ
 δαλὸν ἀερτάζοντα Τυφασίῳ παρὶ παστῷ,
 ληιδίης ἀλόχοιο τῆς θαλαμηπόλου Ἥρης 385
 ὀφθαλμῷ κοτέοντι τεῶν ζηλήμονι λέκτρων·

* A Titan, husband of Eos. In the Orphic cosmogony,

brayed, foretelling victory with a roll of thunder :
 down fell Typhoeus's high-uplifted frame, drunk
 with the fiery bolt from heaven, stricken with a war-
 wound of something more than steel, and lay with
 his back upon Earth his mother, stretching his snaky
 limbs in the dust and belching flame. Cronides
 laughed aloud, and taunted him like this in a flood
 of words from his mocking throat :

“ A fine ally has old Cronos found in you,
 Typhoeus ! Earth could scarcely bring forth that
 great son for Iapetus ! A jolly champion of Titans !
 The thunderbolts of Zeus soon lost their power
 against you, as I see ! How long are you going to
 wait before taking up your quarters in the inaccessi-
 ble heavens, you sceptred impostor ? The throne of
 Olympus awaits you : accept the robes and sceptre of
 Zeus, God-defying Typhoeus ! Bring back Astræon *
 to heaven ; if you wish, let Eurynome and Ophion
 return to the sky, and Cronos in the train of that
 pair ! When you enter the dappleback vault of the
 highranging stars, let crafty Prometheus leave his
 chains, and come with you ; the bold bird who makes
 hearty meals off that rejuvenescent liver shall show
 him the way to heaven. What did you want to gain
 by your riot, but to see Zeus and Earthshaker foot-
 men behind your throne ? Well, here you have Zeus
 helpless, no longer sceptre-bearer of Olympus, Zeus
 stript of his thunders and his clouds, holding up
 no longer the lightning's fire divine or the familiar
 thunderbolt, but a torch for Typhaon's bower, groom
 of the chamber to Hera the bride of your spear,
 whom he eyes with wrath, jealous of your bed :

Eurynome and Ophion had ruled in Olympus before
 Cronos and Rhea, but Cronos turned them out.

σύζυγα δ' ἐντοσίγαιον ἀποζευχθέντα θαλάσσης
 ὑμετέρῃ μετὰ πόinton ὑποδρήσσοιτα τραπέλῃ.
 διψάδι χειρὶ φέροιτα τεὸν δέπας ἀντὶ τριαίνης.
 Ἄρεα λάτριν ἔχεις, θεράπων τεός ἐστιν Ἀπόλλων· 590
 πέμπε δὲ Τιτήνεσσι διάκτορον νῆα Μαίης
 σὸν κράτος ἀγγέλλοιτα καὶ οὐρανίην σέθεν αἶγλην·
 ἐργατίην δ' Ἡφαιστον ἐθήμοσι κάλλιπε Λήμνῳ.
 ὄφρα κεν ἀσκήσει νεοζεύκτῳ σέο εὐμφῇ
 ποικίλον αὐχένος ὄρμον εὐχρουν ἥνοπι κόσμῳ, 595
 ἢ ἐπιδουσιβέων ἀμαρέγματα φαιδρὰ πεδίων.
 οἷσι τεῇ παράκοιτις ἀγάλλεται, ἢ ἐτελείσῃ
 χρυσοφαῖῃ θρόνον ἄλλον Ὀλύμπιον, ὄφρα γελάσῃ
 κρείσσοινα θῶκον ἔχουσα τεῇ χρυσόθρονος Ἥρῃ·
 καὶ χθονίους Κύκλωπας ἔχων ικετῆρας Ὀλύμπου 600
 τεῦξον ἀρειοτέροιο νέον σπιθήρα κεραυνοῦ.
 ἀλλὰ δόλῳ θέλξαιτα τεὸν νῶον ἐλπίδι νίκης
 χρυσῷ δῆσον Ἑρωτα μετὰ χρυσῆς Ἀφροδίτης·
 χαλκῷ σφίγξον Ἄρηα κυβερνητήρα σιδήρου.
 ἀστεροπαὶ φεύγουσι καὶ οὐ μίμνουςιν Ἑνώ· 605
 πῶς στεροπῆς ὀλίγης οὐκ ἐκφυγες ἀπτόλεμον πῦρ;
 ἢ πόθεν οὔασι σοῖσιν ἀμετρήτοισιν ἀκοῦων
 βρονταίην ἐλάχειαν ἐδειδίες ὀμβριον ἡχώ;
 τίς σε τόσον ποίησεν ἀνάκτιδα; πῇ σέθεν αἰχμαί;
 πῇ κεφαλαὶ σκυλάκων;

πῇ χάσματα κείνα λεόντων 610
 καὶ χθόνιον μύκτημα βαρυφθόγγων σέο λαιμῶν;
 πῇ δε δρακοντεΐης δολιχόσκιος ἰὸς ἐθειρῆς;
 οὐκέτι συρίζεις ὀφιώδεϊ κυκλάδι χαίτῃ;
 πῇ βοέων στομάτων μυκῆματα; πῇ σέο χειρῶν

here you have Earthshaker with him, torn from the sea for a new place instead of the deep as waiter at your table, no trident in his hand but a cup for you if you are thirsty! Here you have Ares for a menial, Apollo is your lackey! Send round Maia's son, King's Messenger, to announce to the Titans your triumph and your glory in the skies. But leave your smith Hephaistos to his regular work in Lemnos, and he can make a necklace to adorn your newly wedded bride, a real work of art, in dazzling colours, or a fine pair of brilliant shoes for your wife's feet to delight her, or he can build another Olympian throne of shining gold, that your golden-throned Hera may laugh because she has a better throne than yours! And when you have the underground Cyclopes domiciled in Olympus, make a new spark for an improved thunderbolt. As for Erōs, who bewitched your mind by delusive hopes of victory, chain him with golden Aphrodite in chains of gold, and clamp with chains of bronze Ares the governor of iron!

“The lightnings try to escape, and will not abide Erys! How was it you could not escape a harmless little flash of lightning? How was it with all those innumerable ears you were afraid to hear a little rainy thud of thunder? Who made you so big a coward? Where are your weapons? Where are your puppyheads? Where are those gaping lions, where is the heavy bellowing of your throats like a rumbling earthquake? Where is the far-flung poison of your snaky mane? Do not you hiss any more with that coronet of serpentine bristles? Where are the bellowings of your bull-mouths? Where are your hands and their volleys of precipi-

ἡλιβάτου πρηῶνος ἀκοντιστῆρες ἀγαστοί·
 οὐκέτι μαστίζεις ἐλικώδεις ἀντιγας ἄστρον;
 οὐκέτι λευκαίνουναι σικῶν προβλήτες ἀκῶκαί
 ἀφροκόμῳ ραθάμιγγι διάβροχον ἀνθερεῶνα;
 πῇ μοι φρικτὰ γένεια σεσηρότα λισσάδος ἄρκτου;
 εἶξον ἐπουρανίοισι, πεδοτρεφές ἑμετέρων γὰρ
 χειρὶ μὴ νίκησα διηκουσίῳ στίχῳ χειρῶν.
 ἀλλὰ βαθυκρήμνιοισι περισφίγγοντα καλαιναις
 Σικελίῃ τρικάρηκος ὅλον Τυφῶνι δεχέσθω
 οἰκτρὰ κοινομένοις ἑκατὸν κομόωντα καρήνοισ.
 ἔμπης, εἰ νόον ἔσχεις ὑπέρβιον, εἰ δὲ καὶ αὐτῷ
 ἐλπίσιν ἀπρήκτοισιν ἐπεσκίρτησας Ὀλύμπῳ,
 τεύξω σοι, πανίποτμε, κειτήριον, ἱστάτιον δὲ
 σὸν κενεὸν παρὰ τύμβον, ἀτάσθαλε, τοῦτο χαράξω·
 Ἵγγενέος τόδε σῆμα Τυφώϊος, ὃν ποτε πέτραις
 αἰθέρα μαστίζοντα κατέφλεγεν αἰθέριον πῦρ.

Ἔννεπε κερτομέων νέκυν ἔμπιστον, υἱὸν Ἀρούρης,
 καὶ Διὶ παρμεδέοντι χείων ἐπινίκιον ἤχῳ
 λαϊνῇ σάλπιγγι Κίλιξ μυκήσαντο Ταῦρος,
 ὕδρηλοῖς δὲ πόδεσσιν ἔλιξ ὠρχήσαντο Κυθνος
 Ζητὸς ἀνευάζων διερῷ βρυχήματι νίκην,
 μεσσοφανίης προχέων ναέτην ῥοὴν ἤλικι Ταροῦ.
 Γαῖα δὲ πετρήεντα διαρρήξασα χιτῶνα
 ἄχνυτο κεκλιμένη, καὶ πενθάδος ἀντὶ μαχαίρης
 κοπτομένην ἀνέμοις ἀπεκείρατο δειδράδα χαίτην,
 βόστρυχον ὕληντος ἀποτμήξασα καρήνου
 φυλλοχόῳ ἄτε μηνί, χαραδραίας δὲ παρειᾶς
 δρύφατο, καὶ κελαδεινὰ δι' εὐνῶρων κενεῶνων
 ἔρρεε μυρομένης ποταμῆια δάκρυα Γαίης.
 ἐκ δὲ Τυφαιονίων μελέων στροφάλιγγες ἀέλλης

tous crags? Do you flog no longer the mazy circles of the stars? Do the jutting tusks of your boars no longer whiten their chins, wet with a frill of foamy drippings? Come now, where are the bristling grinning jaws of the mad bear?

⁶⁰⁰ "Clodhopper, give place to the sons of heaven! For I with one hand have vanquished your hands, two hundred strong. Let three-headed Sicily receive Typhon whole and entire, let her crush him all about under her steep and lofty hills, with the hair of his hundred heads miserably bedabbled in dust. Nevertheless, if you did have an over-violent mind, if you did assault Olympus itself in your impracticable ambitions, I will build you a cenotaph, presumptuous wretch, and I will engrave on your empty tomb, this last message: 'This is the barrow of Typhoeus son of Earth, who once lashed the sky with stones, and the fire of heaven burnt him up.'"

⁶⁰¹ Thus he mocked the half living corpse of the son of Earth. Then Cilician Taurus brayed a victorious noise on his stony trumpet for Zeus Almighty, while Cydnos danced zigzag on his watery feet, crying Euoi! in rolling roar for the victory of Zeus, Cydnos visible in the night, as he poured the flood upon Tarsos which had been there ever since he had been there himself. But Earth tore her rocky tunic and lay there grieving; instead of the shears of mourning,* she let the winds beat her breast and shear off a coppice for a curl; so she cut the tresses from her forest-covered head as in the month of leaf-shedding, she tore gullies in her cheeks; Earth wailed, as her river-tears rolled echoing through the swollen torrents of the hills. The gales eddying

* Shears for cutting off the hair in mourning.

κύματα μαστίζουσιν, ἐπισσύμεναι δὲ καλέψαι 645
 ὀλκάδας ἀκλύστοιο καθιππεύουσι γαλήνης,
 οὐ μούνοισι ῥοθίοισιν ἐπὶ λυδῆς· ἀλλ' ἐνὶ γαίῃ
 πολλάκις αἰθύσσουσα θυελλήεσσα κοινή
 ὄρθιον ἡβώοντα κατέκλινε καρπὸν ἀλώης.

Καὶ ταμίη κόσμοιο, παλιγγενίος Φύσις ὤλης, 650
 ῥήγνυμένης κενεῶντα κεχημένα πῆξεν ἀρούρης,
 ἠησαίους δὲ τένοντας ἀποτμηγέντας ἐναύλων
 ἀρμονίης ἀλύτοιο πάλιν σφρηγίσσατο δεσμῷ.
 οὐκέτι δὲ κλόνος ἦεν ἐν ἀστράσιν· Ἥλιος γάρ
 χαιτήεντα Λέοντα παρὰ σταχυώδει Κούρη 655
 Ζωδιακῆς ἴστησε παραιίξαντα κελεύθου·
 οὐρανίου δὲ Λέοντος ἐπισκαίροντα προσώπῳ
 Καρκίνου ἀντικέλευθον ἀθαλπέος Λίγοκερῆος
 ἀψ' ἀνασειράζουσα διεστήριξε Σελήνη.

Οὐ μὲν αἰδοδοπόλοιο λελισμένους ἔπλετο Κάδμου 660
 Ζεὺς Κρονίδης, καλέσας δὲ τόσῃν ἐφθέγγετο φωτὴν
 ἠερίης σκιοειδῆς ἀποσκειδάσας νέφος ὄρφνης·

“Κάδμε, τῇ σύριγγι πύλας ἴστεψας Ὀλύμπου·
 σὸν γάμον οὐρανίη καὶ ἐγὼ Φόρμιγγι γεραίρω·
 γαμβρὸν ἐγὼ τελείσω σε καὶ Ἄρει καὶ Κυθερείῃ, 665
 καὶ χθονίου δειπνῶν θεοὺς ἔχε δαιτυμονήσας.
 ἴξομαι εἰς σέο δῶμα· τί φύλτερον ἄλλο νοήσεις
 ἢ μακάρων βασιλῆα τῆς φαίνοντα τραπέζης;
 εἰ δὲ τύχης ἐθέλεις ἑτερότροπα κύματα φεύγειν
 πορθμεύων βιότοιο γαληναίοιο πορείην, 670
 Ἄρεα μὲν Διρκαῖον αἰεὶ πεφύλαξο χαλέψαι,

* Lectius translates: Continuatae vero Calypsoe naves tranquillae contra equitant serenitatis: a riddle indeed.

† Virgo, in the Zodiac: the brightest star was Στραχόν, the Ear of Corn.

‡ The constellation Lyra.

from Typhaon's limbs lash the waves, hurrying to engulf^a the ships and riding down the sheltered calm. Not only the surges they invade; but often over the land sweeps a storm of dust, and overwhelms the crops growing firm and upright upon the fields.

⁶⁴⁶ Then Nature, who governs the universe and recreates its substance, closed up the gaping rents in earth's broken surface, and sealed once more with the bond of indivisible joinery those island cliffs which had been rent from their beds. No longer was there turmoil among the stars. For Helios replaced the maned Lion, who had moved out of the path of the Zodiac, beside the Maiden who holds the corn-ear^b; Selene took the Crab, now crawling over the forehead of the heavenly Lion, and drew him back opposite cold Capricorn, and fixt him there.

⁶⁴⁷ But Zeus Cronides did not forget Cadmos the mastersinger. He dispersed the cloud of darkness which overshadowed him, and calling him, spoke in this fashion:

⁶⁴⁸ "Cadmos, you have crowned the gates of Olympus with your pipes! Then I will myself celebrate your bridal with heaven's own Harp.^c I will make you goodson to Ares and Cythereia; gods shall be guests at your wedding feast on the earth! I will visit your house: what more could you want, than to see the King of the Blessed touching your table? And if you wish to cross life's ferry on a calm sea, escaping the uncertain currents of Chance, be careful always not to offend Ares Dircaian,^d Ares angry

^a That is, Theban, from the fountain of Dirce in Thebes. It is rather too soon to give him that epithet, for there was no Thebes as yet and no Dirce.

Ἄρεα νόσφι λόχου κεχολωμένον ἐντύχιος δὲ
 οὐρανίῳ Δράκοιτος ἐναιτίον ὄμμα τιτῆρας
 ῥέξον ὑπὲρ βωμοῖο λαβῶν εἰσὸν ὀφίτην,
 κικλήσκων Ὀφιοῦχον Ὀλύμπιον, ἐν πυρὶ καίων 675
 Ἰλνυρικτῆς ἐλάφοιο πολυγλώχινι κεραίην,
 ὄφρα φύγῃς, ὅσα πικρὰ τεῷ πεπρωμένα πότμῳ
 Μοιριδῆς ἐκλῶσεν ἐλὶξ ἀτρακτος ἀνάγκης,
 εἰ λῖνα Μοιράων ἐπιπείθεται ἀλλὰ τοκῆος 680
 μῆστιν ἔα κοτέοντος Ἀγήτορος, ἀσταθέων δὲ
 ἀμφὶ κασιγνήτων μὴ δεῖδιθι κεκριμένοι γὰρ
 πάντες ἐτι ζῶουσιν, ἐπεὶ Νοτίην χθόνα Κηφεὺς
 νάσσατο Κηφῆρων ἐπιήρανος Αἰθιοπῶν,
 καὶ Θάσος εἰς Θάσον ἦλθεν, ἀεραλόφοιο δὲ Ταύρου
 δύσνιφον ἀμφὶ τέοντα Κίλιξ Κιλίκισσιν ἀνάσσει, 685
 Θρηκίην δ' ἐπὶ πέζαν ἀπόσσυντος ἱκετο Φινεύς·
 τὸν μὲν ἐγὼ κομόωντα βαθυπλούτοισι μετάλλοις
 γαμβρόν ἐς Ὠρεῖθνιαν ἄγω καὶ Ἡρῆκα Βορῆα,
 νυμφίον ὁμφήεντα φιλοστεφάνου Κλεοπάτρης.
 καὶ σὺ κασιγνήτων ἰσοελέει νήματι Μοίρης 690
 Καδμείων βασιλεὺς καὶ οἶνομα λεῖπε πολίταις·
 πλαγκτοσύνης δ' ἀπόειπε

παλίμπορα κύκλα κελεύθου,
 καὶ βοὸς ἄστατον ἵχνος ἀναιέτω Κυπριδίῳ γάρ

* See next note. λόχος is "birth" in Arsch. .19. 136, and here apparently "offspring." All Cadmus's troubles in later life came from killing the dragon, son of Ares, which guarded the spring near the site of Thebes, Zeus advises him to make friends with the celestial Dragon, also with

when deprived of his brood.* At dead of night fix your gaze on the heavenly Serpent, and do sacrifice on the altar holding in your hand a piece of fragrant serpentine; and calling upon the Olympian Serpent-holder, burn in the fire a horn of the Illyrian deer with many tines: that so you may escape all the bitter things which the wreathed spindle of apportioned Necessity has spun for your fate, if the threads of the Portioners ever obey!

¶ "Let pass the memory of your angry father Agenor, fear not for your wandering brothers¹; for they all live, though far apart. Cepheus journeyed to the regions of the south, and he has found favour with the Cephenees of Ethiopia²; Thasos went to Thasos, and Cilly is king over the Cilicians round about the snowy mount of high peaked Taurus; Phineus came with all speed to the Thracian land. As for him, I will make him proud with his deep mines of riches, and lead him as goodson to Oreithyia and Thracian Boreas, as prophetic bridegroom of garlanded Cleopatra. For you, the Portioner's thread weighs equal with your brothers; be king of the Cadmeians, and leave your name to your people. Give up the back-wending circuits of your wandering way, and relinquish the bull's restless track; for

Ophiuchos, as being presumably an expert in dealing with reptiles, and to accompany his prayers with fumigations of two of the most approved specifics against earthly serpents, serpentine, which if pulverized will cure their bite, *Orph. Isthm. III. ff.*, and hart's horn; for the stag is so deadly an enemy to all snakes that even to burn a piece of his antler will effectually drive them away, *Pliny, N.H. viii. 118.*

¹ They were all sent in search of Europa.

² Cepheus was son of Belos and therefore cousin of Cadmos, according to Apollodorus. He became king of Ethiopia, and the people took his name.

σὺ γγονον ὑμετέρην ζυγίῳ νυμφεύσατο θεσμῷ
 Ἄστερίων Δικταῖος ἀναξ Κορυβαντίδος Ἰδης. 693
 καὶ τὰ μὲν αὐτὸς ἐγὼ μαριτεύσομαι, ἅλλα δὲ Φοῖβη
 καλλεΐψω· σὺ δέ, Κᾰῶμε, μεσώμφαλον ἄξονα βαίνων
 Δελφίδος αὐδήντα μετέρχει τέμπεα Πιθοῦς.”
 Ὡς εἰπὼν ἀπέπεμπε Ληγοριῶν μετανάστην
 Ζεὺς Κρονίδης·

καὶ κραιπνὸς ἐς αἰθερίων ἵτυν ἄστρον 700
 χρύσειον ἔτραπε δίφρον, ἐπεμβεβανία δὲ Νίκη
 ἤλασεν οὐρανίη πατρίκον ἵππον ἱμάσθῃ.
 καὶ θεὸς εἰς πόλον ἦλθε τὸ δεύτερον· ἐρχομένῳ δὲ
 οὐρανίας πετάσαστο πύλας ὑφαύχενες Ὠραι,
 αἰθέρα δ' ἐστέφαντο παλιννόστω δ' ἐνὶ μορφῇ 705
 σὺν Διὶ νικήσαντι θεοὶ νόστησαν Ὀλύμπῳ,
 καὶ πτεροῖεν μῖμῆμα μετῃλλίζαντο προσώπου.
 ἄβροχίτων δ' αἰσιῶδης ἐς οὐρανὸν ἦλθεν Ἀθήνη
 Ἄρεα Κῶμον ἔχουσα, Μέλος δὲ οἱ ἐπλετο Νίκη·
 καὶ θέμις ὅπλα Γίγαντος ἀλαλάτος ἄφρονι Γαίῃ 710
 εἰς φόβον ἐσσομένων ἐπιδείκναι, μητρὶ Γιγάντων,
 ὑψιπαγῇ κρεμάσασα παρὰ προθύροις Ὀλύμπου.

* Dictæ, a mountain in Crete; Ida, the chief mountain of Crete. The Cretan Dactyloi or Curetes, who waited upon the infant Zeus, are often called Corybantes, although that name belongs to the Phrygian priests of Rhea.

your sister has been wedded by the law of love to Asterion of Dictæ, king of Corybantian Ida.⁴

“ So much I will myself foretell for you, the rest I will leave to Phoebus. And now, Cadmos, do you make your way to the midnipple of the earth, and visit the speaking vales of Pytho.”⁵

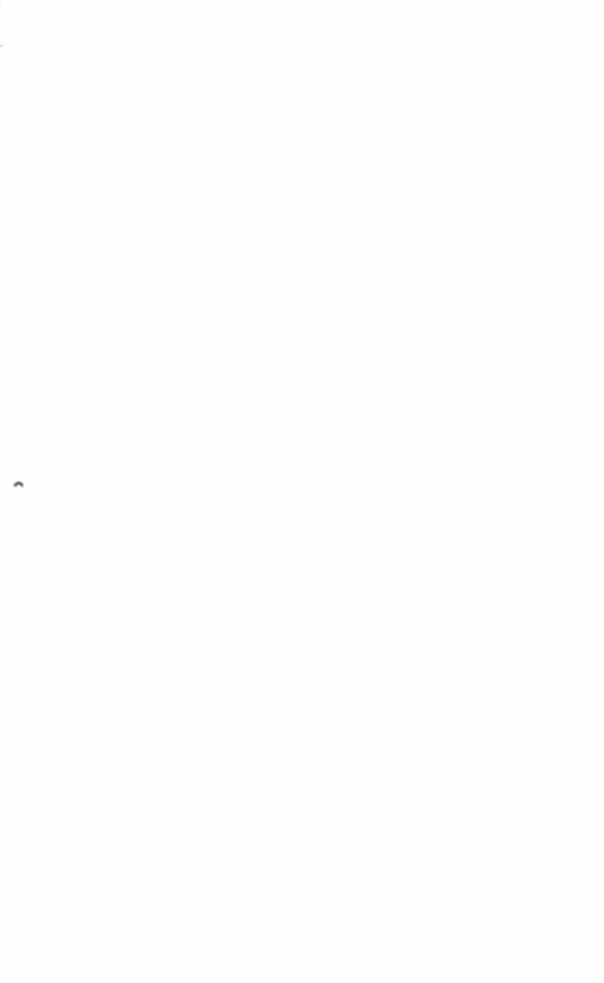
With these words, Zeus Cronides dismissed Agenor's son, and swiftly turned his golden chariot toward the round of the ethereal stars, while Victory by his side drove her father's team with the heavenly whip. So the god came once more to the sky; and to receive him the stately Seasons threw open the heavenly gates, and crowned the heavens. With Zeus victorious, the other gods came home to Olympus, in their own form come again, for they put off the winged shapes which they had taken on. Athena came into heaven unarmed, in dainty robes; with Ares turned Comus, and Victory for Song; and Themis displayed to dumbfounded Earth, mother of the giants, the spoils of the giant destroyed, an awful warning for the future, and hung them up high in the vestibule of Olympus.

⁴ Delphi, where the priestess spoke oracles.

⁵ The deities are embodiments of the revels, by a sort of mystical fusion. Comus, so familiar to us through Milton, is not really a mythological figure at all, but a late personification; see Philostratus, *Imagines* i.

ADDITIONAL NOTE TO BOOK II

80 ff. The plants mentioned seem all to have stories attached. The cypress was once a beautiful boy, *Cyparissos*, beloved by *Zephyros*; the *hyacinthus* (not our hyacinth, perhaps iris or a fritillary) is connected in mythology with the pre-hellenic god *Hyacinthos* of *Amyciai* in *Laconia*, worshipped along with *Apollo* there. He is said to have been a boy favourite of the god, who, being accidentally killed by him, was turned into the flower which bears his name; hence it is blood-red and the markings on its petals spell *ai ai* (alas, alas). The laurel was once a chaste nymph, *Daphne*, who, loved and pursued by *Apollo*, prayed to the Earth to help her and was turned into a laurel (*laurea*), which thus became the god's sacred tree. *Pan* had a like experience with *Pitys*, who to avoid his attentions was turned into the pine-tree, *pinus*. *Moria* (clearly the nymph of the sacred olives of *Attica*, that being the meaning of her name) is unknown save for this passage: she has nothing to do with the *Moria* of *xxv. 481 ff.* The olive "brought a city" to *Athena*, because by making it spring from the ground she won her contest with *Poseidon* for the city of *Athena*. The *Paphian*, i.e. *Aphrodite*, goddess of *Paphos*, is particularly concerned for the *anemone* because that is the flower which sprung from the dead body of her beloved *Adonis*, or from the tears she shed for him; another story makes the rose, which in any case is sacred to her, spring from his body. *Deo* is *Demeter*, and being corn goddess (her name means "spelt-mother") she naturally is interested in the fate of the corn-stalks.



ΔΙΟΝΥΣΙΑΚΩΝ ΤΡΙΤΟΝ

Ἐν τριτάτῳ μάστειν παλίπλανον ἀλκάδα Κάδμου
Ἥλέκτρης τε μέλαθρα φιλοξενίην τε τραπέζης.

Λύτο δ' ἄγών, ὅτε χεῖμα παρήλειθεν·

ἄκρα δὲ φαίνων

αἰνεφέλῳ τελαμῶνι φαισφόρα νῶτα μαχαίρης
Ἥριων ἀνέτελλε, καὶ οὐκέτι κυκλάδι λίμνῃ
λούετο παχύχευτα δεδυκτός ἰχθυα Ταύρου·
οὐκέτι δ' ὀμβροτόκοιο παρὰ κλίμα διφάδος Ἄρκτου δ
ἰχθεσιν ἀβρέκτοισιν ὀδεύετο μάρμαρον ὕδωρ·
οὐκέτι Μασσαγέτης μεταστάσιον οἶκον ἱμάσσων,
δουρατέῳ τροχόεντι διαστεῖβων ῥέον ὀλκῷ,
ὑδρηλὰς ἐχάρασσε πεπηγότες αἰλακας Ἰστροῦ·
ἤδη γὰρ Ζεφύροιο προάγγελος ἐγκυος Ἥρη 10
σχιζομένων καλύκων δροσεροὺς ἐμέθυσεν αἵτας,
καὶ λιγυρὴ μερόπεισσι συνέστιος εἶαρι κήρυξ
ὄρθριον ὕπνον ἄμερσε λίλος τρύζουσα χελιδῶν
ἄρτιφανής, καὶ γυμνὸν ἀπ' εὐόδοιο καλύπτρης
εἰαριναῖς ἐγέλασσε λελουμένον αἶθος ἐέρσαις 15
ζωογόνοις. Κιλικίων δὲ παρὰ κροκόεντας ἐναυλοῦς
ὑψιλόφου Ταύροιο λιπῶν πρηνῶνα κεράστην
πρώιος ἦε Κάδμος, ὅτε ζόφον ἐσχισεν Ἥως.

* Because Ursa Major never sets (Hom. *Il.* xviii, 489).

* Nomads who lived in tented carts.

BOOK III

In the third, look for the much-wandering ship of
Cadmus, the palace of Electra and the
hospitality of her table.

THE struggle was finished by the end of winter. Orion rose, displaying with his cloudless baldric the glittering surface of his sword. No longer were the frozen footsteps of the setting Bull washed under the circling mere. No longer in the region of the thirsty * Bear, mother of rains, was the petrified water traversed by unwetted feet. No longer the Massagetan scored watery furrows on the frozen Istros, whipping up his migratory house, and travelling across the river with his track of wooden wheels.¹ For already the teeming Season, fore-courier of Zephyrus, had inebriated the dewy breezes from the bursting flowercups; the full-voiced herald, spring's welcome fellow-guest, the chattering twittering swallow, had just shown herself to rob mankind of their morning sleep; the flower, clear of its fragrant sheath, laughed, bathed in the life-giving dew of springtime.

¹⁰ Early in the morning, when Dawn had cleft the gloom, Cadmus came down from the horned peaks of lofty Taurus along the saffron glens of Cilicia.*

* Saffron of Corycus, in Cilicia, was the best: Horace, *Sat.* ii. 4. 68.

καὶ πλόος ὤριος ἦεν· ἐπειγόμενοι δὲ Κάδμου
 ἐκ χθονὸς ὠχλίζοντο χαλινωτήρια νηῶν· 30
 ἰστός δ' ἰφικάρητος ὑπέρτερον ἡέρα τύπτων
 ὄρθιος ἰστήρικτο καὶ ἡρέμα πόντον ἱμάσσων
 ἄσθμασιν ἡρώϊς ἐπεβόμβει κοῖφος ἀήτης,
 πομπὸν ἔχων κελάδημα, καὶ ἄλλοπρόσαλλα θυέλλαις
 οἰδματα κυρτώσας διερχῆς ἀνέκοφε χορείης 25
 σιγαλῆς δελφίνα κυβιστητήρια γαλήνης.
 συμπλεκέες δὲ κάλως ἐσύρισαν ὄξει ροίζῳ,
 σπερχομένῳ δ' ἀνέμῳ πρότονοι μύκον, ἰδυπόρου δὲ
 λαΐφος ἐκολπώθη βιβημένον ἔγκυν αἶρης·
 σχίζετο δ' ἄστατον οἶδμα παλιμπετίε,

ἄφριε δ' ἰδῶρ 30
 οἰδαλέον, καὶ νηὸς ἐπειγυμένης διὰ πόντου
 κύματι βομβήεντι περὶ τρόπῳ ἦπικεν ἡχώ·
 πηδαλίου δὲ κόρυμβα διχαζομένης ἁλὸς ὀλέῳ
 κυρτὰ φαληριώωτα κατέγραφε νῶτα θαλάσσης.

Καὶ δεκάτης μετὰ νύσσαν ἀχείμονι

κεκλαῖδος Ἥουε 35
 Κάδμος ἀκυμάντοισι Διὸς πεφορημένος αὔραις,
 Τρώιον ὑγρονόμοιο διασχίζων πόρον Ἑλλης,
 ἄρπαγος ἐξ ἀνέμοιο μεμυκῶτι σύρετο πορθμῷ
 εἰς Σάμον ἀντικέλευθον ἐγχειρμόθοιο Καμάνδρου,
 γείτονα Σιβονίης, ὅθι παρθένος εἰσέτι Κάδμῳ 40
 Ἀρμονίη πεφύλακτο· καὶ ὀλκάδα θέσπιδι Ῥεΐῃ
 Θρηκικὴν πόμπειον ἐς ἥονα μάντιες αὔραι.
 καὶ Σαμίνης ὀρόωιτες ἀκοιμήτου φλόγα πύκνης
 ἀγχίγνοι στείλαιντο γεγηθότες ἰστίᾳ νῆται·
 νῆα δὲ πορθμεύσαιτες ἀκυμάντου σχεδὸν ὄρμου 45
 νήνεμον ἀκροτάτοισιν ἰδῶρ ἐχάρισσον ἐρετμοῖς,

* The halcyon days.

* The Hellespont, or more loosely (as here) the sea near it.

Sailing was now in season, Cadmos was in haste; they hauled up the ship's bridling-hawsers off the land. The mast lifting its head on high struck the upper air standing firmly. A light breeze gently rippling the sea with the breath of the morning hummed "All aboard!" Soon it curved the fickle waves with its gusts, and stopt the watery dance of the dolphin, that tumbler of the quiet calm. The intertwined ropes whistled with a shrill hiss, the forestays hummed in the freshening wind, the sail grew big-bellied, enforced by the forthright gale. The restless flood was cleft, then fell back to its place; the water swelled and foamed, the ship sped over the deep, while the keel struck the bolisterous waves with a resounding splash, and the end of the steering-oar scored the white-crested billows where the ship's wake divided the curving back of the sea.

²⁸ On the tenth circling Dawn after the peaceful turning-point of spring,² Cadmos had been carried by winds from Zeus over a waveless sea; but as he cleft the Trojan channel of water-ranging Helle,³ a violent wind drove him over a roaring passage to Samos,⁴ over against battle-stirring Scamandros, not far from Sithonia,⁵ where Harmonia still a virgin awaited him safely. There the prophetic breezes escorted his vessel to the Thracian coast, by divine Rheia's ordinance. The sailors rejoiced to see the sleepless flame of the Samian torch,⁶ and furled their sails as they came near the land; then rowing the ship towards the waveless anchorage they scored the smooth water off the Troad. Helle fell off the golden ram's back there, hence the name.

² Samothrace.

³ Central prong of the Chalcidic peninsula.

⁴ Presumably used in the mysteries.

καὶ λιμένος προσέκελσαν ὑπὸ σκέπας· ἀκλινέων δὲ
 τρητὸς ὄνυχ πετραῖος ἐδέξατο πείσματα ἡγῶν,
 καὶ διερχῆς ψαμάθοιο βαθυνομένου διὰ κόλπου
 ὀλκάδος ἀγκυλόδοιτες ἐπισφῆκωτο χαλινοὶ
 δυομένου Φαέθοιτος· ἐπ' αἰγιαλοῖο δὲ ταῦται
 ἀστορέας ψαμάθοισιν ἐπιστορέσαστο χαμεῖνας
 ἐσπερίην μετὰ δαῖτα· βαρινομένοισι δὲ φωτῶν
 ὄμμασιν ἄσφοφον ἰχθυὸς ἐπήγαγεν Ἰππὺς ἀλήτης.

Ἄλλ' ὅτε πορφυρέοιο

παρὶ πτερόν αἰθρος Εὐρου
 ἄκρα χαρυσσομένην ὑπὸ ῥωγίδα Τευκρίδος Ἰδης
 ὀρθρον ἀποπτύουσα φαίη λιμευοσκόπος Ἥως,
 ἀντιπόρου μέλαν οἶσμα καταγαύουσα θαλάσσης,
 Ἄρμονίην τότε Κύπρις ὡς ζειζύειεν ἀκοίτη,
 ἄπλοα σιγαλῆς ἐταύσσετο νῶτα γαλήνης.
 ἤδη δ' ἐκλαγεν ὄρνις εἰώος ἡέρα τέμνων,
 καὶ στίχες εὐπῆληκες ἐρημονόμων Κορυβαίντων
 Κινώσσιον ἐκρούσαστο σακεσπάλον ἄλμα χορείης
 ἰχνεσι μετρητοῖσιν· ἐρισμαράγου δὲ βοεῖης
 τυπτομένης ἐλικηδὸν ἀμιλλητῆρι σιδήρῳ
 δίκτυπος αἰλὸς ἐμελε, καὶ ὀρχηστῆρας ἐπείγων
 σύνθροον ἐσμαράγησε μέλος βητάρμοι παλμῷ.
 καὶ δρῦες ἐψιθύριζον, ἐμυκίσαστο δὲ πέτραι,
 καὶ νοερῷ σείοντο τινάγματι θυνάδες ὕλαι,
 καὶ Δρυάδες κελάδησαν· ἐπισσεύοντο δὲ πυκταὶ
 εἰς χορὸν ἀντιπόρῳ σκιρτήματι κυκλάδες ἄρκτοι,
 βρυχηθμῷ δὲ λέοντες ὁμοζήλων ἀπὸ λαιμῶν
 μυστιπόλων ἀλαλαγμὸν ἐμιμήσαντο Καβείρων
 ἐμφρονα λύσαν ἔχοντα· φιλοσκύλακος δὲ θεαίνης

* E.S.E.

* These properly belong to Crete, but we hear of them

with the tips of their oars and ran her up under shelter of the harbour. A hole drilled through a rocky claw received the hawsers of the ships, and held them immovable, and the curving teeth of the ship's bridles were wedged tight into the wet sand deep under the water, by the time that the sun went down. On shore, after the evening meal, the men spread their pallets on the sand without bedding; the poor fellows' eyes were heavy, and wandering sleep came on them with silent step.

⁴⁴ But when along the wing of red fiery Eurus,⁴ Dawn scraping the peaks of rugged Teucrian Ida from below spilled away the morning twilight, and showed herself to survey the harbour, illuminating the black swell of the opposite sea, then Cypris spread out a back of silent calm where no ship could sail, for she meant to unite Harmonia to her mate. Already the bird of morning was cutting the air with loud cries; already the helmeted bands of desert-haunting Corybants⁵ were beating on their shields in the Cossian dance, and leaping with rhythmic steps, and the oxhides thudded under the blows of the iron as they whirled them about in rivalry, while the double pipe made music, and quickened the dancers with its rollicking tune in time to the bounding steps. Aye, and the trees whispered, the rocks boomed, the forests held jubilee with their intelligent movings and shakings, and the Dryads did sing. Packs of bears joined the dance, skipping and wheeling face to face; lions with a roar from emulous throats mimicked the triumphant cry of the priests of the Cabeiroi, sane in their madness; the revelling pipes also in Samothrace, and the two names Corybants and Cabeiroi were confused later.

μελπομένης Ἑκάτης θιασιώδεις ἔβριμον αἶλλοι
 ἄλγυες, οὓς Κρονίη κεραιοχόος εὐρατο τέχνη.

Καὶ πατάγῃ κελεύδοντι

φιλοσμαρίγων Κορυβαίντων
 πρῶτος ἔγρετο Κάδμος, ὁμοπλεκέες δὲ καὶ αὐτοὶ
 ὀρθρινῆς αἰόντες ἀσιγῆτοιο βοκίης

Σιδόνιοι πλωτῆρες εὐκροκάλων ἀπὸ λέκτρων
 ἀκταίης μεθέηκαν ἀλίκτιπα νῶτα χαμεύτης.
 καὶ πόλιν ἰχτείων ἐπλάζετο Κάδμος ὀδίτης
 νῆα λιπὼν ἐτάροισιν ἀπώσσυντος ἔρχομένην δὲ
 εἰς δόμον Ἀρμονίης θαλαμηπόλος ἦντετο Πειθῶ
 θιητῆς εἶδος ἔχουσα, καὶ ἀχθοφόρου διὰ κόλπου,
 οἶα γυνὴ ταλαεργός, ἀφυσσαμένη πόμα πηγῆς
 ἀργυρέην εὐκυκλον ἐκοῦφισι κάλπιν ἀγροστῶ,
 ἄγγελος ἐσσομένην, ὅτι νυμφίον ἠθάδι θεσμῶ
 ζωογόνοις πρὸ γάμοιο καθικμαίνουσι λοετροῖς.
 καὶ σχεδὸν ἄστεος ἦεν, ὅθι γλαφυροῖς ἐνὶ βόθροισι
 συμπλεκέων ρυπόωσαν ἐπασσυντέρων στίχα πέπλων
 ποσσὶ πολυσκάρθμοισιν ἐπιστεῖβουσι γυναῖκες,
 ποσσὶν ὁμοζήλοισι. καὶ ἀκροτάτων ἀπὸ ταρσῶν
 κυανὴ νεφέλη κεκαλυμμένην ἄχρι καρῆνου
 Κάδμον ἀσημάντοιο δι' ἄστεος ἦγαγε Πειθῶ
 ξευδοδόκου βασιλῆος ἐρευνητῆρα μελάβρου,
 πομπὸς ὁδοῦ Παφίης ὑπὸ νύμασιν· ἐνθά τις ὄρνις,
 ἐξομένη γλαυκωπὸν ὑπὸ σκέπας ἄβρον ἐλαίης,
 ὁμφαίῃ στόμα λάβρον ἀναπτύξασα κορώνῃ
 ἠθέω νεμέσιζεν, ἐς Ἀρμονίην ὅτι νύμφην
 ἦε φειδομένην γαμῖω ποδὶ νωθρὸς ὀδίτης,
 καὶ πτερὰ σεισαμένη φιλοκέρτομον ἰαχε φωνήν·
 " Νήπιος ἐπλετο Κάδμος,

ἢ ἐπλετο νῆς Ἑρώτων·

rang out a tune in honour of Hecate, divine friend of dogs, those single pipes, which the horn-polisher's art invented in Cronos's days.

⁷⁷ The noisy Corybants with their ringing din awoke Cadmos early in the morning; the Sidonian seamen also with one accord, hearing the never-silent oxhide at dawn, rose from their rattling pebbly pallets and left the brine-beaten back of the shore, their bed. Cadmos left the ship to his companions, and set out on foot for a quick walk to find the city. As he was going towards Harmonia's house, he was met by Peitho,* Lady of the bride-chamber. She had the form of a mortal woman, and like a household drudge, she carried a weight pressed against her bosom by her arm, a rounded silver jug which she had filled with drink from the spring: a presage of things to come, since they drench the bridegroom by time-honoured custom with life-giving water in the bath before the marriage. He was now close by the city, where in hollow pits bundles on bundles of soiled clothing are trodden by the women's bounding feet, trodden in emulation. Peitho covered Cadmos with a dark mist from heels to head, and led him through the unseeing city in search of the king's hospitable hall, guiding his way by the Paphian's command. There some bird,[†] perched under the delicate shadow of a gray olive-tree,—it was a crow, she opened her loud beak inspired, and reproached the young man for a laggard, that the bridegroom walked to his bride Harmonia with dawdling foot. She flap her wings and rallied him soundly:

100 "So Cadmos is a baby, or only a novice in love!"

* An attendant of Aphrodite, "Persuasion."

† Cf. Apoll. Ithod. iii. 927 ff.

ινυμφίον οὐ βραδὺν οἶδεν Ἔρως ταχὺς·

Ἰαθι, Παιθῶ.

δηθύνει σέο Κάδμος ἐπειγυμένης Ἀφροδίτης.

105

θερμὸς Ἔρως καλεῖ σε·

τί, νυμφίε, νυθρὸς ὀδεύεις;

ἡδὺς, ὅς ἡμερόεϊτος Ἀδωνίδος ἐπλεο γείτων,

ἡδὺς ὃ Βυβλιαίδεσσιν ὁμῶλα καὶ πατρίδα ταίων.

ἤλιτον, οὐ ῥῶον εἶδες Ἀδωνίδος, οὐ χθόνα Βύβλου

ἑδρακές, ἥχι πέλει Χαρίτων δόμος, ἥχι χορεύει

110

Ἀσσυρίῃ Κυθήρεια καὶ οὐ φιγόμενος Ἀθήνῃ.

τερπομένην δὲ γάμοισι τῶν ἡγήταιραν Ἐρώτων

Παιθῶ πομπὸν ἔχεις, οὐκ Ἀρτεμιν ἰσχεο μόχθων,

Ἀρμονίης ἀπόναιο καὶ Ἐρμούσῃν λίπε ταύρων·

σπεῦδε, καὶ Ἠλέκτρῃ σε δεδέξεται, ἥς ἀπὸ χειρῶν

115

καὶ δὴ καὶ γαμίων ἐμβάλλεο φόρτον Ἐρώτων

ἐμπορίην φιλότιτος ἐπιτρέφας Ἀφροδίτῃ.

Κυπριδίην δὲ θύγατρα φυλασσουμένην σέο παστῶ

ἄλλην δέχινωο Κύπριν· ἐπαιτήσεις δὲ κορώνην,

καὶ γαμίην καλέσεις με θεοπρόπον ὄρνιν Ἐρώτων.

120

ἤλιτον· ἀλλὰ με Κύπρις ἐπέπτεν ἐκ Παφίης γὰρ

θεσπίζω σέο λέκτρα, καὶ εἰ πέλον ὄρνις Ἀθήνης.

Ὡς φανέην σφρήγισσε λαῖλον στόμα μάρτυρι σιγῇ.

ἀλλ' ὅτε οἱ στείχοντι λεωφόρα κύκλα κελεύθου

τηλεφανίης βασιλῆος ἐφαίνετο παρόκος αὐλή

125

κίοσιν ὑψωθείσα, ταυσσαμένη τότε Κάδμω

δάκτυλον ἀντιτύποιο νυῆμονα μάρτυρα φωνῆς

* In Byblos were held the famous rites of Adonia.

† Possibly Athena Cornetyllis, in any case, no doubt an identification of Athena with some Asiatic mother-goddess.

‡ Harmonia was the daughter of Ares and Aphrodite, according to one story, or of Zeus and Electra, by another. Electra was the daughter of Atlas, in Samothrace.

Eros is a quick one, and knows nothing of slow bridegrooms! Forgive me, Peitho—your Cadmos dallies, Aphrodite is in haste! Hot Eros calls you, bridegroom—you plod along like a laggard, and why? You are a nice neighbour for charming Adonis! You are a nice fellow-countryman for the girls of Byblus!¹ No, I am wrong: you never saw the river of Adonis; you never set eyes on the soil of Byblus, where the Graces have their home, where Assyrian Cythereia dances, and an Athena who is not coy!² Peitho is your guide, not Artemis, Peitho the friend of marriage, the nurse of the baby Loves. Cease your toiling and moiling, enjoy Harmonia and leave Europa to her bull! Make haste, and Electra³ will welcome you; from her hands sure enough you will be laden with a cargo of wedded love, if you leave the business part of the delights to Aphrodite. She is the Cyprian's daughter, guarded for your bride chamber, another Cypris for you to receive. You will thank the crow, and you will call me the bird of marriage, the prophet of the Loves! No, I am wrong, Cypris inspired me; the Paphian made me foretell your nuptials, although I am Athena's bird!⁴

¹²⁰ With these words, she sealed up her talkative beak, a silent witness now.

¹²¹ Cadmos walked along the winding highroad; and when the king's allhospitable court came into view, far-seen upon its lofty pillars, Peitho pointed a finger to indicate the corresponding words in her mind, and

¹ Her statue at Corone held a crow in its hand, Pausanias iv. 34. 6; but she forbade it to enter the Acropolis at Athens for bringing her bad news: see Callimachus, *Hecale*, frag. 1. 3 (p. 220 L.C.L.), Antigonos Carystius, *Hist. mirab.* 17.

σιγαλέω κήρυκι δόμον σημήνατο Πειθῶ
 ποικίλον ἀστράπτοντα· καὶ αἰθέρα δῖοισι δαίμων
 ἀλλοφανῆς πτερόεντι διαβήσσοισα πέδῳ. 120

Καὶ δόμον ἐσκοπίαζεν ἀλήμονι Κάδμος ὀπωπῇ,
 Ἵφαιστου σοφὸν ἔργον, ὃν Ἠλέκτρῃ ποτὲ νύμφῃ
 ἐργασμένος Λήμιον Μυριναίῃ κάμε τέχνη,
 δαῖδαλα πολλὰ φέροντα, νεοσταθείος δὲ μελάβρου 125
 χάλκεος οὐδὸς ἦν εὐήλατος ἀμφίθυροι δὲ
 σταθμοὶ ἐμῆκύνοντο πολυγλυφίων πυλῶντων,
 καὶ λόφος ὀμφαλόεντι διεσφαίρωτο καρήνῃ
 μεσσοφανῆς ὀρέφοιο· λιθοστρωτοιο δὲ τοίχου
 ῥῶτα κατεστήρικτο πεπηγῶτα λευκάδι γύφῳ 130
 εἰς μυχὸν ἐξ οὐδοῖο, πέλας δὲ τις ὄρχατος αἰλῆς
 ἀμφιλαφῆς δροσίζοντι φυτῶν ἐβαρύνετο καρπῷ
 τετράγνος πρὸ δόμοιο· καὶ ἄρσενι φύλλα πετάσσας
 θηλυτέρῳ φοίνικι πόθων πιστώσατο φοινῇ·
 ὄγχητ' ἄγλαόκαρπος ὀμήλκι σύμφυτος ὄγχητ' 135
 ὀρθριον ἐψιθύριζεν, ἐλισσομένη δὲ κορύμβοις
 γείτονα πιαλῆς ἐπεμάστιε θάμνον ἐλαίης·
 εἰαρινοῖς ἀνέμοισιν ἀναινομένη παρὰ δάφνη
 σείετο μύρσινά φύλλα, καὶ εὐπετάλου κυπαρίσσου
 ὀρθριον ἐρρίπιζε κόμην εὐόδμος αἴτης· 140
 συκῆς θ' ἡδυτόκοιο καὶ ἰκμαλέης ἀπὸ ῥοίης
 καρπὸς ἐρευθίων ἐπεθήλεεν οἴσσι καρπῷ
 ἀγχιφύτῳ, καὶ μῆλον ἐπήνθεε γείτονι μῆλῳ·
 πολλὰ δὲ Φοιβείοισι σοφοῖς ποικίλλετο φύλλοις
 γράμματα δεινδρήεντα φιλοκλαύτων ἱακίνθων· 145
 καὶ Ζεφύρου πνεύοντος ἀεξιφύτου διὰ κήπου
 ἄστατον ὄμμα τίττειν πόθων ἀκόρητος Ἀπόλλων,

* Myrina : one of the cities of Lemnos.

† The episode of Nausicaa in the *Odyssey* is obviously the source of this scene : Hom. *Od.* vii. 81 ff.

by this voiceless herald showed the house of shining artistry : then the divinity in another shape rose into the sky, shooting through it with winged shoe.

¹²¹ Then Cadmos surveyed the house with roving gaze : that masterly work of Hephaistos, which the industrious god once built for Electra as a bride, and embellished it with many ornaments in the fine Myrinaian art of Lemnos.^a The whole palace was new.^b A brazen threshold well-wrought was before it. Double doors with lofty pillars opened into a vestibule richly carven, and a dome spanned the roof with a rounded head seen in the middle. The walls were faced with tessellated stones set in white cement from threshold to inner end. Before the house near the courtyard was an enclosure, widespread, four acres of trees heavy with fresh fruit. Male palm stretched his leaves over female palm, pledging his love. Pear growing by pear, all of one age with glorious fruit, whispered in the morning breeze—and with its dangling clusters beat on the pollard growth of a luscious olive hard by. In the breezes of spring, the myrtle waved his leaves by the reluctant^c laurel, while the fragrant wind of morning fanned the foliage of the leafy cypress. On the fig-tree, mother of sweets, and the juicy pomegranate, red fruit grew rich over purple fruit beside it, and apple flourished near apple. On the learned^d leaves of Apollo's mournful iris was embroidered many a plant-grown word : and when Zephyros breathed through the flowery garden, Apollo turned a quick eye upon his young darling.

^a Because the chaste Daphne (Laurel), who was turned into a tree to avoid Apollo, does not like Aphrodite's myrtle too near her.

^b The iris knew his A B C, since his pattern was read as *ai ai*.

καί, φυτὸν ἡβητῆρος ἰδὼν δεδονημένον αὔραις,
 δίσκου μῆστιν ἔχων ἐλελίζετο, μὴ ποτε κούρω
 ζηλήμων φθονέσειε καὶ ἐν πετάλοισιν ἀήτης,
 εἰ ἐτέον ποτε κείνον ἐπισπαίροντα κοινῇ 160
 ὄμμασιν ἀκλαίτοισιν ἰδὼν δάκρυεν Ἀπόλλων,
 καὶ τύπος ἀνθεμόεις μορφώσατο δάκρυα Φοῖβου
 αἴλιον αὐτοκέλευστον ἐπιγράψας ὑακίνθῳ.
 ὄρχατος ἔπλετο τοῖος εὖσκιος· ἄγχι δὲ πηγῇ
 δίστομος, ἐνθεν ἦν καέταις ποτόν, ἐνθεν ἀλαυνὺς 165
 ἐξ ἀμάρης ὀχέεσκε πολυχιδὲς ἀγκυλον ὕδωρ
 εἰς φυτὸν ἄλλο μετ' ἄλλο·

ῥόος δὲ τις ὡς ἀπὸ Φοῖβου
 ἄβρᾱ μελιζομένης ἐπεβόμβει πύθμενι δάφνης.
 καὶ πολὺς εὐποίητος ἐρεισάμενος πόδα πέτρῳ
 χρύσεος ἴστατο κούρος, ἐναιτία δαιτυμονῆων 170
 λαμπάδος ἐσπερίης ταϊνῶν ἐπιδόρπιον αἶγλην·
 πολλαὶ δ' ἰσοτύπων μελέων τεχνητοὶ σιγῇ
 χάσμασι ποιητοῖσι σισηρότος ἀνθερεώτος
 ψευδαλέων σκυλίκων στίχες ἐμφρονες ἄγχι θυράων
 ἴστασαν εἴθα καὶ εἴθα, καὶ ἀργυρέῳ κινὴ γείτων 175
 χρύσεος οἰδαίνοντι κίων σινυλάκτεε λαιμῷ
 σαίνων ἡθάδα φῶτα· παραστείχοντι δὲ Κάδμω
 μιμηλῆς ἀπέπεμπε βοῆς ξεινοσσύον Ἠχώ,
 ποιητῆς δ' ἐλέλιζε φιλοστόργου τύπον οὐρῆς.

Ὅφρα μὲν εἰσέτι Κάδμος ἐνστρέπτοιον προσώπου 180
 ὄμματα δινεύων διεμέτρεε κῆπον ἀνάκτων
 καὶ γλυφίδας καὶ κάλλος ὅλον γραπτοῖο μελάθρου,
 λαϊνέων ὁρόων ἀμαρίγματα φαίδρᾱ μετάλλων,
 τόφρα δὲ καλλείψας ἀγορὴν καὶ νεῖκεα λαῶν,

* The boy Hyacinthos was beloved by Apollo: once while they were playing with quoits, the wind turned a quoit so that it struck and killed the boy. Later this

his yearning never satisfied; if he saw the plant beaten by the breezes, he remembered the quoit, and trembled for fear the wind, so jealous once about the boy, might hate him even in a leaf⁴: if it is true that Apollo once wept with those eyes that never wept, to see that boy writhing in the dust, and the pattern there on the flower traced its own "alas!" on the iris, and so figured the tears of Phoibos.

¹⁰⁴ Such was the shady garden. Hard by, a brook divided in two runnels; from this the people drew their drinking, from that the gardener cut up the water into many curving channels and carried it from plant to plant: one stream chuckled at the root of a laurel, as if Phoibos were singing a delicate tune to his Daphne.

¹⁰⁵ Within, well-wrought boys of gold stood on many pillars of stone, holding out torches before the banqueters to give them light for their dessert in the evening. Before the gates rows of dogs⁵ stood on this side and that, not real yet intelligent, all modelled alike, silent works of art, snarling with gaping throats; then if a man came by whom they knew, golden dog by silver dog would bark with swelling throat and fawn upon him. So as Cadmos passed, Echo sent forth a sound like a welcome for a guest, and wagged the friendly shape of an artificial tail.

¹⁰⁶ While Cadmos had been moving his face about and turning his eyes to survey the royal garden, and saw the sculptures, and all the beauty of the hall with its paintings and bright sparkling precious stones, Emathion had left the market place and the disputes of his people, and sat splendid upon the back of a

story grew into one where Zephyrus and Apollo were rivals.

⁴ See *Horn. Od.* vii. 91.

φαειδρὸς ἀερσιλόφοιο περὶ ρίχιν ἡμενος ἵππου, 185
 Ἥμαθίων θρήισαν ἔχων Σάμιον, Ἄρειος ἔδρην,
 μητέρος Ἥλέκτρης βασιλῆιον εἰς δόμον ἔστη,
 ὃς τότε μῦνος αἶεσσε κασιγνήτοιο νομεῖων
 ἡνία κοιρανίης, ὅτι πατριον οὔδας εἴσας
 Δάρδατος ἀντικείμενον ἐνάσσατο πέζαν ἀρούρης, 190
 Δαρδανίην εὐπυργον ἐπώνυμον ἀστὶ χαράζας,
 Ἰδαίην ἀροτῇρι διαγράφας κόιν ἁλκῷ·
 καὶ ῥόον Ἑπταπόροιο πίων καὶ χεύματα Ῥήσου
 γνωτῷ κλῆρον ἔλειπεν ἔχειν καὶ σκῆπτρα Καβείρων.
 Δάρδατος, Ἥμαθίωνος ἀδελφεός, ὃν Διὸς εὐναὶ 195
 ἤρσαν, ὃν κομέεσκε Δίκη τροφός, εὐτε λαβοῦσαι
 σκῆπτρα Διὸς καὶ πέπλα Χρόνου
 καὶ ρίβδον Ὀλύμπου
 εἰς δόμον Ἥλέκτρης βασιληῖδος ἔδραμον Ὀραι
 κοιρανίης ἀλύτοιο προμάντιες Λίσσων ἡν
 καὶ βρέφος ἐθρέψαντο, καὶ ἀτρέπτῃ Διὸς ὁμῇ 200
 κούρος ἀνασταχίων παλιταίξιός ἀνθεμον ἤβης
 Ἥλέκτρης λίπεν οἶκον, ὅτε τρατάτου χύσις ὁμβρου
 κύμασι πυργωθεῖσα κατέκλυσεν ἔδρανα κόσμου.
 πρώτου γὰρ κελίδοντος ἐπειρήθη νιφετοῖο
 Ὠγυγὸς ἡλιβάτοιο δι' ἰδατος αἰθέρα τέμνων, 205
 χθὼν ὅτε κεύθετο πᾶσα κατάρρυντος, ἅκρα δὲ πέτρης
 Θεσσαλίδος κεκάλυπτο, καὶ ὑφ' ὅθι Πυθιάς ἄκρῃ
 ἀγχινεφῆς νιφόμεντι ῥόῳ κυμαίνετο πέτρῃ.
 δεύτερος ὁμβρος ἔην, ὅτε κυκλάδος ἀντυγα γαίης
 χεύματι λυσσῆεντι κατέκρυψε δύσηφον ἰδωρ, 210

* The Romans.

† Ogygos was ruler of the Thesbian territory when Lake Copais rose and flooded the land. Here the name is applied to the mountain height.

courser with arching neck. He was lord of Samothrace, the seat of Ares, having inherited the royal house of Electra his mother. At that time he was sole king, holding the reins of sovereignty which belonged to his brother Dardanos, who had left his native soil, and migrated to the soil of the continent opposite. There he had scored the dust of Ida with a plow-furrow, and marked the limits of Dardania, the fortified city which bore his name. So he drank the water of Sevenstreams and the flood of Rhesos, leaving the inheritance and the sceptre of the Cabeiroi to his brother.

¹⁸⁶ This Dardanos, Emathion's brother, was one whom the bed of Zeus had begotten, whom Justice nursed and cared for at the time when the Seasons ran to the mansion of Queen Electra, bearing the sceptre of Zeus, and the robe of Time, and the staff of Olympus, to prophesy the indissoluble dominion of the Ausonian race.* The Seasons brought up the baby; and by an irrevocable oracle of Zeus, the lad just sprouting the flower of recrescent youth left Electra's house, when for the third time a deluge of rain had flooded the world's foundations with towering billows.

¹⁸⁷ Ogyges[†] made proof of the first roaring deluge, as he cut the air through the highclimbing waters, when all the earth was hidden under the flood, when the tops of the Thessalian rocks were covered, when the summit of the Pythian rock near the clouds on high was bathed in the snow-cooled[‡] flood. There was a second deluge, when tempestuous waters covered the circuit of the round earth in a furious flood, when

* Because it rose so high that it swept away the snow from the mountain-tops.

Δευκαλίων ὅτε μοῦνος ὁμόστολος ἦλκε Πύρρη
 ὀλλυμένων μερόπων ἐνὶ λήρτακι κοιλάδι τέμνων
 χεῦμα παλινδύητον ἀτεκμήρτου νηφетоῖο
 ἡέρος ὕδατόεντος ἔλιξ πορθέμεναι καύτης.
 καὶ τρίτατος Διὸς ὄμβρος ὅτε χθονὸς ἐκλυσεν ἔδρην 215
 καὶ σκοπέλους ἐκρυφεν. Ἀθωιάδος δὲ καὶ αὐτῆς
 ἄβροχα Σιθονίης ἐκαλύπτετο κῦτα κολώνης,
 ὑψιπόρου τότε χεῦμα διασχίζων νηφетоῖο
 Δάρδατος ἀρχαίης ἐπεβήσατο γείτονος Ἴδης.
 τοῦ τότε Σιθονίης χιονώδεος ἀρχὴς ἀρούρης 220
 σύγγονος Ἡμαθίων ἀγορὴν βαριδουνπον εἰσας
 θάμβειν ἀνέρος εἶδος, ἐπεὶ νῦ οἱ ἐμφυτος ἦβη
 ἠγορέην καὶ κάλλος ἐμίγναι σύζυγι μορφῇ.
 θάμβει τηλίκον εἶδος ἀριφραδέων γὰρ ἀνάκτων
 αὐτόματοι κήρυκες ἀνιδόεις εἰσὶν ὅπωπαί. 225
 καὶ μιν ἔλων ξείνισσι, σὶν Ἥλέκτρῃ δὲ καμουσῇ¹
 αἰόλα πιαλῆς ἐπεκόσμεε δεῖπνα τραπέζης.
 ξείνον ὑποσσαίνων φιλῖπ καὶ ἀμεμφεὶ μύθῳ,
 πολλὰ τιθεῖς. ὁ δὲ κυφὸν ἐπ' οἴδεος αὐχένα κάμφας
 ἀμφιπόλων ἀπάνευθεν ἀθελγείας εἶλεν ὅπωπας, 230
 καὶ μόλις εὐλαπύαζε· φιλοξείνιοι δὲ νύμφης
 ἐξομένης αἰτωπὸς ὑποκλέπτοισι προσώπῳ
 αἰδομένην ἐτίτανε σαόφρονα χεῖρα τραπέζῃ.
 Τοῖσι δὲ δαινυμένοισιν ἐπήτριμος ἄλλος ἐπ' ἄλλῳ
 ἔμπνοος ἐσμαράγησε δόναξ Κορυβατιδὸς Ἴδης. 235
 ἐκ δὲ πολυτρήτοιο πόρου σκιρτήματι χειρῶν
 σύνθροον ἐκρούσαντο μέλος μυκῆτορος αὐλοῦ
 δάκτυλοι ὀρχηστήρης ἐπιθλίβοντες αἰοιδῇν·

¹ I.M. θαοούσῃ, I udwich καμουσῇ comparing iv. 225. There are many conjectures.

* Sithonia is the promontory west of Athos.

all mortal men perished, and Deucalion alone with his mate Pyrrha in a hollow ark cutting the swirling flood of infinite deluge went on his eddying voyage through the air turned water.

²¹³ When the third time rain from Zeus flooded the solid earth and covered the hills, and even the unwetted slopes of Sithonia with Mount Athos itself,* then Dardanos, cutting through the stream of the uplifted flood, landed on the ancient mountain of Ida his neighbour.

²¹⁴ It was his brother Emathion, ruler of the snowy Sithonian land, who left the noisy market-place, and stood amazed at the hero's looks; for the youthful grace inborn in him mingled manliness and beauty with a form to match. The prince was amazed at such noble looks; for the eyes of prudent kings are instinctive heralds, although the ear cannot hear them. He received the guest with a welcome; then, while Electra toiled to help him, he provided a rich table of fine fare, flattering his guest with friendly address that left nothing to be desired: for it was a bounteous feast. But Cadmos bent his neck towards the ground, and hid looks of disquiet from the attendants, and hardly touched the banquet. He sat opposite the hospitable lady, but scarce stealing a glance at her served himself with a modest and timid hand.

²¹⁵ As they feasted, the breathing reeds of Corybantic Ida resounded one after another in succession; the players' hands skipt along the riddled run of the tootling pipe, and the fingers beat out their tune in cadence, dancing and pressing the sound^b; the

* The words might equally mean: "the dancing Dactyloi with leaping hands pressed out the tune"; the Dactyloi being the Corybants of Ida.

καὶ τροχαλοῖς κροτέοντα τινάγμασι σὺνθροον ἤχῳ
 κύμβαλα βομβήεντα συνέκτυπε δίζυγι χαλκῷ 240
 συμφερτοῖς δονάκεσσιν· ὑπὸ πλήκτρῳ δὲ καὶ αὐτῇ
 ὀρθίος ἐπτατόνιο λύρης ἐλελίζετο χορδή.

Ἄλλ' ὅτε δὴ μετὰ δαῖτα

κορίσσατο Βίστονος αἰλοῦ,
 εἰρομένη πελάσας φιλοπενθεί θῶκον ἀνάσση
 Κάδμος ἀλιπλάγκτοιο μεληδότος οἰστρον ἑάσας, 245
 φαιδρὸν ἔον γένος εἶπε, καὶ ἀενάων στίχα μύθων
 οἰγομένου κροιστηδὸν ἀτήρυγεν ἀνθερεῶνος·

Ἦνυμφα φίλη, τί με τόσσον ἀντίρραι

αἶμα γενέθλης;

ὠκυμόρων μερόπων γενεὴν φύλλοισιν εἰσχω·
 φύλλα τὰ μὲν κατέχειαν ἐπὶ χθονὶ θινάδες αὔραι 250
 ὥρης ἰσταμένης φθινοπωρίδος, ἄλλα δὲ καιρῷ
 εἰαρινῷ κομέουσι τεθηλότα δεινδράδες ὕλαι·
 ὥς βροτὴ γενεὴ μινυώριος ἢ μὲν ὀλίθρῳ
 δάμναται ἱππεύσασα βίον δρόμον, ἢ δ' ἔτι θάλλει,
 ἄλλη ὅπως εἰζειν· ἐπεὶ παλινάγρετος ἔρπων 255
 εἰς νέον ἐκ πολιοῖο ρέει μορφούμενος αἰών.

Ἄλλ' ἐρίῳ περίπυστον ἐμὴν εὐπαιδα γενέθλην·
 ἔστι πόλις, κλυτὸν Ἄργος, εὐδέθλιον ἵππιον Ἥρης,
 νήσου Ταυταλίδου μεσόμφαλος· ἐνθα δὲ κούρην 260
 θηλυτόκοις ἔσπειρε γοναῖς εὐπάρθενον ἀτήρ
 Ἰναχος, Ἰναχίης ὀνομάκλυτος ἀστὸς ἀρουρῆς,
 νηοπόλος, καὶ φρικτὰ παλισσοῦχοιο θεαίνης
 ὄργια βυσσοδόμενε θεηγόρα μύστιδι τέχνῃ
 πρεσβυγενής· καὶ Ζῆνα, θεῶν πρόμον,

ὄρχαμον ἀστρων,

γαμβρὸν ἔχειν ἀπίεπε,

σέβας πεφυλισγμένος Ἥρης, . . . 265

* An imitation of Hom. II. vi. 145.

clanging cymbals in brazen pairs struck ringing blows running in cadence with the sets of reeds ; the harp itself with its seven strings twangled aloud under the quill.

²⁵⁵ But after the banquet, when Cadmos had had enough of the Bistonian pipe, he drew his seat nearer to the queen, who questioned him with great curiosity. He left aside the fever of his sorrowful sea-wanderings, and spoke of his illustrious lineage : the words poured in ceaseless flow like a fountain from his open lips.

²⁵⁶ " Beloved lady, why do you ask me thus of my blood and breeding ? I liken the swift-passing generations of mortal man to the leaves. Some leaves the wild winds scatter over the earth when autumn season comes ; others the woodland trees grow on their bushy heads in spring-time. Such are the generations of men, short-lived : one rides life's course, until death brings it low ; one still flourishes, only to give place to another : for time moves ever back upon itself, changing form as it flows from hoary age to youth.*

²⁵⁷ " But I will tell you my lineage with its noble sons. There is a city Argos, famous for horses, and Hera's habitation, the midnipple of the island of Tantalides.^b There a man begat a daughter, and a beautiful daughter,—Inachos, famed burgher of the land Inachian. A templeman he was, and brooded over the awful rites that spoke the voice of the divine cityholder, he chief and eldest in practice of her mysteries : ay, he refused to wed his daughter to Zeus lord of the gods, leader of the stars, all for reverence of Hera . . . at the time when Io changed

* Peloponnese ; Pelops was son of Tantalos.

ταυροφυῆς ὅτε πόρτις ἀμειβομένοιο προσώπου
 εἰς ἀγέλην ἄγραυλον ἐλαίνετο σίννομος Ἰώ,
 καὶ δαμάλης ἄγρυπνον ἐθήκατο βουκόλον Ἥρη
 ποικίλον, ἀπλανέουσι κεκασμένον Ἄργον ὀπωπαῖς,
 Ζηνὸς ὀπιπεντήρα βουκραίων ὑμεναίων, 270
 Ζηνὸς ἀττήητοιο, καὶ εἰς νομόν ἦε κούρη
 ὀφθαλμοὺς τρομέουσα πολυγλήνοιο νομῆος·
 γυιοβόρῳ δὲ μῖκῳπι χαραιομένη δέμας Ἰώ
 Ἰοῖνης ἁλὸς οἶδμα κατέγραφε φοιτάδι χηλῇ·
 ἦλθε καὶ εἰς Αἴγυπτον, ἐμὸν ῥῶον, ὃν πολῆται 275
 Νεῖλον ἐφημίξαντο φερώνυμον, οὔτεκα γαίῃ
 εἰς ἔτος ἐξ ἔτους πεφορημένος ὑγρὸς ἀκοίτης
 χεύματι πηλῶνεντι νήην περιβάλλεται ἰλὴν,—
 ἦλθεν εἰς Αἴγυπτον, ὅπῃ βόειν μετὰ μορφῇν
 δαιμονίης ὑδαλμα μεταλλίξασα κεραίης 280
 ἔσκε θεῷ φερέκαρπος· ἀναπτομένοιο δὲ καρποῦ
 Αἴγυπτίης Δήμητρος, ἐμῆς κεραεικέος Ἰοῦς,
 εὐόδοις ὁμόφοιτος ἐλίσσεται ἀτμός ἀήταις.
 ἐνθ' Ἐπαφον Διὶ τίκτεν, ἀκηρασίῳ ὅτι κόλπων
 Ἰναχίης δαμάλης ἐπαφήσατο θεῖος ἀκοίτης 285
 χερσὶν ἐρωμανέουσι· θεηγενέος δὲ τοκτῆος
 ἐξ Ἐπάφου Λιβύῃ· Λιβύης δ' ἐπὶ παστὸν ὀδεύων
 Μέμφιδος ἄχρῃς ἱκανὴ Ποσειδάων μετανάστης,
 παρθένοι ἰχνεύων Ἐπαφηίδα, καὶ τότε κούρη
 δεξαμένη ραιετήρα βυθοῦ χερσαῖον ὀδίτην 290
 Ζῆνα Λίβυν τέκε Βῆλον, ἐμῆς ἀροτήρα γενέθλης.
 καὶ Διὸς Ἀσβύσταο νήην ἀντίρροπον ὁμφῇν
 Χαονίῃ βοόωσι πελειάδι οὐφάδες ἄμμοι
 μαντιπόλοι· πέμπτῳ δὲ πατὴρ ἰσόμετρον ἀριθμῷ

her face and became a cattleshaped heifer : when she was driven to pasture along with the herd of kine ; when Hera made sleepless Argos herdsman to that calf—spotted Argos, covered with unwavering eyes. He was to watch the horned bride of Zeus, Zeus whom eye may not see. To pasture went the girl Io, trembling at the eyes of her busy-peeping drover : then pierced by the limb gnawing gadfly, she scored the gulf of the Ionian sea with travelling hoof. She came as far as Aigyp^{tos}, my own river, which my people have called Ne^{ilos} by name, because year by year that watery consort covers Earth with new slime by its muddy flood*—she came as far as Aigyp^{tos}, where after her cow's form, after putting off the horned image ordained by heaven, she became a goddess of fruitful crops ; when the fruit starts up, the fruit of Egyptian Demeter my stronghorned Io, scented vapour is carried around by the fragrant breezes. There she brought forth Epaphos the Toucher to Zeus, so called because the divine bed-fellow with love-mad hands touched the inviolate breasts of the heifer child of Inachos. Epaphos the god-begotten was father of Libya ; to Libya's bower came Poseidaon on his travels, migrating as far as Memphis in search of Epaphos's maiden daughter. There the girl received the denizen of the deep, now a traveller by land, and brought forth Belos the Libyan Zeus, the husbandman of my family. And now the new voice of Zeus Asbystes which the thirsty sands give forth in soothsaying is equal to the Chaonian dove.[†] Belos was father of a numerous

* As if Ne^{ilos} were *ne^o ilos*, New Illy, New Slime.

† Asbystis is Libya : Zeus Ammon is meant. The two priestesses of the oracle of Zeus at Dodona were called *Doxai*.

Βῆλος ἐπασσυντέρην γενεὴν σπερμήματα παίδων, 290
 Φινέα καὶ Φοῖνικα λιπόπταλιν, οἷς ἅμα θάλλων
 ἀστὸς ἀμοιβαίων πολίων περίφοιτος Ἀγήνωρ
 ἀσταθὲς βίοτοιο, πατὴρ ἑμὸς, εἶχε πορείην
 εἰς Θήβην μετὰ Μέμφιν, ἐς Ἀσσυρίην μετὰ Θήβην,
 καὶ σοφὸς Αἴγυπτίης γαίης Αἴγυπτος ἀρούρης 300
 αἰνυτόκος πολύτεκος, ὃς ἀρσενόπαιδι γενέθλη
 ἤρσσε τοσσατίων μυτιώρια πῦκα παίδων,
 καὶ Δαινιὸς λιπόπατρις, ὃς ὤπλισεν ἀρσενὶ φύτλῃ
 θῆλιν γένος ταύτων γάμιον ξίφος, ὅπποτε παστοὶ
 αἵματι φοινίσσονται δαιζομένων ἑμεταίων, 305
 καὶ κριφίους ξιφείους σιδηροφόρων ἐπὶ λέκτρων
 ἄρσενι γυμνὸν Ἄρηα κατεΐνασε θῆλυς Ἐρινύς·
 οὐ μὲν Ὑπερμήστρη κακομήφιον εὐαδεν ἔργον,
 ἀλλὰ παρωσαμένη δυσπένθερα θεσμὰ τοκίης 310
 ἡερίῃ πατρῶων ἐπέτραπε μῦθον ἀέλλη,
 καὶ καθαρὴν ἐφύλαξεν ἀναιμόνι χεῖρα σιδήρου·
 ἔπλετο δ' ἀμφοτέρων ὄσιος γάμος. ἀρτιθαλῇ δὲ
 γνωτὴν ἡμετέρην θρασὺς ἤρπασε ταῦρος ἀλήτης,
 εἰ ἔτιόν περ ταῦρος ἐγὼ δ' οὐκ οἶδα πιθέσθαι,
 εἰ βόες ἡμεῖρονται γυναικείῃσι ἑμεταίων, 315
 καὶ με κασιγνήτοισιν ὁμήλιδα πέμψεν Ἀγήνωρ
 σύγγονον ἰχνεύοντα καὶ ἄγριον ἄρπαγα νύμφης,
 ταῦρον ἀκυμάντοιο τόθον πλωτήρα θαλάσσης,
 οὐ χάριν ἀστήρικτος ἀλώμενος ἐνθάδε βαίνω."
 Τοῖα μὲν εὐσύριγγος ἔσω μεθεῖτο μελάθρου 320
 Κάδμος ἐνγλώσσοιο χείων ἔπος ἀνθερεώντος,
 πατρώης ἐνέπων τεκνοσσόον οἶστρον ἀπειλῆς
 καὶ Ὑρίων ῥοθίων ψευδήμονα ταῦρον ὀδίτην,

* Phineus was his brother in ii. 686.

* The fifty sons of Aegyptus married the fifty daughters

family of children, as many as five : Phineus,² and Phoenix who went abroad ; with them grew up Agenor, who flitted from city to city and belonged to each in turn, a man of unstable life, my father : he travelled to Thebes after Memphis, to Assyria after Thebes. Then there was the wise Aigyptos, who lived on Egyptian soil, ill-fated father of many children, who begat all those flocks of short-lived sons ; and Danaos who went abroad, who armed his daughters against that family of men, and drew a wedding-sword, when the marriage-chambers were reddened with blood of the murdered bridegrooms,³ and with secret swords on armed beds, Eury the female bedded Ares the male naked and helpless.

“ Nay, but Hypermnestra was displeased with this bridal crime. She thrust away her father’s commands,—that bad goodfather ! she let the winds carry his words away, and kept her hand clean from blood and steel : those two consummated a proper wedlock. But our sister⁴ in her youthful bloom was ravished away by a bold vagabond bull, if bull he really was, but I do not know how to believe it if bulls desire marriage with a woman. And Agenor sent me along with my brothers to track our sister and the girl’s wild robber, that bull the bastard voyager over a waveless sea. That is why my random journeying brings me here.”

Such was the tale of Cadmos in the cloistered palace ; the words poured from his eloquent lips, as he told the sting of a father’s threat when he would urge on his children, and the counterfeit bull travelling the Tyrian surf, the ravisher of the Sidonian

of Danaos, of whom all but one killed her husband on the wedding night.

² Europa.

Σιδονίης ἀκίχητον ἀπειθέος ἄρπαγα νύμφης.

Ἡλέκτρη δ' αἰοῖσα παρήγορον ἴαχε φωνήν·

325

“Ξεῖνε, κασιγνήτην καὶ πατριδα καὶ γενετήρα
Ληθαίῃ στροφάλιγγι καὶ ἀμύρῳ πορὶ σιγῇ·
οὕτω γὰρ μερόπων φέρεται βίος ἄλλον ἐπ' ἄλλω
μόχθον ἔχων, ὅτι πάντες,

ὅσοις βροτὴ τέκε γαστήρ,

Μοιριδίου κλωστήρος ἔδουλώθησαν ἀνάγκη.

330

μάρτυς ἐγώ, βασιλεῖα καὶ εἰ πέλον, εἴ ποτε κεύων

Πηληϊδων γενόμεν καὶ ἐγὼ μία, τῶν ποτε μήτηρ

θηλυτέρας ὠδύναις ἔσω μαιώσατο κόλπον,

ἐπτάκις Εἰλειθίαν ἐῖ καλίσσασα λοχίῃ

κέντρον ἐλαφρίζουσιν ἀμοιβαίον τοκετοῖο,

335

μάρτυς ἐγώ· πατέρων γὰρ ἀσπρόπρῳ δώματα ταῖα,

οὐ Στεροπήν, οὐ Μαῖαν ὁμόσταλον, οἰδὲ Κελαινώ

σίγγονον ἐγγὺς ἔχοισα σιγέστιον· οἰδ' ἐνὶ κόλπῳ

γνωτῆς Τηγεύτης Λακιδάιμονα δίξυγι παλμῷ

παιδοκόμῳ τήχινι γεγηθότα κοῦρον ἀγοστῷ·

340

οὐ σχεδὸν Ἀλκιδίης ὁρώω δόμον, οἰδὲ καὶ αὐτῆς

φθειγγομένης Μερόπης φρενότερπεία μῦθον ἀκούω.

πρὸς δ' ἔτι καὶ τόδε μᾶλλον οὐδύρομαι·

ἀρτιθαλῆς γὰρ

υἱὸς ἐμὸς λιπόπατρις, ὅτε χυὸν ἔσχεν ἰούλων,

Δάρδατος Ἰδοίης μετακίσσατο κόλπον ἀρούρης,

345

καὶ Φρυγίῳ Σιμόεντι θαλίῃσι δῶκε κομᾶων

Θυμβραίου ποταμοῖο πίων ἀλλότριον ὕδωρ·

καὶ Λιβύης παρὰ τέρμα πατὴρ ἐμὸς εἰσέτι κάμνει

ὤμοις θλιβομένοισι, γέρον κυρτούμενος Ἀτλας,

αἰθέρος ἐπτάζωνον ἀερτάζων κενεῶνα.

350

bride, no catching the ravisher, no news of the bride. When Electra heard, she answered in words of consolation :

328 " My guest, let sister and country and father pass into the whirlpool of Forgetfulness and unremembering silence ! For this is the way men's life runs on, bringing trouble upon trouble ; since all that are born of mortal womb are slaves by necessity to Fate the Spinner. I am witness, queen though I am, if I was ever born myself one of those Pleiads, seven girls whom our mother once carried under her heart in labour, seven times having called Eileithyia at her lying-in to lighten the pangs of birth after birth—I am witness ! for my house is far from my father's ; no Sterope* is near me, no Mata* my companion, nor sister Celaino* beside me at my hearth ; I have not dandled up and down sister Taygete † Lacedaimon ‡ at my breast nor held the merry boy on my cherishing arm ; I do not see Aleyone's § house hard by, or hear Merope* herself speak some heart-warming word ! Here is something besides which I lament even more— in the bloom of his youth my own son has left his home, just when the down was on his cheek, my Dardanos has gone abroad to the bosom of the Idaian land ; he has given the firstling crop of his hair to Phrygian Simoeis, and drunk the alien water of river Thymbros ¶. And away by the boundary of Libya my father still suffers hardship, old Atlas with chafing shoulders bowed, upholding the seven-zoned vault of the sky.

* Names of the other Pleiads.

† Taygete the Pleiad is the nymph of Mount Taygetus near Sparta, and her son the eponym of Lacedaimon, the district in which Sparta lies.

‡ A stream then flowing into the Scamandron.

ἔμψης τόσσα παθοῦσα παρήγορον ἐλπίδα βόσκω
 Ζηνὸς ὑποσχεσίησιν, ὅτι γρωτῆσι σὺν ἄλλαις
 ἐκ χθονὸς Ἀτλάντειον εἰλεύσομαι εἰς πόλον ἀστρῶν
 οὐρανὸν οἶκον ἔχουσα, καὶ ἔσσομαι ἑβδομος ἀστήρ.
 καὶ σὺ τεὰς πρῆνυε μεληδόνας· ἀπροΐδης δὲ 355
 εἰς σέ βιοπλάγκτοιο τύχης στροφάλιγγα κυλίνδων
 φρικτὸς ἀκητήτοιο μίτος σφρηγίσσατο Μοίρης·
 τλήθῃ φέρειν λιπόπατρις ἀκαμπέα δεσμὸν ἀνάγκης,
 ἔσσομένων προκέλευθον ὑπέρτερον ἐλπίδα βόσκων,
 εἰ γένος ἐρρίζωσσε τέον πρωτόσπορος Ἰῶ, 360
 εἰ λάχες ἐκ Λιβύης Πουσιδήιον αἶμα γενέθλης·
 μίμνε παρ' ὀθνείοις, ἄτε Δάρδαρος, οἰκία γαίων,
 γαιετάων ξένον ἀστυ, πατὴρ τέος ὥς περ Ἀθήνῳ,
 ὥς Δαναὸς γενετῆρος ἀδελφεός· ὅττι καὶ αὐτὸς 365
 ἄλλος αἷθρ φερόικος ἔχων γένος ἐνθεῖον Ἰοῦς,
 αἰθέριον βλίσστημα Διπτερές, οἶνομα Βύζας,
 αἰτογόου Νεῖλοιο πίων ἐπτάστομον ὕδωρ
 γείτονα γαῖαν ἐνέμει, ὅπῃ παρὰ Βόσπορον ἀκτὴν
 Ἰαχίῃ δαμάλῃ πεπερημένον ἔλκεται ὕδωρ,
 πᾶσι περικτιόνισσι τιθεῖς φίλος, ὅππότε κείνου 370
 ἀκλινέος δόχμῳσσε μεμνηνὸς αὐχένα ταύρου."

Εἶπεν Ἀγχιγοριῶνα κατεινύζουσα μερίμνας.
 Ζεὺς δὲ πατὴρ προέηκε ταυτίπτερον νιέα Μαίης
 εἰς δόμον Ἠλέκτρης ταχύν ἄγγελον, ὅφρ' αἰ Κἀδμῳ
 Ἀρμονίην ὑπάσσειεν ἐς ἁρμονίην ὑμεταίων, 375
 παρθένον οὐρανόθεν μετανάστιον, ἣν Ἀφροδίτης
 λαθριδίῃ φιλότῃτι γυμοκλόπος ἤρυσεν Ἀρης·

* Carryhouse was the peasant's name for a snail, Hesiod, *Works and Days* 569; Herodotus uses the word for the Scythian nomads, iv. 46.

¹ Byzas, son of Peneleon and Ceressa, daughter of Zeus and Io. He was founder of Byzantium. Nothing is known of the story of the mad bull.

351 " Still and all with these great sufferings I feed a comfortable hope, by the promises of Zeus, that with my other sisters I shall pass from the earth to the stars' Atlantean vault, and dwell in heaven myself a star with my sisters six. Then do you too calm your own sorrows. Unforeseen, for you also the terrible thread of Fate immovable is rolling the eddy of your wandering lot of life, and the seal is set. Have a heart to endure in exile the unbending shackle of necessity, and feed the prevailing hope which foreruns things to come, if Io with the first seed has rooted your race, if you have got from Libya Poseidon's blood in your family. Abide among foreigners like Dardanos, there make your home; dwell in a city of strangers like your own father Agenor, like Danaos your father's brother. For another man also who carried his home on his back,* one of the divine stock of Io, a heavenly sprout dropt from Zeus, named Hyzas,[†] who had drunk the seven-mouth water of self begotten Nile, inhabited the neighbouring land, where along the Bosphorus shore flows the water once traversed by the Inachian heifer.[‡] To all those who dwelt about he showed a light, when he had turned aside the neck of that mad bull unbending."

371 So she spoke, lulling to sleep the anxieties of Cadmos.

372 But Father Zeus sent his quick messenger Maia's son [§] on outspread wings to Electra's house, that he might offer Harmonia to Cadmos for the harmony of wedlock—that maiden immigrant from heaven, whom Ares the wife-thief begat in secret love with Aphro-

* Io, see above, 264 ff

[†] Hermes.

καὶ βρέφος αἰδομένη κρυφίης αὐτάγγελον εὐνῆς
 μήτηρ οὐκ ἀτίταλλεν, ἀπ' αἰθερίοιο δὲ κόλπου
 πῆχέ κεκλιμένην ἐπιμάζιον ἤγαγε κούρην
 εἰς δόμον Ἑλέκτρης μαιμον, ἥς τόκον ὤραι
 ἕγρον ἐμαύσασατο λεχωίδες, ἥς ἐτι πεκτοῖ
 ἀργεῖτην σφριγύοντες ἀνέβλιον ἱκμάδα μαζοί·
 δεξαμένη δὲ θήνητρα νύθην ἰσούργι θεσμῷ
 σύγχροτον Ἑρμῆϊον ἐν ξυνώσατο μαζῷ
 κούρην ἀρτιλόχευτον, ὁμοκτύργῳ δὲ μενοειῇ
 διχθαδίην θρεπτῆρι γούρῃ κοῦφίζειν ἀγοστῷ.
 ὥς δὲ τις ἀγροτέρη διδουρητόκος ἐνδοθὶ λόχμης
 λαχτήσασα λείπει γαλαξαίησιν ἐέροις
 σκύμοις ἀμφοτέροις διδουρίστας ἤρμωσε μαζοὺς
 καὶ διδύμοις τεκέεισι μερίζομένην πόρε θηλήν,
 καὶ χροῖα λεχμαῖουσα καὶ ἀτραχὺν εἰσέτι δειρήν
 ἰσοτύποις κομιδῇσιν ἀνέτρεφεν ἥλικα φύτλην·
 ὥς τότε παιδοκόμῳ φιλή μαυώσατο θηλή
 ἀρτιγόνων μεθέποισα σινωρίδα δίζυγα τέκνων·
 πολλάκι νήπιον εὖ σινέμπωρον ἥλικι κούρῃ
 πίονος ἐνθα καὶ ἐνθα μετὰτροπον ἱκμάδι μαζοῦ
 πεπταμένης πῆχυν φιλήτορι χειρὸς ἀγοστῷ·
 γούρῃσι δ' ἄρσενι παῖδα σινώδρεθ θήλει κούρῃ,
 μηρὸν ἐφαπλώσασα κεχηρότα γαίτονι μηρῷ,
 κόλπον ἀνευρίνουσα βαθυνομένην χιτῶνος·
 καὶ τεκίων κλάζοντα μέλος θελατήριον ὕπνου
 ἀμφοτέρους εὐδοῖτας ἐκοίμισε μαιάδι τέχνῃ,
 πῆχυν ὑποστορέσασα σιντήρορον ἀνχίνι παίδων,
 καὶ σφίσι λέκτρον ἔθηκεν εἰς γόνυ, διχθαδίῳ δὲ
 φάρεος ἄκρον ἔλισσε διαιθύσσουσα προσώπῳ,
 τέκνα καταψύχουσα, καὶ ἰσβασι καύματος ὁρμήν
 ἀντίτυπον φύσημα χέων ποιητὸς αἴτης.

dite.* The mother did not nurse it—she was ashamed of the baby which told its own tale of the furtive bed; but away from the bosom of the sky she carried the suckling, lying in her arm, to the fostering house of Electra, when the childbed Seasons had just delivered her baby still wet, when her breasts were tight and swollen with the gushing white sap. Electra received the bastard daughter with equal rights, and joined the newborn girl on one breast with her newborn Emathion, held with equal love and care her two different nurslings in her arm. As a shaggy lioness of the wilds, mother of twin young sucking-cubs in the jungle, with her milky dew fits twin teats to the pair of cubs, and gives her twin young each a share of her teats, and licks their skin and the neck as yet hairless, nursing the young birthmates with equal care: so Electra then with loving breast foster-mothered her brace of newborn babes, the boy and girl, and cherished them with equal care. Often she pressed to her with open hand and loving arm her baby son and his age-mate girl, on this side and that taking turns of the sap from her rich breast; and she set on her knees the manly boy with the womanly girl, letting out the fold of her lowered gown so as to join thigh parted wide from neighbour thigh; or singing songs for a sleep-charm, lulled both her babies to slumber with foster-mother's art, while she stretched her arm enclosing the children's necks, made her own knee their bed, fluttered the flap of her garment fanning the two faces, to keep the little ones cool, and quenched the waves of heat as the hand-made wind poured out its breath against it.

* See Horn, *l.c.*, viii. 266 ff.

Ὅφρα μὲν ἔζητο Κάδμος

ἰχέφροινος ἐγγὺς ἀνάσσης,
τόφρα λαθὼν πυλαωρὸν ἐψ' ληίστορι ταρσῷ 410
ἀπροΐδης ἀκίχητος ἐς οἶκιον ἦεν Ἑρμῆς
εἵκελος ἠθέω· ῥοδέω δέ οἱ ἀμφὶ προσώπῳ
ἀσκεπέος κεχάλαστο παρήγορος ἄλκος ἐθείρης
ἀμφιλαφῆς, στέφας δὲ νεοτριχὺς ἄκρα παρειῆς 415
λεπτὸς ἀεξομένων ἐριθαινέτο κύκλος ἰοῦλων
ἀρτιφυῆς ἐκάτερθε περιδρόμος· οἶα δὲ κῆρυξ
ἠθάδα ῥάβδον αἶρεν· ἀθηήτω δὲ προσώπῳ
ἐκ κεφαλῆς νεφέεσσι κεκασμένος εἰς πόδας ἄκρους
πιαλῆς ἐκίχσας πεπαυμένα δειπνα τραπέζης·
οὐδέ μιν Ἥμαθίων σχεδὸν ἔδρακεν, οἷδ' καὶ αὐτὴ 420
Ἄρμονίη καὶ Κάδμος ὀμέστιος, οὐ χορὸς ἀνδρῶν
δούλιος· Ἥλέκτρη δὲ θεοῖδ' ἐφαίνετο μοῦνη
Ἑρμῆς ποικιλόμυθος· ἑλὼν δὲ μιν εἰς μυχὸν οἴκου
ἀπροΐδης ὁάριζε καὶ ἀνδρομή φάτο φωνῇ·

Ἦ Μητροκασιγνήτη, Διὸς εὐνέτι, χαῖρε, γυναικῶν 425
πασάνων μετόπισθε μακαρτάτη, ὅττι Κρονίων
κοιρανίην κόσμοιο τεοῖς τεκέεσσι φιλάσσει,
καὶ χθονὸς ἄστεα πάντα κυβερνήσει σέο φύτλη,
ἔδνα τεῆς φιλότῃτος, ἐμῇ δ' ἅμα μητέρι Μαίῃ 430
ἄστρασιν ἐπταπόροισι συναστράφειας Ὀλύμπῳ
σύνδρομος Ἥελίοιο, συναντέλλουσα Σελήῃ.
εἰμὶ τεῆς, φιλότεκε, γυνῆς ἐμφύλιος Ἑρμῆς,
ἄγγελος ἀθανάτων τανυσίπτερος, οὐρανόθεν δὲ
ξείνιος ἱψιμέδων με τεὸς προέηκεν ἀκοίτης
ἀμφὶ τεοῦ ξείνοιο θεοῦδ'· ἀλλὰ καὶ αὐτὴ 435
πέιθεο σῶ Κρονίῳ, καὶ Ἄρμονίην σέο κούρην
πέμπε μολεῖν ἀνάεδινον ὁμόστολον ἤλικι Κάδμῳ,
καὶ Διὶ καὶ μακάρεσσι χαρίζεο· τειρομένους γάρ

409 While Cadmos sat near the prudent queen, into the house came Hermes in the shape of a young man, unforeseen, uncaught, eluding the doorkeeper with his robber's foot. About his rosy face on both sides locks of hair uncovered hung loose. A light bloom of ruddy down ran about the edge of his round cheeks on either side, fresh young hair newly grown. Like a herald, he held his rod as usual. Wrapt in cloud from head to toe, with face unseen he reached the rich table when the meal was at an end. Emathion saw him not though close at hand, nor did Harmonia herself and Cadmos at her board, nor the company of serving men; only god-fearing Electra perceived Hermes the eloquent. Into a corner of the house he led her in surprise to tell his secrets, and spoke in the language of men:

410 " Good be with you, my mother's sister, bed-fellow of Zeus! Most blessed of all women that shall be hereafter, because Cronion keeps the lordship of the world for your children, and your stock shall steer all the cities of the earth! * This is the dower of your love. And along with Maia my mother you shall shine with the Seven Stars in the sky, running your course with Helios, rising with Selene. Children's friend, I am Hermes, one of your own family, wing-spreading Messenger of the immortals. From heaven I have been sent by your bedfellow, the guests' protector † ruling in the heights, on behalf of your own god-fearing guest. Then do you also obey your Cronion, and let your daughter Harmonia go along with her yearsmate Cadmos as his bride, without asking for bridal gifts. Grant this grace to Zeus and the Blessed ones; for when the immortals

* The Romans.

† Zeus Xenios.

ἀθανάτους ὁ ξείνος ὅλους ἐσάωσεν ἀείδων·
 οὗτος ἀνὴρ μογέοντι τεῷ χραίσμησεν ἀκοίτη,
 οὗτος ἀνὴρ ἐπέτασεν ἐλεύθερον ἡμᾶρ Ὀλύμπῳ.
 μή σε τεῇ θέλξειε γόῳ φιλομήτορι κόυρη·
 ἀλλὰ μιν εἰς ὑμέταιον ἀλεξικεύῳ πόρε Κάδμῳ
 πειθομένη Κρονίῳσι καὶ Ἄρει καὶ Κυθερείῃ."

DIONYSIACA, III. 439-444

were in distress, this stranger saved them all by his music.* This man has helped your bedfellow in trouble, this man has opened the day of freedom for Olympos! Let not your girl bewitch you with mother-loving groans, but give her in marriage to Cadmos our Saviour, in obedience to Cronion and Ares and Cythercia."

* See bk. I.

ΔΙΟΝΥΣΙΑΚΩΝ ΤΕΤΑΡΤΟΝ

Ἰχθυέων δὲ τέταρτον ὑπὲρ πόντοιο νοήσεις
Ἀρμονίην πλώουσιν ὁμόσταλον ἦλκε Κάδμω.

Ὡς εἰπὼν ἐς Ὀλυμπον εὐρραπὶς ἦεν Ἑρμῆς
αἰθῦσσαν πτερὰ κοῖφα, τιταιομένων δὲ πεδίων
σύνδρομος ἡριόισιν ἐρίσσετο ταρσὸς ἀήταις.
οὐδὲ γυνὴ θήρηισα, κυβερνήτειρα Καβείρων, . . .¹
ἀλλὰ Διὸς σέβας εἶχε, καὶ Ἄρεος ἀζύγι κούρη 8
ὀρθία δινεύουσα νοήμονι δάκτυλα παλμῶ
Ἀρμονίην ἐκάλεσσε τύπῳ τεχτήμονι φωτῆς.
ἢ δὲ τιταιομένη βλεφάρων ἀντώπιον αἶγλην
Ἠλέκτρης ἀγέλαστον εἰδέρκετο κύκλον ὀπωπῆς,
καὶ βαθὴν ἀφράστοιο νόσσοντον ὄγκον ἀνίης 10
σιγαλαίαι κήρυκες ἐμαντεῖοντο παρειαί.
παρθενικὴ δ' ἀνέπαλτο καὶ ὠμάρτησε τεκούσῃ
εἰς δόμον αἰπυδμήτον· ἀναπτίξασα δὲ μήτηρ
ἐπταμύχου θαλάμοιο πολυσφρίγγιστον ὄχηα
λαῖνον οὐδὸν ἄμειψε· φιλοστόργῳ δὲ μενουῇ 15
ἄστατα тарβαλῆς ἐλελίζετο γοῖνاتا νύμφης.
καὶ παλάμην ροδόπηχιν εἰς ἀνέκουφισε κούρης

¹ A line has dropt out, having the sense suggested in the text.

* Because she was queen of Samothrace, of which the Cabeiroi are the gods.

BOOK IV

Tracking the fourth over the deep, you will see
Harmonia sailing together with her age-
mate Cadmos.

W^{ITH} these words, Finerod Hermes departed, fanning his light wings, and the flap of his extended shoes oared him as quick as the winds of heaven in their course. Nor did the Thracian lady, the pilot of the *Cabeiroi*,⁹ (disobey his bidding); but she had respect to Zeus, and curving her extended fingers with a significant movement towards Arcs' unwedded daughter, she beckoned Harmonia by this clever imitation of speech.¹⁰ The other strained the answering gleam from her eyelids, and saw the round of Electra's face unsmiling, as her cheeks like silent heralds boded the heavy load of a new unspoken distress.

¹¹ The maiden leapt up and followed her mother into her high-built chamber. Her mother rolled back the bolt of a sevennookshotten chamber sealed with many seals, and crossed the doorstone: her knees trembled restlessly in loving anxiety and fear. She caught and lifted the girl's hand and rosy arm with

⁹ The Eastern mode of beckoning: not with one finger upwards, but the whole hand extended, palm downwards, with a forward and downward movement.

δραξαμένη παλάμη χιονιώδει· καὶ τάχα φαίης
 Ἦβην χειρὸς ἔχουσιν ἰδεῖν λευκώλετον Ἦρην.
 Ἄλλ' ὅτε πορφυρέοισι πῆδον στείβουσα πηδίοις 20
 λοίσθια μαρμαίροντος εἰδύσατο κύκλα μελίσθρου,
 παρθένον ἀχτυμένην Ἀτλαντίας ἰδρὺς νύμφη
 εἰς θρόνον εὐποίητον· ἀμοιβαίῳ δὲ καὶ αὐτῇ
 ἕξομειν στοιχηδὸν ἐπ' ἀργυροφεγγεὶ δῖφρῳ
 ἀγγελίην Κρονίῳτος ἀπειθεὶ πέφραδε κούρῃ, 25
 καὶ μιν πάντα διδάξεν, ὅσα βροτοειδὲ μορφῇ
 ἀλλοφειγῆς ἄτε κούρος Ὀλύμπιος ἐνέπε κήρυξ.
 παρθενικὴ δ' αἰούσα πάλιν πλάγκτοις ὕμεναιούς
 καὶ πόσιν ἀστήρικτον, ὑπερώφιον μεταστάτην,
 ξεῖτον ἔχειν ἀπέειπε, καὶ ἐκ Διὸς ὅσα τοκῆος 30
 ξεινοδόκος Κάδμοιο βοοσσόος ἐνέπεν Ἑρμῆς·
 καὶ πόσιν ἤθελε μᾶλλον ὁμόπτελιν, ὥς κεν ἀλῆξῃ
 συζυγίην φερίοικον ἀδωροδόκων ὕμεναιῶν·
 καὶ παλάμη κρατέουσα κατηφεί χεῖρα τιθήνης
 δάκρυσι μυδαλήν πολυμεμεφεί ρίχματο φωτὴν· 35
 Ἕ Μῆτερ ἐμή, τί παθοῖσα τέην ἡρνήσαιο κούρην;
 οὕτω σεῖο θύγατρα κτήλιδι φωτὶ συνάπτεις;
 ποῖον ἐμοὶ ποτε δῶρον ὁ καντίλος ἐγγυαλίζει;
 ἢ ῥά μοι ἔδνα γάμων πρυμνήσια νηὸς ὀπάσσει;
 οὐκ ἔδωκ' ἐν, φιλότακτε, τέην ὅτι παῖδα φυλάσσεις, 40
 παρθενικὴν λιπόπατριν, ἀλήμονας εἰς ὕμεναιούς.
 ἄλλοι ἐμοὶ μνηστήρες ἀρείονές εἰσι πολῖται·
 τί χρεὸς ἦν ἀνάεδνον ἔχειν τιτὰ γυμνὸν ἀκοίτην
 ἀλλοδαπὸν περίφοιτον, αἰσκάζοντα τοκῆα;
 ἀλλ', ἐρέεις, Κρονίῳσι τεῶ χραίσμησεν ἀκοίτη· 45
 πῶς Διὸς οὐ γέρας ἔσχεν Ὀλύμπιον,
 εἰ περ Ὀλύμπου,
 ὥς ἐνέπεις, προμάχιζε, καὶ οὐ Διὸς εὐνέτις Ἦρην

her own snow-white hand—you might almost say that you saw white-armed Hera holding Hebe's hand.

But when treading the floor with her crimson shoes she reached the farthest curve of the resplendent room, Atlas's daughter seated the sorrowful maiden upon a handsome chair; then she in her turn sank upon a silver-shining stool, and declared Cronion's message to the incredulous girl, and explained everything which she had heard from the Olympian herald disguised as a lad in human form. When the maiden heard of this marriage of much wandering and this unstable husband, this homeless man under their roof, she declared she would have no stranger, and refused all that Cadmos's patron proposed on Zeus his father's behalf, that cattle-drover Hermes! She would rather have one of her own city as husband, and away with a carryhouse mate and a wedding without wedding-gifts! Then clasping her foster-mother's hand with her own sorrowing palm, bathed in tears she burst into reproachful speech:

"Mother mine, what has possessed you to cast off your own girl? Do you join your own daughter to some upstart fellow like this? What gift will this sailor man put into my hand? Will he give me the ship's hawser for bride-price? I did not know you were keeping your own child, the poor banished maiden, for marriage with a vagrant—you, my kind nurse! I have others to woo me, and better ones, of our own city: why must I have a bedfellow with empty hands, naked and bare, a foreign vagrant, a runaway from his father? But you will say he helped your husband Cronion. Why did not the man get from Zeus an Olympian gift of honour, if indeed he was defender of Olympus, as you say? Why did not Hera the con-

Ζηνὸς ἀοσσητῆρι σιγήρμοσε παρθένον Ἥβην·
 οὐ χατέει Κάδμοιο τεὸς πόσις ἐφμεδῶν Ζεὺς·
 ἰλῆκοι Κρονίδης· ἐφείσατο θέσκελος Ἑρμῆς 50
 ἀμφὶ Διὸς γενετῆρος· ἐγὼ δ' οὐκ οἶδα πιθέσθαι,
 εἰ λίπε θυῶρον Ἄρηα, κυβερνητῆρα κυδοιμοῦ,
 καὶ βροτὸν ἄνδρα κάλεσεν ἐοῦ συνάεθλον ἀγῶνος
 ὁ κρατέων κόσμοιο καὶ αἰθέρος. ἴδ' μέγα θαῦμα, 55
 τοσσατίους Τιτῆρας ἐνεκλήμασε βερέθρῳ,
 καὶ Κάδμου χατέεσκεν, ὅπως ἐνα μούνον ἀλέσση.
 οἶδας ἐμῶν πατέρων διδυμάονα σὺγγονον εὐνὴν·
 Ζεὺς προπάτωρ ἐμὸς ἔσχε κασιγνήτης λέχος Ἥρης
 θεσμὸν ἔχων θαλίμων ἐμφύλιον· ἀμφότεροι δέ 60
 Ἄρης καὶ Κυθήρεια, μῆς ἐπιβήτορες εὐνῆς,
 Ἄρμονίης γενετῆρες, ἐνὸς γεγάασι τοκῆος,
 δέμνιον ἀμφιέποντες ὁμόγνιον. ὦμοι ἀνάγκης·
 γνωταὶ γνωτὸν ἔχουσιν, ἐγὼ λιπόπατριν ἀκοίτην."
 Ὡς φαιμέης ἀπέειπε γοήμονος ὄμβρον ὀπωπῆς 65
 μήτηρ ἀσχαλόωσα· διχουστασίῃ δέ μετουῆς
 Ἄρμονίην ὥκτειρε, Διὸς δ' ἀλείπειν ἀπειλὴν.
 Ἀλλὰ περισφίγξασα δέμας φρενοθελγὲς κεστῷ
 κερδαλέῳ ζωστῆρι ὀλοφράδμων Ἀφροδίτῃ,
 καὶ χροὶ δισταμένη φιλοτίρσια φάρεα Πειθοῦς 70
 Ἄρμονίης εἰσὸν εἰδύσατο παρθενεῶνα·
 καὶ τύπον οὐρανίῳ μεταλλίξασα προσώπου
 Πεισιππῇ δέμας ἴσον εἶσκετο γαῖτον κούρη,
 Κάδμον ἅ περ ποθέουσα, καὶ ὡς κρυφίῃ τιτὶ ρούσῃ
 λεπταλέον πέμπουσα σέλας χλοάοντι προσώπῳ
 ἀμφιπόλους ἔσσειν· παριδριώωσα δέ μούνη, 75
 οἶα περ αἰδομένη, δολίην ἀνετίκατο φωνήν·
 "Ὀλβίη, οἶον ἔχεις ἐνὶ δώμασι καλὸν ἀλήτην,
 οἶον ἔχεις μηρητῆρα, μακαρτάτη· οἶον ἀκοίτην

sort of Zeus, betroth virgin Hebe to the champion of Zeus? Your husband Zeus who rules in the heights needs no Cadmos. Cronides forgive me—divine Hermes lied in what he said about Father Zeus. I don't know how I can believe that he neglected furious Ares the pilot of warfare, and called in a mortal man to be partner in the game—he the master of world and sky! Here is a great marvel—he locked up all those Titans in the pit, and then wanted Cadmos, to destroy only one! You know how my fathers wedded—two had their sisters. Zeus my father's father possessed the bed of his sister Hera, by the family rule of marriage; both the parents of Harmonia, Ares and Cythereia, who mounted one bed, were of one father, another pair of blood-kindred. What miserable necessity! Sisters may have a brother for bedfellow, I must have a banished man!"

⁶⁶ As she spoke, her mother in distress wiped the raindrops from that mourning face: torn between two, she pitied Harmonia and shrank from the threats of Zeus.

⁶⁷ But now tricky-minded Aphrodite girt her body in the heart-bewitching cestus-belt, and clothing herself in the loverobe of Persuasion she entered Harmonia's fragrant chamber. She had doffed her heavenly countenance, and put on a form like Peisinoë, a girl of the neighbourhood. As though in love with Cadmos and suffering from some hidden sickness, with but little brightness in her pale face, she chased away the maids; and when Harmonia was alone she sat by her side and said as in shame with deceitful tongue:

⁷¹ "Happy girl! What a handsome stranger you have in the house! What a man to court you, most

ὄψεται ἡμερόεντα, τὸν οὐ λάχε παρθένος ἄλλη·
 ἀτρεκὲς Ἀσσυρίης ἀπὸ πατρίδος αἷμα κομίζει, 80
 ἦχι ῥόος χαρίεντος Ἀδωνίδος· ἡμερόεις γὰρ
 ἐκ Λιβάνου νέος οὗτος, ὅπη Κυθήρεια χορεύει.
 ἤλιτον· οὐ τάχα Κάδμον ἐπιχθονίη τέκε γαστήρ,
 ἀλλὰ Διὸς γένος ἔσχεν, ἣν δ' ἐφείσατο φύτλην.
 οἶδα, πότεν νέος οὗτος Ὀλύμπιος· εἴ ποτε Μαίῃ 85
 σύγγγον· Ἠλέκτρην Γεήνιος ἤρσεν Ἀτλας,
 Ἀρμονίῃ πόσις ἦλθεν ἀντιφῶς ἄπτερος Ἑρμῆς,
 οὐδὲ μάτην Καδμῆλος αἰεῖσθαι· οὐρανίην γὰρ
 μορφήν μοῖνον ἀμειβε καὶ εἰσέτι Κάδμος ἀκούει.
 εἰ δὲ πέλει θεὸς ἄλλος ἔχων βροτοειδέα μορφήν, 90
 Ἥμαθ' ἰὼν τάχα Φοῖβον ἐψ' ξείνους μελάβρῃ.
 παρθένη πασιμέλουσα, μακαρτέρῃ ἑσσί τεκούσης
 εἰς πόθον, εἰς ὑμέναιον Ὀλύμπιον· ἃ μέγα θαῦμα,
 λάθριος Ἠλέκτρην νυμφεύσατο μητίετα Ζεὺς,
 ἀμφαδὸν Ἀρμονίην μηροτείεται αὐτὸς Ἀπόλλων· 95
 ὀλβίῃ, ἣν ἐπόθησεν ἐκηβόλος· αἶθε καὶ αὐτῇς
 Πεισιπύγῃς σπείσσειεν ἔχειν ὑμέναιον Ἀπόλλων·
 οὐ μὲν ἐγὼ ποτε Φοῖβον ἀναιίσμαι, οἶά τε Δάφνῃ,
 οὐ νόον Ἀρμονίης μιμήσομαι· ἀλλὰ λιποῦσα
 κλῆρον ἐμὸν καὶ δῶμα καὶ οἶς ποθέω γενετῆρας, 100
 ἴξομαι Ἀπόλλωνι σινέμπορος εἰς ὑμεναίους.
 μέμνημαί ποτε τοῖον ἐγὼ τύπον· ἡμετέρῳ γὰρ
 εἰς δόμον ὁμφήεντα συνεσπομένη γενετῆρι
 Πύθιον εἶδον ἀγαλμα, καὶ ὥς τὸν εἶδον ἀλήτην,
 ὠισάμην Φοῖβοιο πάλιν βρέτας ἐνθάδε λεύσσειν. 105
 ἀλλ' ἐρέεις, ὅτι Φοῖβος ἔχει χρυσαυγέα μήτηρ·

* Son of Hephaistos and Cabeiro, and father of the Cabeiroi in Samothrace; sometimes identified with Hermes, e.g., Lycophron 162.

blessed of women! What a lovely bedfellow you will see, that no other maiden has won! Surely his blood comes from Assyria! That must be his home, beside the river of that enchanting Adonis, for that lovely young man came from Libanos where Cythereia dances. No, I was wrong! I don't suppose any mortal womb bred Cadmos; no, he is sprung from Zeus and he has concealed his stock! I know where this young Olympian comes from. If Titan Atlas ever begat Electra as Maia's sister, here's cousin Hermes without wings come as husband for Harmonia. Then that's why we sing hymns to Cadmilos!⁴ He has only changed his heavenly shape and still he is called Cadmos.⁵ Or if he is some other god in human shape, perhaps Apollo is Emathion's guest in this house.

⁹⁸ " World-famed maiden, you are more blessed than your mother for Olympian desire and Olympian marriage! Here is a great marvel! Zeus Allwise wedded Electra in secret—Apollo himself wooed Harmonia in the light! Happy girl, whom Far-shooter desired! I only wish Apollo would be as eager for marriage with Peisinoë too! I don't say no to Apollo, like Daphne, I can tell you! I will not feel like Harmonia! No, I will leave my inheritance and house and the parents whom I love—I will go on my travels to marriage with Apollo! I remember once a carving like him. For I once went with our father into the house of oracle, and there I saw the Pythian image; and when I saw your vagrant, I thought I saw the statue of Phoibos again in this place.

¹⁰⁰ " But you will say, Phoibos has a goldgleaming

⁴ Cadmos = Cadmilos = Hermes, *cf.* Lycophron 219.

χρύσεος ἔπλετο Κάδμος ὅλον δέμας· ἦν δ' ἐβελήσῃς,
 δμῶας ἐμοὺς ἔχε πάντας ἀπείρονας, ἀντὶ δὲ κείνου
 χρυσὸν ἐμὸν ξύμπαιτα καὶ ἀργυρον ἐγγυαλίζω,
 καὶ Τυρίης ὀπάσω βασιλῆα πέπλα θαλάσσης 110
 καὶ δόμον, ἦν ἐθέλῃς, πατρώιον· εἰ θέμις εἰπεῖν,
 δέχνησο καὶ γεινέτην καὶ μητέρα, δέχνησο πάσας
 ἀμφιπόλους, καὶ μοῖνον ἐμοὶ πόρε τοῦτον ἀκοίτην.
 παρθένε, τί τρομέεις; σὺ μὲν εἶαρ ποντοπορήσεις
 στεῖνόν ἰδῶρ πλώουσα, σὺν ἡμερόντι δὲ Κάδμῳ 115
 Ὀκεανὸν περίμετρον ἐγὼ κατὰ χεῖμα περήσω.
 μὴ τρομέοις ἄλός οἶδμα βαρύβρομον, ὅττι σαώσει
 εἰν ἀλὶ φόρτον Ἐρωτος ἄλός θυγάτηρ Ἀφροδίτη.
 παρθένε, Κάδμον ἔχεις, μὴ δίξω θῶκον Ὀλύμπου.
 οὐ ποθέω στίλβουσαν Ἐριθραίην λίθον Ἰνδῶν, 120
 οὐ φυτὸν Ἑσπερίδων παγχρίσειον, οἷδέ με τέρπει
 Ἥλιάδων ἡλεκτρον, ὅσον μία νυκτὸς ὁμίχλη,
 τῇ ἐν Πεισινόῃν προσπτιζέται οὗτος ἀλήτης.
 εἰ δὲ γένος μεθέπεις ἐξ Ἀρεος, ἐξ Ἀφροδίτης,
 σοὶ γάμον ἄξιον εὔρε γάμων ταμὴν σέο μήτηρ. 125
 οὐ ποτε τηλίκον αἶθος ἐσέδρακον· αὐτόματον γὰρ
 εἰαρινὸν δώρημα φύσις δωρήσατο Κάδμῳ·
 εἶδον ἐγὼ παλὴμην ροδοδάκτυλον, εἶδον ὀπωπὴν
 ἡδὺ μέλι στάζουσιν· ἐρωτοτόκου δὲ προσώπου
 ὥς ρόδα φοινίσσουσι παρηίδες, ἀκροφαῖ δὲ 130
 δίχροα χιονέων ἀμαρίσσεται ἰχθία ταρσῶν
 μεσσοῖθι πορφύροιντα, καὶ ὥς κρίνον εἰσὶν ἀγοστοί.
 καλλεύψω πλοκαμίδας, ὅπως μὴ Φοῖβον ὀρώω
 χροῖῃ ὄνειδίζουσα θεραπευταίης ὑακύνθου.

* Perhaps the ruby, perhaps pearls from the Persian Gulf or Indian Ocean.

diadem. Cadmos is gold in all his body! If you like, take all my serfs innumerable—for him, I will put in your hands all my gold and silver, I will give royal robes of the Tyrian Sea, and the house of my fathers, if you like; accept, if I dare to say it, my father and mother too, accept all my waiting-women, and give me only this man for my bedfellow!

114 "Maiden, why do you tremble? You will sail the seas in the spring-time across the narrow water—but with lovely Cadmos I will traverse the infinite Ocean stream in winter! Tremble not at the heavyrumbling briny swell, because love's cargo will be kept safe on the brine by Aphrodite daughter of the brine. Maiden, you have Cadmos, seek not the throne of Olympus! I desire not the shining Erythraean stone of the Indies,* nor the all-golden tree of the Hesperides, I delight not in the amber of the Heliades,[†] so much as one shadowy night in which this vagrant shall hold Peisinoë in his arms. If you fetch your lineage from Arcs, from Aphrodite, your provident mother has found you a marriage well worthy of theirs. I have never beheld such a flower; spring itself blooms in Cadmos by nature's gift. I have seen his rosefinger hand, I have seen his glance distilling sweet honey; the cheeks of his lovebegetting face are red as roses; his feet go twinkling, ruddybrown in the middle, and changing colour at the ends into shining snow[‡]; his arms are lilywhite. I will pass the hair, or I may provoke Phoibos by blaming the hue of his Therap-

* Sisters of Phaëthon, whose tears were amber.

† i.e. white where the sandals protect them, brownish-red above the instep. The effeminate prettiness of Cadmos here is in accordance with the degenerate taste of the day.

εἰ ποτε δακτύων φρενότερπεία κύκλον ὀπωπῆς
 ὀφθαλμοὺς ἐλέλιξεν, ὅλη σιλαίγῃ Σελήῃ
 φέγγει μαρμαίροντι, καὶ εἰ ποτε βόστρυχα σείσας
 αὐχένα γυμνὸν ἔθηκεν, ἐφαίνετο Φωσφόρος ἀστήρ.
 χεῖλεα σιγήσαιμι· τὸ δὲ στόμα, πορθμὸν Ἑρώτων,
 Παιθῶ ναιετάουσα χεῖρ μελιρδέα φωτῆν, 130
 καὶ Χάριτες μεθέπουσιν ὅλον δέμας· ἄκρα δὲ χειρῶν
 αἰδέομαι κρῖνεν, ἵνα μὴ γάλα λευκὸν ἐλέγχω.
 δέχνησο δειλαίην με σινέστιον ἡθέου δὲ
 δεξιτερῆς φαίνοισα καὶ ἀμφαφύουσα χιτῶνα
 κρυπταδίνης εὐροῖμι παρήγορα φάρμακα τοῖσού· 140
 αὐχένα γυμνὸν ἴδοιμι καὶ ἐξομένειο πύσσω
 δάκτυλον ὡς αἰκονοῖσα, καὶ ἡμετέρου διὰ κάλπου
 τεθιγαίην ὅτε μοῖτον ἀφειδέα χεῖρα χαλάσας
 ἀμφοτέρων θλίψειεν ἐλευθερον ἄντυγα μαζῶν,
 χεῖλεσιν ἡμετέροισι μεμνκότα χεῖλεα πῆξας, 150
 τέρπων ἀκροτάτοιαι φιλήμασιν· ἡθέον δὲ
 εἰσέτι πηχίνουσα καὶ εἰς Ἀχέροντα περήσω
 αὐτομάτῃ, γλυκερὸν δὲ παλευκλαῖντῃ παρὰ Λήθῃ
 λέξω καὶ φθιμένοισιν ἐμὸν μόρον, ὥς κεν ἐγείρω
 οἶκτον ὁμοῦ καὶ ζῆλον ἀβελγείᾳ Περσεφονείῃ· 155
 καὶ Χαρίτωι πνείοντα φιλήματα κείνα διδάξω
 θηλυτέρας δυνείρωτας, ὅσας κτάνεν ἡμέροεν πῦρ,
 καὶ νέκυας τελείω ζηλήμονας, εἰ παρὰ Λήθῃ
 εἰς Παφίην μετὰ πότμον ἔτι φθονέουσι γυναῖκες.
 ἔσπομαι, ἦν ἐθέλης, καὶ ὁμόστολος, οὐ τρομέω δὲ 160
 πλαγκτοσύνην ἀδίδακτον· ἀμείλιχε, γίνεο Κάδμου
 κουριδίῃ παράκοιτις· ἐγὼ θαλαμηπόλος εἶην
 ἀμφοτέροις θεράπαινα, καὶ Ἀρμονίῃ καὶ Ἀκοίτῃ.
 ἀλλὰ πάλιν τρομέω σε, καὶ εἰ κρύπτειν μενεαίνεις,

* i.e. Cadmus has something better than the traditional (Hom. Od. vi. 231; xxi. 158) "hyacinthine" locks.

naian iris.* Whenever he moved his full eyes with their heart-gladdening glance, there was the full moon shining with sparkling light; when he shook his hair and bared his neck, there appeared the morning star! I would not speak of his lips; but Persuasion dwells in his mouth, the ferry of the Loves, and pours out honey-sweet speech. Aye, the Graces manage his whole body: hands and fingers I shrink to judge, or I may find fault with the whiteness of milk.

¹⁴³ "Accept me for your companion, unhappy me! but if I touch the boy's right hand and stroke his tunic I may find comfortable physic for my secret sickness. I may see his neck bare, or press a finger as if unconsciously while he sits; I could gladly die, if he would only slip a willing hand into the orb of my bosom and press my two breasts, and hold his closed lips upon my lips to delight me with brushing kisses. But if I could still hold the boy in my arms, I will pass even to Acheron the River of Pain of my own free will, and with rapture even amid the many lamentations of all-forgetting Lethe, I will tell the dead of my fate, to awaken pity and envy alike in merciless Persephoneia; I will teach those grace-breathing kisses to women unhappy in love who died of that lovely fire, I will make the dead jealous, if women still grudge at the Paphian^b in Lethe after their doom.

¹⁴⁶ "I will go with you if you wish, even as your companion, I tremble not before unfamiliar wanderings. Hard-hearted girl, become the lawful wife to Cadmos; I would be chambermaid to you both, Harmonia and husband. — But again I tremble before

* Aphrodite.

μή ποτέ σοι διὰ λέκτρα χάλον καὶ ζῆλον ἐγείρω, 165
 ὅττι, θεά περ ἰοῦσα καὶ αἰθέρος ὄρχαμος, Ἥρη
 Ζηνὸς ἐπιχθονίῃσι νόθαις ἀλόχοισι μεγαίρει·
 Εὐρώπῃ κεχόλωτο καὶ ἤκαχεν ἄστατον Ἴω·
 οὐδὲ θεὰς μεθέηκε· χαλωμένης δὲ τεκούσης 170
 ἤλασεν ὠδίνουσιν Ἄρης ἐγκύμονα Λητώ.

εἰ μὴ ζῆλος ἔχει σε, πόθων ἵνα φάρμακον εὖρω,
 εἰς μίαν ἡριγένειαν ἔμοι πόρε τοῦτον ἀκοίτην,
 ναί, λίτομαι, καὶ νυκτὸς ἵνα ὁρόμον· εἰ δὲ μεγαίρεις,
 χειρὶ τεῇ με δάϊξον, ὅπως ἀμπαυμα τοῖσιν
 τηλίκον ἀπρήνυτον αἰεὶ κατὰ νύκτα καὶ ἡῶ 175
 ἐνδόμυχον μεθέποισα περὶ φρένα βοσκόμενον πῦρ."

Ἐἶπε, καὶ Ἀρμονίην φυγοδέμνιον ἤλασε κεστῶ
 εἰς πλόον οἰστρήσασα πόθῳ πειθήμονα κούρην.
 ἥ δὲ μεταστρέψασα νόον διδυμάσῃ βουλῇ
 ξεῖνον ἔχειν μενέαινε καὶ ἤθελε πατρίδα νάειν, 180
 καὶ τινα μῦθον εἶπεν ἱμασσομένη νόον οἰστρῶ·

"ὦ μοι, τίς μετάρμευεν ἐμὴν φρένα;

σώζεο, πάτερ,
 χαίροις, Ἥμαθίων καὶ πᾶς δόμος· ἄντρα Καβείρων,
 χαίρετε, καὶ σκοπιαί Κορυβαγνίδες· οὐκέτι λεύσσω
 μητρώης Ἐκάτης νυχὴν θιασώδεα πεύκην. 185

σώζεο, παρθενίη, νυμφεύομαι ἡδέϊ Κάδμῳ·
 Ἄρτεμι, μὴ νιμέσα, χαροπῆς ἀλὸς οἶδμα περήσω.
 ἀλλ' ἐρέεις, ὅτι πόντος ἀμείλιχος· οὐκ ἀλεγίζω
 μαινομένου ῥοθίοιο, συνωλυμένους δὲ δεχέσθω
 Ἀρμονίην καὶ Κάδμον ἐμὸν μητρώιον ὕδωρ. 190
 ἔσπομαι ἡβητῆρι γάμους βοάωσα θεάων·
 εἰ μὲν ἐς ἀντολίην με φέρει πλώουσιν ἀκοίτης,
 ἡμερον Ὠρίωνος ἐς Ἥριγένειαν ἐνίψω,

* Aphrodite came out of the sea.

you, lest some time I awaken anger and jealousy for your bed tho' you fain would hide it, since even Hera, goddess though she is and queen of the heavens, grudges Zeus his bastard wives on earth. She was angry with Europa and tormented the wandering Io; she spared not even goddesses; because his mother was angry, Ares persecuted Leto with child in her birthpangs. If you are not jealous to find me a physic for my desire, give me this bedfellow for one dawn, yes I beseech you, for the course of one night too; if you grudge it, kill me with your own hand, that I may know rest from carrying this always night and day, fed on the secret places of my heart, this mighty implacable fire! "

¹⁷⁷ She said her say, and with her girdle drove bedshy Harmonia to her voyage, stung as with a gadfly and now obedient to desire. She changed her mind, and with divided purpose wished both to have the stranger and to live in her own land. So smitten to the heart with the sting, she spoke:

¹⁸⁰ " Ah me, who has changed my heart? Save you, my country! Farewell, Emathion and all my house! Farewell grottoes of the Cabeiroi and Corybantian cliffs; never again shall I see the revelling companies of my mother's Hecate with their torches in the night. Farewell, maidenhood, I wed my sweet Cadmos! Artemis, be not shocked, I am to cross the swell of the blue brine. But you will say, the deep is pitiless; I care nothing for the maddened surges—let Harmonia and Cadmos drown together, and my mother's sea * may receive us both. I follow my boy, calling upon the goddesses who have wedded theirs! If my bedfellow carries me to the sunrise this voyage, I will proclaim how Orion loved Dawn, and I will

καὶ Κεφάλου θαλάμων μιμητῆσκομαι· εἰ δέ ποτ' ἔλθω
εἰς δύσιν ἀχλυόεσσαν, ἐπ' Ἐνδυμίωνι καὶ αὐτῇ
Λατμιάς Ἰσα παθοῖσα παρηγορεῖ με Σελήνη." 190

Τοῖα νοοπλανέεσσι μεληδόσιν ἤπιε κούρη
ἄσχετος ἡμερόεστι δαΐζομένη γόνον οἴστρω·
καὶ κυνρῇ ραθάμιγχι διαυομένοιο προσώπου
Ἥλέκτρης κίσει χεῖρα καὶ ὄμματα καὶ πόδας ἄκρους 200
καὶ κεφαλὴν καὶ στέρνα, καὶ Ἥμαθίωνος ὀπωπὴν
χεῖλεσιν αἰδομένοισι, κασιγνήτου περ ἑόντος,
πάσας δ' ἀμφιπόλους ἡγκάζετο· μυρομένη δέ
τυκτὰ πολυγλιφίων ἡσπάσσατο κύκλα θυράων
ἄπνοα καὶ κλυτῆρας καὶ ἔρκεα παρθενεῶντος· 200
πατρώην δέ λαβοῖσα κόνιν προσπτεΐζατο κούρη.

Καὶ τότε χεῖρός ἔχουσα θεῶν ὑπὸ μάρτυρι πομπῇ
Ἄρμονιην ἀνάειδιν ὀφειλομένην φέρε Κάδμω
Ἥλέκτρῃ, χυτὸν ὄμβρον ἀποσμήξασα προσώπου.
Κυπριδίην δέ θυγάτρα λαβὼν ἥϊος ὀδίτης 210
γρηῖ σὺν ἀμφιπόλῳ λίπε δώματα, δῶρον ἀνάσσης
λάτρην ἔχων πομπῇα δι' ἄστεος ἄχρι θαλάσσης.

Παρθενικὴν δ' ὀρώουσα παρ' ἥϊονας ἐφόβη πόντου
ξεῖνῳ ἐφεισπομένην, φλογερῇ ζεῖονσαν ἀνάγκῃ,
Κύπριδι μεμφομένη φλοκέρτομος ἰαχε Μήτηρ· 210

"Κύπρι, καὶ εἰς σέο τέκνι κορύσσειαι,
οὐδὲ καὶ αὐτῆς

ὑμετέρης ὠδίνος ἐφείσατο κέντρον Ἐρώτων;
ἦν τέκες, οὐκ ἐλέαιρες, ἀμειλιχε; καὶ τίνα κούρην

* Eos, the Dawn-goddess, loved Orion the giant hunter (see below, 328) and carried him off; they had a son Phaëthon, who became an attendant on Aphrodite. She had a similar affair with the Attic hero Cephalos.

† Endymion of Latmos was a handsome shepherd whom

recall the match of Cephalos * ; if I go to the misty sunset, my comfort is Selene herself who felt the same for Endymion upon Latmos." ⁶

¹⁹⁷ Such words the girl uttered in mindwandering plaints, and could not be restrained, her mind ravaged with the sting of desire. With drops of grief her face was wet as she kissed Electra's hand and eyes, her feet and head and breast, and Emathion's eyes, with shamefast lips although he was her brother. She embraced all her handmaids, and caressed lamenting the rows of the lifeless carved doors all round, her bed and the walls of her maiden chamber. ²⁰⁰ Last the girl took up and kissed the dust of her country's soil.

²⁰⁷ And then Electra took Harmonia by the hand, under the witnessing escort of the gods, and took her undowered to Cadmos as his due, wiping the streaming shower from her face. Early in the morning the traveller received the Cyprian's daughter with an old waiting-woman, and left the house, having as the queen's gift a servant to guide him through the city to the sea.

²¹¹ When the Moon saw the girl following a stranger along the shore above the sea, and boiling under fiery constraint, she reproached Cypris in mocking words:

²¹⁶ "So you make war even upon your children, Cypris! Not even the fruit of your womb is spared by the goad of love! Don't you pity the girl you bore, hardheart? What other girl can you pity then,

the Moon-goddess loved. For some reason (accounts vary) he was cast into a perpetual sleep. (See below, 222.)

* See Medea's farewells, Apoll. Rhod. iv. 26; the ultimate source is perhaps Euripides, *Alc.* 173 ff.

οἰκτεῖρεις ἐτέρην, ὅτε σὸν γένος εἰς πόθον ἔλκεις;
 πλάζεο καὶ σὺ, φίλη· Παφίης τέκος, εἰπέ τεκούσῃ· 230
 ἔκερτομέει Φαίδων σε, καὶ αἰσχύνει με Σελήη.
 Ἀρμονίη, λιπόπατρι δυσίμερε, κάλλιπε Μῆτη
 τυμφίον Ἐνδυμίωνα, καὶ ἄμφεπε Κάδμον ἀλήτην,
 τλήθι φέρειν πόνον ἴσον, ἐρωτοτόκῳ δὲ μερίμνῃ
 μνώεο καὶ σὺ καροῖσα ποθοβλήτοιο Σελήης." 235

Ὡς φαμένης ἐτάροις ὑπὲρ ἧστα Κάδμος ἐπείγων
 ὀλκάδος ἰθυπόροιο παλὶμπυρα πείσματα λίσας
 εἰαρινῷ κόλπῳσεν ἀχείμοι λαῖφος ἀήτη·
 διχθαδίους δὲ κάλῳας ἐφαψάμενός τι γόμφῳ
 δουροπαγῆς πόμπευε δι' οἴδατος ἄρμα θαλάσσης, 240
 ἰσάζων ἐκάτερθε νεὺς πόδας, οἶα δὲ Φοῖνίς,
 ναυτιλῆς νεῶν πατρώιον ἠθάδα τέχνην,
 πηδαλίῳ παρέμμενεν· ἐπὶ πρύμνῃ δὲ καὶ αὐτὴν
 Ἀρμονίην ἀφανστον ὁμόπλοον ἴδρυε κούρην
 ἠγὸς ἰδῶν ξείνους ἐπιβήτορας, οὓς τότε ναῦται 245
 μισθοφόρους ἐδέχοιτο. καὶ ἡρέμα σύμπλοος ἀήτη
 ἀμφοτέρους ὁρώων ἐκεράσματο θαύματι φωνήν·

Ἄντὸς Ἔρως πέλεν οὗτος ὁ ναυτολός·
 οὐ νέμεσις γάρ
 νῆα τεκεῖν πλωτήρα θαλασσαῖην Ἀφροδίτην·
 ἀλλὰ βέλος καὶ τόξον ἔχει καὶ πυρσὸν αἰερεῖ 250
 βαιὸς Ἔρως περὶ γέσσι κεκασμένος· εἰσορόω δὲ
 ὀλκάδα Σιδονίην, δολοεὶς τάχα φώριος Ἀρης
 ἐξεται ἐν πρύμνῃσιν ἔσω Λιβανοῖο κομίζων
 ἐσπερίην πλώουσιν ἀπὸ Θρήκης Ἀφροδίτην.
 Ἰλαθι, μήτηρ Ἐρωτος, ἀκυμάντῳ δὲ γαλήνῃ 255
 πέμπέ μοι ἱκμενον οὖρον ἀχείμοι μητρὶ θαλάσῃ."

* Here the Sun. It was Helios who saw the loves of Ares and Aphrodite and told Hephaistos: Hom. Od. viii. 270.

when you drag your own child into passion?—Then you must go wandering too, my darling. Say to your mother, Paphian's child, 'Phaëthon * mocks you, and Selene puts me to shame.' Harmonia, love-tormented exile, leave to Mene her bridegroom Endymion, and care for your vagrant Cadmos. Be ready to endure as much trouble as I have, and when you are weary with lovebegetting anxiety, remember lovewounded Selene."

220 While she was speaking, Cadmos hastened his companions over the shore. He released the back-running hawsers of the forthfaring ship, and shook out the sail to the mild spring breeze, and guided the timbered sea-car across the sea-swell, making the two ropes fast to a pin bracing the sheets equally ship-shape and Phœnician fashion; for he knew from his fathers the traditional art of seamanship. He remained by the steering-oar, but he kept the girl Harmonia untouched sitting on the poop, his companion, when he saw strangers coming aboard as passengers whom the sailors were then taking in with the fare. One of the passengers seeing these two, mingled his voice with admiration as he said gently:

221 "That sailor looks like Love himself! and no wonder that Aphrodite of the sea has a mariner son. But Eros carries bow and arrow and lifts a firebrand, he's a little one with wings on him; and this I see is a Sidonian ketch. Perhaps that is the cunning old thief Ares sitting on the poop, and carrying Aphrodite into Libanos, from Thrace, whence he sailed last night. Be gracious, mother of Love! Send me a following wind in a waveless calm over your mother sea stormless!"

Τοῖον ἔπος λαθραῖον ὁμόπλοος ἔννεπεν ἀνὴρ
λοξὸς ἐς Ἀρμονίην ἀντῶπιον ὄμμα τιταίνων.

Καὶ πλόον ἦνυσε Κάδμος ἐς Ἑλλάδα,

Φοιβάδος ὁμφῆς

οἷστρον ἔχων πραπίδεσσι, Διὸς δέ οἱ αἰὲν ἐπείγων 250
ἐνθεὸς ἀπλανέεσσω ἐπέτρεχε μῦθος ἀκουαῖς.

ἔνθα Παρελλήνεσσι νεώτερα δῶρα τιταίνων
ἀρχεκάκου Δαναοῖο φερέσβιον ἔκρυψε τέχνην,
ὑδροφόρου Δαναοῖο· τί γάρ πλέον εὔρεν Ἀχαιοῖς,
εἴ ποτε χαλκείῃσι πεδοσκαφέεσσι μακέλλαις 255

χάσματος οὐδαῖοιο χυτὸν κενεῶνα κολάφας
δίψιον Ἄργος ἔπαυσε, κοινομένοις δὲ πολίταις
ὑγρὰ ποδῶν ἐπίβαθρα πόρεν, ξεινῆμον ἰδῶρ,

ἐκ βυθίων λαγόνων ὀλίγον ῥόον· αὐτὰρ ὁ πάσῃ
Ἑλλάδι φωτῆεντα καὶ ἔμφρονα δῶρα κομίζων 260

γλῶσσης ὄργανα τεῦξεν ὁμόθροα, συμφυέος δὲ
ἀρμονίης στοιχηδὸν ἐς ἄζυγα σύζυγα μίξας
γραπτὸν ἀσιγήτοιο τύπον τορνῶσατο σιγῆς,
πάτρια θεσπεσίης δεδαημένους ὄργανα τέχνης,

Αἰγυπτίης σοφίης μετανάστις, ἦμος Ἀγῆνωρ 265
Μέμφιδος ἐνταέτης ἐκατόμυλον ᾤκισε Θῆβην·

καί, ζαθέων ἀρρητον ἀμελγόμενος γάλα βιβλῶν,
χειρὸς ὀπισθοπόροιο χαράγματα λοξὰ χαράσσων
ἔγραφεν ἀγκύλα κύκλα· καὶ Αἰγυπτίου Διονύσου
Εὖια φοιτητῆρος Ὀσίριδος ὄργανα φαίνων 270
μύστιδος ἐννυχίας τελετὰς ἐδιδάσκετο τέχνης,

* For some obscure reason Danaos and his daughters are commonly connected with water. One of them, Amymone, seems to be originally the nymph of a fountain in the Argolid.

† Ἀζυγα and σύζυγα seem to be a paraphrase of vowel and consonant, those which exist unjoined and those which must be joined.

‡ Egyptian Thebes.

²⁴⁷ Such was the sort of things the traveller said to himself, looking keenly at Harmonia out of the corner of his eye.

²⁴⁸ So Cadmos finished his voyage to Hellas, with the inspired voice in his mind stinging like a gadfly; and the inspired word of Zeus ever ran unerring in his ears and drove him on. There he was to present newer gifts to All Hellenes, and to make them forget the lifebringing art of Danaos⁴ the master-mischiefmaker, Danaos the waterbringer: for what good did he do for the Achaeans, if once he had dug the ground with his brazen pickaxes, and pecking at the flooded hollow of the gaping earth quenched the thirst of Argos? if he made wet the stepping-stones of their feet for his dusty people, and brought up a streamlet from the deep caves—the stranger's gift of water? But Cadmos brought gifts of voice and thought for all Hellas; he fashioned tools to echo the sounds of the tongue, he mingled sonant and consonant⁵ in one order of connected harmony. So he rounded off a graven model of speaking silence; for he had learnt the secrets of his country's sublime art, an outside intruder into the wisdom of Egypt, while Agenor dwelt nine years in Memphis and founded hundred-gated Thebes.⁶ There he pressed out the milk of the holy books ineffable, scratched their scratches across with backfaring hand⁷ and traced their rounded circles. And he showed forth the Eulian secrets of Osiris the wanderer, the Egyptian Dionysos.⁸ He learned the nightly celebration of

⁴ The earliest Greek writing, like the Phoenician, went from right to left.

⁵ Osiris is very commonly identified with Dionysos, especially in Hellenistic times.

καὶ κρυφίῃ μάγον ὕμνον ἀνέκλαγε θυιάδι φωνῇ
 λεπτὸν ἔχων ὀλόλυγμα· λιθοξοάνοιο δὲ ιηοῦ
 γλυπτὰ βαθυνομένῳ κεχαραγμένα δαιδαλα τοίχῳ
 κουρίζων δεδάηκε· πολυφράστῳ δὲ μενοινῇ 275
 μετρήσας φλογόεσσαν ἀντηρίθμων ἴτιν ἄστρον
 καὶ δρόμον Ἡελίοιο μαθὼν καὶ μέτρον ἀρούρης,
 χειρὸς ἐνυτροφάλιγγος ὁμόπλοκα δάκτυλα κάμφας,
 ἄστατα κύκλα νόησε παλιτύστωιο Σελήτης,
 πῶς τρισσαῖς ἐλίκεσσι μετὰτροπον εἶδος ἀμείβει, 280
 ἀρτιφαίης, διχόμηνης, ὅλῃ στήλβουσα προσώπῳ,
 πῶς δὲ συναπτομένη καὶ ἀπόρρυτος ἄρσει πυρσῷ
 Ἡελίου γενετῆρος ἀμήτορι τίκτεται αἶγλη,
 πατρὸς ὑποκλέπτουσα παλιμφυῖς αὐτόγονον πῦρ.
 Τοῖος ἦν· καὶ κραιπνὸς Ἀχαιῶδες ἄστεα βαίνων 285
 ναυτιλίην μεθέηκε· σὺν Ἀρμονίῃ δὲ κομίζων
 ἑσμὸν ἀλιπλανέων ἐτάρων χερσαῖον ὁδίτην
 ἄρμασιν ἵππείοισι καὶ ἀχθοφόροισιν ἀμάξαις
 μαντώοις ἀδύτοισιν ἐπέστιχεν· ἔνθα κιχήσας 290
 Δελφὸν ἀσιγήτωιο μεσόμεφαλον ἄξονα Πυθοῦς
 μαντοσύνην ἐρέευνε, καὶ ἑμφρονα Πύθιος ἄξων
 κυκλόθεν αὐτοβόητος ἐθέσπισε κοιλίῃ φωνῇ·

“Κάδμε, μάτην, περίφοιτε,

πολυπλανὲς ἵχθυς ἐλίσσεις·

μαστεύεις τινὰ ταῦρον, ὃν οὐ βοή τέκε γαστήρ,
 μαστεύεις τινὰ ταῦρον, ὃν οὐ βροτὸς οἶδε κιχῆσαι· 295
 Ἀσσυρίην ἀπόειπε, τῆς δ’ ἡγήτορα πομπῆς
 ἄμφεπε βοῦν χθονίην, μὴ δίξω ταῦρον Ὀλύμπου·

* He made the numbers with his fingers as he reckoned them; the ancients had an elaborate system of finger-signs, something like our deaf-and-dumb alphabets, but used for numerals only.

their mystic art, and declaimed the magic hymn in the wild secret language, intoning a shrill alleluia. While a boy in the temple full of stone images, he had come to know the inscriptions carved by artists deep into the wall. With much-pondering thought he had measured the flaming arch of the innumerable stars, and learnt the sun's course and the measure of the earth, turning the intertwined fingers of his flexible hand.* He understood the changing circuits of the moon as she comes back and back again—how she changes her returning shape in three circles, new-shining, half-moon, and gleaming with full face; how her splendour now touching, now shrinking back, at the male furnace of father Helios is brought to birth without a mother, as she filches the father's selfbegotten fire ever lighted again.

■ Such was Cadmos. Quickly he set out for the Achaian cities, and left his seafaring. With Harmonia, he conveyed a swarm of seawandering companions turned travellers by land, in horsecarriages and laden wagons, on the way to the oracular sanctuaries. Then he reached Delphi, and asked an oracle from the midnipple axle[†] of never-silent Pytho; and the Pythian axle speaking of himself uttered oracles of sense,[‡] resounding about in hollow tone:

■ " Cadmos, in vain you travel round and round with wandering steps. You seek a bull which no cow ever calved; you seek a bull which no mortal knows how to find. Renounce Assyria, and take an earthly cow to guide your mission; search not for a bull of

* Supposed to be the central point of the earth.

† Usually the priestess spoke unintelligible sounds, which the priest interpreted.

κυμφίον Εὐρώπης οὐ βουκόλος αἶδεν ἐλαύνειν·
 οὐ νομόν, οὐ λειμῶνα μετέρχεται, οὐ τι κέντρον
 πείθεται, οὐ μάστιγι κελεύεται· αἶδεν αἰέρειν 300
 Κύπριδος ἄβρα λίπαδνα

καὶ οὐ ζυγόδεσμον ἀρότρων,
 αὐχένα μοῖνον Ἐρωτι καὶ οὐ Δήμητρι τιταίνει.
 ἀλλὰ πόλλον Τυρίοιο τοῦ γεγενηρός εἰσάσας
 μίμνε παρ' ἁλλοδαποῖσι, καὶ Αἰγυπτίης σέο Θήβης 305
 πατρίδος ἄστν πόλισσον ἐπώνυμον, ἥχι πεσοῦσα
 εἰρήσει βαρίγουνον ἰὼν πόδα δαιμονιη βοῦς."

"Ὡς φάμενος τριπόδων ἐπεκκοίμισε θιαῖδα φωνήν,
 καὶ ρία Παρηησσοῖο τιτάσσετο Φοιβιάδος ἤχοις
 γαίτονος εἰσαΐοιτα, καὶ ὁμφήεντι ρέεθρον 310
 Κασταλῆς πάφλαζε νοήμονος ἐνθεον ἰδῶρ.

εἶπε θεός· καὶ Κάδμος ἐχάζετο καὶ παρὰ νηῶ
 βοῖν ἰδε, νισσυμένη δὲ συνέστιχεν· ἐσπόμενοι δὲ
 ἀνέρες ἀπλάγκτοιο βοός βραδυπειθεὶ χηλῇ
 φειδομένην ἰσόμετρον ἐποίησαντο πορείην 315
 ὀτρηροὶ θεράπαιτες· ὅθεν τότε Κάδμος ὀδεύων

ἱερὸν ἔδρακε χῶρον ἐπόφιον, ἥχι νοήσας
 Πύθιος ἐννεάκυκλον ὀρειάδος ὀλκὸν ἀκάνθης
 εὔνασε Κιρραίης θανατηφόρον ἰὼν ἐχιδνης.

Παρηησσοῦ δὲ κάρηνα λιπῶν μετανάστιος ἀνὴρ
 Δαυλίδος ἔστιχεν οὔδας ὁμούριον, ἐνθεν ἀκοῖω 320
 σιγαλῆς λάλον εἶμα δυσηλακάτου Φιλομήλης,

Τηρεὺς ἦν ἐμίαται, ὅτε ζυγὴ φύγεν Ἥρη
 συζυγίην ἀχόρευτον ὀρεσσανύλων ὑμεναίων,
 κούρη δ' ἀστορέεσσιν ἐπεστενάχιζε χαμεύναις 325
 εἰνῳδίου θαλάμοιο, λιπογλώσσοιο δὲ κούρης
 μυρομένης Ἠρήισσαν ἀναγκαίην Ἀφροδίτην
 δάκρυσι μιμηλοῖσι λιπόθροος ἔστεινεν Ἥχῳ,

Olympos. Europa's bridegroom no drover knows how to drive ; he frequents no pasture, no meadow, obeys no goad, is ordered by no whip. He knows how to bear the dainty harness of Cypris, not the plow's yokeband ; he strains his neck for Love alone, and not for Demeter. No, let pass your regret for your Tyrian father, and abide among foreigners ; found a city with the name of Egyptian Thebes your home, in the place where the cow of fortune shall sink and rest her heavyknee foot."

²⁹⁹ So speaking he lulled the tripods' wild voice ; the ridges of Parnassos quaked, when they heard the noise of their neighbour Phoibos ; Castalia marked it, and her inspired water bubbled in oracular rills.

³⁰¹ The god spoke : and Cadmos gave place. Near the temple he saw a cow, and went beside her as she walked. His men followed, and made sparing pace, equal to the slow-obeying hoof of the unerring cow, sedulous servants. On the way, Cadmos espied from the road a sacred place conspicuous ; the place where the Pythian had noticed on a hill the ninecircling coil of the dragon's back, and put to sleep the deadly poison of the Cirrhaian* serpent. Then the wanderer left the heads of Parnassos and trod the neighbouring soil of Daulis, whence comes the tale I hear of the dumb woospinner Philomela and her talking dress, whom Tereus defiled, when Hera, queen of wedlock, turned her back on the wedding among the mountains with no wedding dances ; how the girl mourned over the undecked pallet of a bridebed on the common road ; how the girl tongue-shorn bewailed this Thracian rape ; and how voiceless Echo

* Loosely for " Delphic," Cirrha being the harbour-town below Delphi.

παρθενικὴν φυγόμενον ὀδυρομένη Φιλομήλην,
 ὁππότε φουγῆεντι μεμυγμένον αἵματος ὀλέῳ
 γλώσσης ἄρτιτόμοιο συνέβλεν αἶμα κορείης· 330
 καὶ Τιτυοῦ πόλιν εἶδεν, ὅπῃ θρασὺς υἱὸς Ἀρούρης
 ἄλσεα καλλιπέτῃλα διαστεύων Παισπῆος
 ἀγνὰ βιαζομένης ἀνεσείρασε φάισα Λητοῦς·
 καὶ ποδὸς ἵχνος ἔθηκε Ταυγραιῷ κενέῳνι,
 ἐκ δὲ Κορωνεῖης Ἀλιάρτιον οὐδὰς ἀμείβων 335
 Θεσπιέων τε πόλιν βαθυκτύμους τε Πλαταιάς
 Ἄονις σχεδὸν ἦλθε πέδον Βοιωτὸν ὀδεύων,
 ἦχί ποτ' Ὀρίωνι, δυσημέρον νύεα γαίης,
 Σκορπίος, ἀστόργυιο βοηθὸς ἰσχυαίρης,
 τηλίκον ἐπρήμιξεν, ἀνυμφεύτοιο θεαίνης 340
 ἀκροτάτην ἔτι πέζαν ἀνιστεῖλαιτα χιτῶνος,
 ὁ βραδὺς ἐρπύζων, χθόνιον τέρας, ἀντιβίου δέ
 ταρσὰ χαλαζήεντι τυχῶν ἐχαρίζετο κέντρῳ.
 καὶ γαίης ἐπέβη Χαιρωνίδος, εἴθα κονίην
 ἀργυφὴν τέμνουσα βοὸς λευκαίνετο χηλῇ, 345
 καὶ κραναῆς μεθέπων πολυκαμπέα κύκλα πορείης
 λευκὰ κοριομένων ἀπεσείσατο λύματα ταρσῶν.
 καὶ βοὸς ὁμφήεσσα χαμηνίδος ὤκλισε χηλῇ

* Pandion, king of Athens, had two daughters, Progne and Philomela. Tereus, king of the Thracians, who then occupied Daulis, married Progne, and after a while sent a message to Athens to say she was dead and to invite Philomela to come to him. On her arrival he raped her, and then cut out her tongue and imprisoned her, to prevent her complaining to her sister. But she managed to send Progne a woven cloth with the whole story embroidered on it. Progne fetched her; the two sisters killed Tereus's and Progne's son Itys, and served him up to his father at dinner. On discovering this, Tereus pursued both women to kill them; the gods intervened and

copied her tears and groaned too, bewailing the bedshy maiden Philomela, as the blood of her maidenhood ran mingling with the red stream from her new-severed tongue.*

³²⁸ He saw too the city of Tityos, where that bold son of Earth marching through the fair-leafy woods of Panopeus lifted the sacred robe of Leto and attempted violence.[†] He set a footstep on Tanagra bottom; and passing from Coroncia to the soil of Haliartos, he came near to the city of Thespiæ, and Plataiæ in its deep ravines, and Aonia on the Boiotian ground. This is the place where Orion ' the lovesick son of Earth was brought low, great as he was, by the Scorpion, who came to help the hard-hearted Archeress: he was in the act of lifting the lowest edge of the tunic of the unmated goddess, when crawling slow came that earthy horror, hit his adversary's heel and pierced it with freezing sting.

³⁴⁴ He traversed the land of Chaironeia, where the cow's hoof was whitened in cutting the silvery dust, and following the many winding circuits of the rocky path it shook off the white dirt from its dusty feet.

³⁴⁸ Then the oracular hoof of the cow gave way, he was changed into a hoopoe, Procne into a nightingale, Philomela into a swallow (Latin authors generally reverse these two metamorphoses), and Ilys, in some late accounts, into a bird of some kind, perhaps a wood pigeon.

[†] Tityos attacked Leto soon after the birth of Apollo and Artemis. Apollo came to her rescue and killed him with his arrows.

* Orion is connected with Boeotia in sundry stories. He offended Artemis either in the way here described or by boasting of his prowess in hunting: Earth sent a huge scorpion which killed him with its sting. Finally he became the constellation which bears his name.

ἄστεος ἰσσομένοιο προάγγελος· ἀλλ' ὅτε Κάδμω
 Πύθιον οἰδαίης ἐτελείετο θέσφατον ἤχοῦς, 350
 βοῦν ἱερὴν θνέοντι διαστήσας παρὰ βωμῶ
 δίζετο πηγαιῶν ἰδάτων χύσιν, ὄφρα καθήρη
 μαιτιπόλους ἰο χεῖρας, ἐπισπείσῃ δὲ θυηλαῖς
 ἀγρὸν ἰῶν· οὐ πω γάρ ἐν οἰοφύτοισιν ἀλωαῖς
 ἄβρὸς ἀεξομένης ἀντφαίνετο καρπὸς ὀπώρας. 355

Καὶ πόδας ἐστήριξε δρακοιτοβότῳ παρὰ Δίρκῃ·
 στῇ δὲ ταφῶν, ὅθι λοξὰ φανείς ὀφιδόει δεσμῶ
 Ἄρεος αἰολόνητος ὄφιν μιτρώσατο πηγῇν,
 καὶ στρατὸν ἐπτοίησεν, ὅσος παλὺς ἔσπετο Κάδμω·
 τὸν μὲν ὑπὸ στέρινοισι δακῶν χυροποῖσι γενεαῖς, 360
 τὸν δὲ θαφουμένην τυχὼν ἐχύραξεν ὀδόντι,
 ἄλλου μαρναμένοιο βιοσσύον ἦπαρ ἀμίξας
 θῆκε νέκυν· φαφαρὴ δὲ κατ' αἰχένης ἔρρε χαίτη
 αἰτομάτῃ, πλαδαροῖο διελισθεῖσα καρῆνον· 364
 ἄλλον ἀνεπτοίησε θορῶν ὑπὲρ ἀντίγα κόρσης
 ἀνδρομέης, ἐτέρου δὲ διέτρεχεν ἀνθερεῶνος
 ἄσχετος, ἰοβόλῳ δὲ βαλὼν ὀφθαλμὸν ἔρρη
 μαρμαρέην ἤχλησε μεμνῆτος ὀμματος αἰγλήν· 368
 ἄλλου ταρσὸν ἔμαρψε, χαρισσόμενον δὲ γενεῇ
 εἶχε δακῶν, καὶ χλωρὸν ἀτήριγεν ἄφρον ὀδόντων
 εἰς δέμας ἡθέοιο, πελιδναίῳ δὲ σιδήρῳ
 ἰσοφυῆς χλοάοντι διεψύχθη δέμας ἡμ'·
 ἄλλου φυσιόωτος ὑπὸ πληγῇσι γενεῶν 375
 ἀσταθέες μῆνιγγες ἐκυμαίνοντο καρῆνον
 δήγματι φαρμακόεντι, δι' ἐγκεφάλου δὲ χυθέντος
 μυδαλέῳ μυκτῆρι κατάσσυτος ἔρρειν ἰχώρ, 378
 καὶ ταχὺς ἀμφιέλικτος ἐπὶ κινήμασιν ἀνέρπων 385
 Κάδμον ἀπειλητῆρι δράκων ἐζώσατο δεσμῶ,

and she sank to the ground foretelling the city to be. Now that the divine utterance out of the Pythian cave was fulfilled, Cadmos brought the sacred cow beside an altar smoking with incense, and sought for a rill of spring water, that he might cleanse his ministering hands and pour the pure water over the sacrifice; for as yet there were no wineplanted gardens to show the delicate fruit of their ripening crop.

³⁴⁹ He stayed his feet beside dragonbreeding Dirce*: and stood amazed when he saw the speckle-back serpent, Ares' child, appear from one side and girdle the spring with snaky coil. The serpent scared away the great company who followed Cadmos, biting one under the chest with his flashing jaws, rending another with a stroke of bloody tooth, tearing another's lifesaving liver when he showed fight and laying him dead: a rough mane slipping out of the dank head ran down disorderly over his neck. Another he scared leaping above the man's temples, ran up another's chin irresistible to strike his eye with poison-shooting dew, and darkened the sparkling gleam of the closing orb. One he caught by the foot and held it in his jaws, tearing it with his bite—spat out green foam from his teeth upon the lad's body, and the greenish poison froze the body livid like steel. Another panted under the strokes of the jaws, and the membranes of the brain billowed throbbing out of the head at the poisonous bite, while a stream of matter ran down through the drenched nostrils out of the melting brain.

³⁶⁶ Then quickly the dragon curled round Cadmos, creeping up his legs, and bound him in dangerous

* A stream near Thebes.

καὶ δέμας ὀρθώσας μελίων ἐπιβήτορι παλμῷ
 ταυρεῖης περίκυκλον ἐς ὀμφαλὸν ἄλτο βοεῖης·
 καὶ σκολιαίς ἐλίκισσι πόδας μιτρούμενος ἀτήρ
 ὀλκαίῃ βαριδύεσμος ἐχιδνίῃ κάμε σειρῇ,
 φόρτον ἔχων δασπλήτη, βαρινόμενον δὲ φορῆα
 ὀρθιον ἱστηῶτα κατέσπασεν εἰς πέδον ἔλκων,
 καὶ στόμα πικρὸν ἔλκισε, δυσηλεγέος δὲ χαλόντος
 φοίνιος ὠμοβόρου πυλεῶν εὐρένετο λαιμοῦ,
 καὶ κεφαλὴν δόχμασε, τιτασσομένου δὲ καρῆντου
 ὑψιτεῖς ἐλέλικτο μέσος κυρτούμενος αὐχὴν.

Ἄλλ' ὅτε Κάδμος ἔκαμνε,

τότε σχεδὸν ἦλθεν Ἀθήνη

ἑσσομένης δονέουσα προῖγγελον αἰγίδα νίκης
 Γοργεῖω κομόωσαν ἐχιδνίῃντι καρῆντι,
 καὶ οἱ αὐτοζομένῳ λισσοσός ἴαχε δαίμων·

Ἢ Κάδμε, Γίγαντοφόνειο Διὸς σινάεθλε κυδοιμοῦ,
 δειμαίνεις ἔνα μοῖνον ἰδὼν ὄφιν; ἐν δὲ κυδοιμοῖς
 σοὶ πίσυνος Τυφῶνι κατεπρήνιξε Κροτίων
 τοσσατίους κομόωντα δρακοντείοισι καρῆνοισι.
 παῦεο θηρείων τρομέων συριγμὸν ὀδόντων·
 Παλλὰς ἐποτρύνει σε, καὶ οὐ φοιῆ παρὰ Δίρκῃ
 ῥύσεται ἐρπηστήρα φυλάκτορι χάλκεος Ἄρης.
 ἀλλά, καταφθιμένοιο λιβῶν δασπλήτας ὀδόντας
 θηρός, ἐχιδνίῃντι περισπείρας χθόνα καρπῷ
 κείρε Γίγαντεῖς ὀφιδῶδεα λήμα χάρμης.
 Γηγενέων δὲ φάλαγγας ἐνὶ ξύνωσον ὀλέθρῳ
 πέντε λιπὼν ζώοιτας ἐπισσομένησι δὲ Θηβαῖς
 σπαρτῶν ἀγλαόκαρπος ἀνασταχίωτο γενέθλη."

Ὡς φαμένῃ θάρσυνε τεθηπότα Κάδμον Ἀθήνη,
 καὶ βαθὺν ἠνεμόετι κατέγραφεν ἡέρα ταραῶ,

* The Theban aristocracy were called Spartoi from this legend.

bonds ; then raising his body high above him with a mounting lurch of his limbs, darted at the round midnipple of the oxhide shield. The man with his legs enclosed by those slanting rings was exhausted by the heavy wright of the long trailing snake—a horrible burden ! but the wearied bearer still stood upright, until the serpent dragged him to the ground and opened his cruel mouth—the monster gaped, and the bloody portal of his raw-ravaging throat yawned wide : he turned his head sideways, and with shaking hood curved his neck backwards stretched high over the middle of his coils.

But when Cadmos was nearly exhausted, Athena came near, shaking the aegis-cape with the Gorgon's head and snaky hair, the forecast of coming victory ; and the nation-mustering deity cried aloud to the dumbfounded man—

" Cadmos, helpmate and ally of Zeus Giant-slayer in the battle ! Are you afraid when you see only one snake ? In these battles Cronion trusted in you, and brought low Typhon with all that shock of heads, and every one a snake ! Tremble no more at the hiss from the creature's teeth. Pallas bids you on ! Brazen Ares shall not save his reptile guardian beside murderous Dirce. But when he is killed, take the creature's horrible teeth, sow the ground all about with the snaky corn, reap the viperous harvest of warrior giants, join the battalions of the Earthborn in one common destruction, and leave only five living : let the crop of the Sown* sprout up to glorious fruitage for Thebes that shall be."

With these words Athena encouraged the discomfited Cadmos, and then she cleft the æry deeps with windswift foot, until she entered the house of

δυσамένη Διὸς οἶκον. ὁ δὲ τραφερῇ παρὰ βῶλῳ
 μάρμαρον εὐρύαλως εὐτροχον οὖρον ἀρούρης
 ἵστατο κουφίζων κραναὸν βέλος, ἰθυπόρῳ δὲ 410
 ἄκρα δρακοντείοιο καρήατος ἔθλασε πέτρῳ·
 θηγαλέην δὲ μάχαιραν ἐριυσάμενος παρὰ μηροῦ
 αὐχένα θηρὸς ἔτεμνε· ἀπαμνηθεῖσα δὲ κόρη
 σώματος ἐκτὸς ἔμιμνε, κυλινδομένη δὲ κονίῃ
 ἠθάδα κύκλον ἔλισσε παλῖπυτον ἄστατος οὐρή, 415
 καὶ δαπέδῳ τεταίνυστο δράκων νέκυς.

ἄμφι δὲ νεκρῷ
 θοῦρος Ἄρης βαρύμηνις ἀνέκραγε· χωομένου δὲ
 Κάδμος ἀμειβομένων μελίων ἐλικώδει μορφῇ
 ἄλλοφυῆς ἤμελλε παρ' Ἰλνυριῶος σφυρὰ γαίης 420
 ξεῖνον ἔχειν ἰδάλμα δρακοντείοιο προσώπου.
 ἀλλὰ τὰ μὲν πέπρωτο μετὰ χρόνον. αὐτὰρ ὁ μέσση
 χαλκείῃ κυνὴ συνελέξατο καρπὸν ὀλέθρου,
 θηρείων γενέων βλοσυρὸν θέρος· ἐνδοπίης δὲ
 Παλλάδος ὕβὸν ἀροτρον ἀπ' ὀργᾶδος

εἰς χθόνα σύρων
 καὶ χαροπῆς ἀρόσας πολεμητόκον αἰλακα γαίης 425
 ἰοβόλων ἔσπειρε πολίστιχον ὄγμον ὀδόντων.
 καὶ στάχυν αὐτολόχευτος ἀτηξήτη Γιγάντων,
 ὧν ὁ μὲν ὑφικάρητος ἀνέδραμεν ἄκρα τιταίνων
 στήθεος εὐθώρηκος, ὁ δὲ προθυρόντι καρήνῃ
 φρικτὸν ἀνοιγομένης ὑπερέσχεθεν ὦμον ἀρούρης· 430
 ἄλλος ἄνω προύκλινεν ἐς ὀμφαλόν, ὅς δ' ἐπὶ γαίῃ
 ἡμιτελὴς ἀνέτελλε πεδοτρεφὲς ὄπλον αἰείρων·
 ἄλλος ὑπερκύπτοντα λόφον προβλήτα τιταίνων
 οὐ πῶ στέρνον ἔφαινε, καὶ εἰσέτι μητρός ἀνέρπων
 ἐκ λαγόνων κατὰ βαιὸν ἀταρβεί μάρνατο Κάδμῳ 435
 τεύχεσιν αὐτοφύτοις κεκορυθμένος· ἃ μέγα θαῦμα,

Zeus. But Cadmos where he stood on the dry earth lifted a well-rounded boundary-stone of the broad farm-land, a rocky missile ! and with a straight cast of the stone smashed the top of the dragon's head ; then drawing a whetted knife from his thigh he cut through the monster's neck. The hood severed from the body lay apart, but the tail still moved, rolling in the dust until it had uncoiled again its familiar rings. There lay the dragon stretched on the ground, dead, and over the corpse furious Ares shouted in heavy anger. By his wrath Cadmos was destined to change his limbs for a curling shape, and to have a strange aspect of dragon's countenance at the ends of the Illyrian country.*

⁴²¹ But that was ordained for long after. Now he gathered the fruit of death inside a helmet of bronze, the grim harvest of the creature's jaws. Then he drew upon the land the humped plow of Pallas from her holy place in those parts, and plowed a battle-breeding furrow in the bright earth, and sowed long lines of the poison-casting teeth. There grew out the self-delivered crop of giants : one shot up with head high, shaking the top of a mailcoated breast ; one with jutting head stretched a horrid shoulder over the opening earth ; another bent forward above ground as far as the midnipple, one again rose on the ground half-finished and lifted a soil-grown shield ; another shook a nodding plume before him and showed not yet his chest ; while still creeping up slowly from his mother's flanks he showed fight against fearless Cadmos, clad in the armour he was

* After a long life he and Harmonia went to Illyria and were changed to serpents (i.e., live for ever as powers of the underworld).

ᾧπλισεν Εἰλειθυία, τὸν οὐ μαιώσατο μήτηρ·
καί τις ἀηγκότιζεν ὁμόγνιον ἔγχος ἀφάσσω·
ἡμιφαιῆς, ὁ δὲ κοῦφος ὅλον δέμας εἰς φάος ἔλκων
ἄκρα ποδῶν ἀτέλειστα πεπιγῶτα λείπεν ἀρούρη. 440

Οὐ μὲν ἐφημοσίης ἐπελήσατο Κάδμος Ἀθήνης,
ἀλλὰ παλιμφύων καλίμην ἤμῃσε Γιγάντων·
τὸν μὲν ὑπὲρ μαζοῖο βαλὼν ἀνερμάδει λόγχῃ,
τὸν δὲ κατὰ κληῖδα παρὰ πλατὺν αὐχένα τύψας
ὅστέα λαχτήεντος ἀνίσχισεν ἀνθερεῶνος. 445

ἄλλον ἀκοιτιστῆρι βαλὼν ἐχαράξατο πέτρῃ
γαστέρος ἄχρι φανέτα· καὶ αἵματος αἰνογυγάντων
ἐκχυμένον ποταμηδὸν Ἄρης ὠλίσθατε λίθρῃ
φοινίξας ἐὰ γυνία, παρισταμένης δὲ κυδοιμῷ
πορφυρέῃ ραδάμυγγι χιτῶν ἐρυθαίνετο Νίκης. 450

ἄλλον μαρτυμένον παρ' ἰσχίον ἄορι τύψας
συμφυέος διέκερσε σὺν ἱγίᾳ νῶτα βοείης.
καὶ φόινος ἄσπετος ἔσκει· δαΐζομένων δὲ Γιγάντων
λοΐγιος αἱμαλῆς ἀνέκῃκειν αὐλὸς ἐέρσης
ἄορι θειομένων. ὁ δὲ Παλλάδος ἐμφροὶ βουλῇ 455

Γηγενέων τινὰ πέτρον ἐπηκόρησε καρήνων·
οἱ δὲ δαφουτήεντι πόθῳ μεθίοιντες Ἐννοῖς
Ἄρει βακχεύθησαν, ὁμογνίτῳ δὲ σιδήρῳ
ἀλλήλων ὀλετήρες ἐτυμβεύοντο κοίῃ.
ἄλλῳ δ' ἄλλος ἐρίζεν· ἐρευθιόωντι δὲ λίθρῃ 460
στικτὰ διαινομένης ἐμελαίνετο νῶτα βοείης
Γηγενέος καταμένον· κατουδαίης δὲ μαχαίρης
γνωτοφόνῳ γλωχίνι δαΐζετο καρπὸς ἀρούρης.

* Because he and the spear were born together.

* Like cognate shield and brother spear.

born in. O what a great miracle! Eileithyia armed him whom the mother had not yet spawned! And there was one who cast his brother-spear,⁴ fumbling and half visible; one who lightly drew the whole body into the light, but left his toes unfinished sticking in the ground.

⁴⁴¹ Cadmos for all that did not neglect Athena's injunction. He reaped the stubble of giants springing up ever anew. One he struck with windswift spear over the breast, hit one on the broad neck by the collarbone shearing the bones of the hairy throat; another he tore with hurtling stone while he showed as far as the belly. The blood of the dreadful giants flowed in rivers; Ares slipt in the gore staining his limbs with crimson, and Victory's robe was reddened with purple drops while she stood beside the battle. Another showed fight, and Cadmos ran his sword through his cognate shield of oxhide, into the hip-joint and out at the small of his back. The slaughter stayed not: as the giants were cut and smitten with the sword, a deadly spout of bloody dew bubbled up.

⁴⁴² Then by the wise counsel of Pallas he lifted a stone high above the giants' heads; and they drunken with gory lust for Enyo, went wild with warlike fury and destroyed each other with the steel their cousin,⁵ and found burial in the dust. One fought with another: with ruddy gore the surface of the shield was drenched and spotted and darkened, as a giant died; the crop of that field was shorn by the brother-murdering blade of an earthen knife.⁶

⁴ For the model of this passage, see Apoll. Rhod. iii. 1354 ff.

ΔΙΟΝΥΣΙΑΚΩΝ ΠΕΜΠΤΟΝ

Πέμπτον ἔτι σκοπίαζε καὶ Ἀκταίωνα νοήσεις,
τὸν κεμᾶς οὐκ ᾔδωνε, κιντοσπάδα νεβρόν ἀλήτην.

Ἄλλ' ὅτε δὴ πολέμων ὀφειώδεα λήια κείρων
Κάδμος ὀδοντοφύτων καλάμην ἤμησε Γιγάντων,
σπένδων λίθρον Ἄρρη θαλίῃσιν δημοτῆτος,
φαιδρύντας εἰ γυνὴ δρακοντοβότῳ παρὰ Δίρκῃ
Δελφίδα βουὴν ἱέρειναι θεοδμήτων ἐπὶ βωμῶν, 5
Παλλάδι καλὸν ἄγαλμα. καταρχομένῳ δὲ θυηλᾷ
δίζυγες εἴθα καὶ εἴθα περιρραίνοντο κεραῖαι
οὐλοχύταις· ὁ δὲ γυνὴν ἑλὼν παρὰ γείτοσι μηρῶ
φάσγατον Ἀσσυρίῳ παρήγορον ἐκ τελαμῶτος
ἀκροτάτῃν τρίχα τάμνε ταυρρῖνοι¹ καρήνου 10
ἄορι κωπήειτε· θεοκλύμενος δὲ κεραῖης
δραξάμενος μῶσχοιο παλαιοτον εἴρυσαι δειρῆν,
αὐχενίους δὲ τέοντας ἀπηλοῖησε θυέστης
ἀμφιτόμῳ βουπλήγῃ, καὶ αἱμαλίῳ βοὸς ὀλκῶ
λάινος Ὀγκαίης ἐρυθναίνετο βωμός Ἀθήνης, 15
καὶ βοέου κερρόεντος ἀρασσομένῳ μετώπου
πρηγῆς μῶσχος ἔπιπτε· δαΐζομένης δὲ σιδήρῳ
πλευρὰ διατμήξαντες ἐμιστύλαντο μαχαίρῃ,
καὶ βοέην τρηχεῖαν ἐγυμνύσαντο καλύπτρην

¹ The MSS. read ταυρρήνῳ, edd. variously ταυρρῖνοι, ταλαυρῖνοι, ταυκραιῖνοι. The stem ταν- suggests that the poet meant horns.

BOOK V

Look into the fifth next, and you will see Actaion
also, whom no pricket brought forth, torn
by dogs as a fleeing fawn.

As soon as Cadmos had reaped the snaky crop of
toothplanted battles, and shorn the stubble of the
giants, pouring the bloodlibation to Ares as the
firstling feast of harvestslaughter, he cleansed his
body in dragonbreeding Dirce, and sacrificed the
Delphian cow on the godbuilt altar as a fair offering
for Pallas. As the first rite in the sacrifice, he
sprinkled the two horns on both sides with barley
grains; he drew out and bared the falchion knife
which hung at his thigh alongside by an Assyrian strap,
and cut the top hairs of the longhorned head with
the hilted blade. Theoclymenos grasped the heifer's
horn and drew back the throat, Thyestes cut through
the sinews of the neck with a double-edged axe;
the stone altar of Athena Onca * was reddened with
the smear of the creature's blood. Then the cow's
horned front was struck, and prone the creature fell.
They brittled her with the steel, they cut through
the sides and carved her up with the knife, they
stript the hard covering of hide and stretched it out.

* A local title of Athena (meaning unknown), given later
to one of the Gates of Thebes. Nonnos explains it below.

ἐκταδίην· ὁ δὲ φαιδρὸν ἐπὶ χθονὶ φάρος ἐλίξας 20
 αὐτὸς ἀναξ πεποίητο, καὶ εἰφικίων κρέα μηρῶν
 ὦμά διατμήξας ἐκαλέφατο δίξιγ' αἰθρῶν
 μιστύλλων κατὰ βαιόν, ἐπ' ἀνθρακίῃ δὲ τατίσας
 σπλάγχχιναι σιδηρεΐοισι πεπαρμένα μακρὰ κορύμβοις 25
 εἵρυσεν, ὀπτήσας ἀπαλῶ πυρὶ μευσοπαγῇ δὲ
 ἀκροπόρῳ στοιχηδὸν ἄγων τετορημένα χαλκῶ
 ἀνθοκόμου κατέθηκε χαμαιζήλοιο τραπέζης
 δαιτρός, ἐπασσυντέρους ὀβελοὺς λείοντας αἰέρας.
 καὶ θεοὺς ἐλέλιετο δὲ ἥρος αἰθρῶν ἀλήτης 30
 Ἄσσυρίης λιβαίνω, τελειομένης δὲ θυγλῆς
 δεῖπνον ἦν, καὶ Κάδμος ἐλὼν ἐπένειμεν ἐκάστῳ
 κεκριμένης ὀρέγων ἰσοελκεία μοῖραν ἰδωδῆς.
 δαιτυμόνων δὲ φαίλιγγας ἐπ' εὐκύκλοιο τραπέζης
 εἰλαπύης ἀπέθεντο πόθον κεκορητόι θυμῷ.

Οὐδὲ δρακοιτοφόνῳ καρμάτων

τέλος ἔπλετο Κάδμῳ, 35

ἀλλὰ μεθ' ἐρπηστήραι, μετ' ἄγρια φύλα Γιγάντων,
 Ἑκτήνων προμάχοισι καὶ Ἴλοι μάρνατο λαῶ
 βάρβαρον ἀμύκων στάχυν Ἄρεος, ἀγχιπόροις δὲ
 ἔχραε Τερμίκεσσι· καλεσσαμένῳ δὲ μαχητᾷς 40
 ποικίλος ἐσμός ἵκανε περικτιόνων ἐπικούρων.
 καὶ διδύμαις στρατιῇσιν Ἑρὶς ξένωσεν Ἐνκῶ
 φύλοπιν ὠδίνουσα· σιντερχομένων δὲ κυδοιμῶ
 τόξον ἐκυκλώθη, δόρυ πάλλετο, σείετο πήληξ,
 καὶ βέλος ἐρροΐζησεν, ἐπ' ὀμφαλόεντι δὲ κύκλῳ
 βαλλομένη μυλόεντι λίθῳ σμαράγγησε βοείῃ. 45
 καὶ κταμένων ρίεν αἷμα· πολὺς δ' ἐπὶ φορβάδι γαίῃ
 ἡμιθανῆς προκάρητος αἰὴρ κεκύλιστο κονίῃ.
 καὶ στρατὸς ἀντιβίων ἱκέτης ἐκλίετο Κάδμῳ.

20 The prince himself was busy, after folding his bright mantle and laying it on the ground. He cut out raw slices of the sturdy thighs, chopt them small and set them between two layers of fat; he pierced the long tripes with iron spits and stretched them over the embers, grilling them with gentle heat; then he brought them, pierced on the pointed bronze, and lifting the glowing spits one by one, laid them in a row on the grass amid the flowers—steward of a lowly table! The fragrant smoke of Assyrian incense scattered curling through the air. The sacrifice ended, there was a feast: and Cadmos took and held out and served to each an equal portion of choice food. The rows of banqueters at the round table soon had enough and wanted no more.*

21 The dragon's death was not the end of the labours of Cadmos; but after the Serpent, and after the savage tribes of giants, he fought the champions of the Ectenes and the Aonian people, reaping a barbarian harvest of Ares, and fell on the neighbouring Temmicians[†]: when he called for soldiers, a motley swarm of neighbours came to his help. To both armies alike Strife joined Eryo and brought forth Tumult: when they met in battle bows were bent, spears hurtled, helmets shook, shots whizzed, oxhides rattled struck on the bossy round with chunks like millstones. The blood of the fallen ran in streams: many a man fell headlong half-dead on the fruitful earth, and rolled in the dust. Then the army of his adversaries bowed suppliant before Cadmos, and

* All this is a paraphrase of the sacrificial banquets in Homer, e.g., *Il.* i. 638 ff.

† Earlier inhabitants of Boeotia; see Lycophron 644, Pausanias ix. 5. 1.

λύτο δ' ἀγών.

Φοινὴν δὲ μετὰ στροφάλλεγα κυδοιμοῦ
Κάδμος ἀπυργώτοιο θεμειλία πύργῳ θήβης.

50

Πολλαὶ δ' ἐνθα καὶ ἐνθα μεριζομένων κενεώνων
αὔλακες ἐτμήγοντο, πολυσχιδέων δὲ κελεύθων
ἔδρανα καρχαρόδοιτι βοῶν κεχάρακτο σιδήρων·
πολλαὶ δ' ἀντιπόρων ἀνέμων τετραΐζυγα κόσμων
ἔμμοροι ἐν χόρτοισιν ἐμετρήθησαν ἀγυαί.

55

καὶ πόλιν Ἀοιὴν Τυρίης ποικίλλετο τέχνης
κάλλει λαϊνέω· καὶ ἐποίπνευεν ἄλλος ἐπ' ἄλλῳ
γειοτόμῳ γλαυχὴν ταμῶν ἐτερόχροα πέτρην
ἐργατίης Βοιωτῶν ὑπὸ κλέτας, ἣν παρά λόχμῃ
Τευμησσοῦ δριώκετος ἐμαιώσαντο κολῶναι,

60

ἣν Ἑλικῶν βλάστησε καὶ ἣν ᾠδινε Κιβαιρῶν.
καὶ ἱηοὺς ἐτέλεισε θεῶν καὶ δώματα φωτῶν
τορνῶσας κανόνεσσιν· ἐπ' ἀρρήκτοις δὲ δομαίοις
ἐπταπόρῳ πυλεῶνι περιδρομον αὐτῷ χαράξας
οὐρανὸν ἐπτάζωνον ἐῆ μιμήσατο τέχνη.

65

ἑσσύμενον ναέταις Ἀμφίονι τείχος εἰσάσας
πυργοδόμῳ κιθάρῃ πεφυλαγμένον, οὐρανόις δὲ
ἐπτά πύλας ἀνέθηκεν ἰσηρίθμοισιν ἀλήταις
ἰσοτύπους· πρῶτον μὲν ἐς ἐσπέριον κλίμα πύξας
Ὀγκαίην ἐπένειμε πύλιν γλαυκώπιδι Μῆνι

70

ἐκ βοῶς ὀγκηθμοῖο φερώνυμον, ὅτι καὶ αὐτὴ
ταυροφυῆς κερόισσα βοῶν ἐλάττωρα Σελήνῃ
τριπλόον εἶδος ἔχουσα πέλει Τριτωνίς Ἀθήνῃ·
δεύτερον Ἑρμῶνι διανγεί γείτοιν Μῆνις
δῶκε γέρας πυλεῶνα· διαγράψας δὲ τετάρτην
Ἥλέκτρην Φαίβοιτος ἐπώνυμον, ὅτι φανέντος

75

* A mountain in Boeotia.

* Used loosely for the spheres of the planets.

* A rare explanation of Triton's, found also in Tzetzes'

the conflict ceased. After the bloody whirl of battle Cadmos laid the foundation of Thebes yet unfortified.

⁴⁴ He divided the spaces, and many furrows were cut this way and that, the beds of many branching roads were cut by the sharp-toothed iron of the ox-plow; many streets were measured at right angles to the four opposing winds to take their share of the grasslands. Then the Aonian city was embellished with the stony beauty of Tyrian art: all were busy, one workman with another, cutting under the Boiotian slopes with eartheaving pick the variegated rock, which the hills near the thick forest of tree-clad Teumessos⁴ brought forth, which Helicon grew and Cithairon brought to birth. He completed temples for the gods and houses for the people, planning with his builder's rules. He scored the shape of a city surrounded by walls upon impregnable foundation-stones, with seven entries, imitating in his art heaven with its seven zones,⁵ but he left the walls for Amphion to build for the future inhabitants, and to protect, with towerbuilding harp.

⁴⁷ He dedicated the seven gates, equal in number to the seven planets. First towards the western clime he allotted the Oncaian Gate to Mene Bright-eyes, taking the name from the honk of cattle, because the Moon herself, bullshaped, horned, driver of cattle, being triform is Tritonis Athene.⁶ The second gate he gave in honour to Hermaon,⁴ the shining neighbour of Mene. The fourth he traced out and named for Electra Phaëthon's⁶ daughter, because

commentary on Lycophron 519. It is purely fanciful. Ταῖς as if from Τέλειος.

⁴ The planet Mercury.

⁵ The sun.

σύγχροος Ἡλέκτρης ἀμαρύνσεται ὀρθριος αἶγλη,
 Ἡελίῳ πυρόεντι πύλῃν ἀντιώπιον Ἡοῦς
 μεσσατίην ἀνέθηκεν, ἐπεὶ μέσος ἐστὶ πλατήτων·
 πέμπτην δ' Ἄρει δῶκε, πόρι τριτάτην Ἀφροδίτῃ, 80
 ἀμφοτέρων ἐκάτερθεν ὅπως Φαέθων μέσος εἴη,
 γείτονα βοῦρον Ἄρηα διατμήγων Ἀφροδίτης·
 ἕκτην Ζητὸς ἀγαλμα φαεινότερον κάμε κόσμῳ
 ἱψιφαιτῇ πυριάτην δὲ Κρόνου λείχην ἰβδόμος ἀστήρ.
 τοῖον ἔδος ποιήσαι· καὶ ἱερὸν ἄστυ παλίσσας 85
 Αἰγυπτίης ἐκάλεσεν ὁμώνυμον ἀστειὶ Θήβης,
 ποικίλον ἀσκήσας χθόνιον τύπον, ἴσον Ὀλύμπῳ.

Ἀονίων δὲ θήγαιρες ἀνικροῦσαιντο χορείαις
 Ἀρμονίης ὑμέναιον· ἐπ' εὐθαλίῳ δὲ μελάθρῳ
 Θρηκίης φθέγγαντο χορίτιδες οὔνομα νύμφης. 90
 καὶ Παφίη νεότευκτον ἐκόσμεε παστάδα Κάδμῳ
 παιδὸς ἐῆς μέλποισα θεοκλήτους ὑμεναίους
 μήτηρ ἱμερόεσσα· πατὴρ δ' ἐπὶ χάρματι κούρης
 γυμνὸς ἄτερ σικέων ὠρχήσατο μελιχος Ἄρης
 δεξιτερὴν ἀσιδῆρον ἐπικλίνων Ἀφροδίτῃ, 95
 καὶ γαμῇ σάλπιγγι μελίζετο θυμὸν Ἑρώτων
 ἀντίτυπον σύριγγι, σιδηροφόρου δὲ καρήνου
 ἠθάδας εὐπολέμοιο λόφους ἀπεισεύσατο χαίτης,
 μιτρώσας πλοκαμίδας ἀναιμάκτοισι κορύνβοις,
 πλέξας κῶμον Ἑρωτι· σὺν ἀθανάτοις δὲ χορεύων 100
 εἰς γάμον Ἀρμονίης Ἰσμήνιος ἦλθεν Ἀπόλλων
 ἑπτατόνῳ κιθάρῃ φιλοτήσιον ὕμνον ὀράσσω·

¹ So MSS.; edd. θεσμόν, μεθμόν, μέθον.

* i.e., fourth, "mid-most" in the enumeration.

when he appears, Electra's morning gleam sparkles with like colour; and the midmost gate² opposite the Dawn he dedicated to fiery Helios, since he is in the middle of the planets. The fifth he gave to Ares, the third to Aphrodite, in order that Phaëthon might be between them both on either side, and cut off his neighbour the furious Ares from Aphrodite. The sixth he made an image of Zeus, shining high with more glorious craftsmanship. The last fell to the lot of Cronos³ the seventh planet.

² Such he made this seat; and having founded the sacred city, he called it by the name of Thebes in Egypt, decking out an earthly image like to Olympus with all its adornments.

³ The daughters of the Aoniads struck up Harmonia's marriage-hymn with dances; the dancing girls sang the name of the Thracian bride, in that palace and its fine bridal chamber. The Paphian also, her lovely mother, decorated her daughter's newbuilt bower for Cadmos, while she sang of the god-ordained marriage; her father danced with joy for his girl, bare and stript of his armour, a tame Ares⁴ and laid his right arm unweaponed about Aphrodite, while he sounded the spirit of the Loves on his wedding-trumpet answering the panpipes: he had shaken off from his helmet head the plumes of horsehair so familiar in the battlefield, and wreathed bloodless garlands about his hair, weaving a merry song for Love. Dancing with the immortals came Ismenian⁵ Apollo to Harmonia's wedding, while he twangled a

² The planet Saturn. There seems to have been no authoritative list of the gates of Thebes; hardly any two authors agree, though most name the gates of Onca and Electra.

⁵ Properly Hismenian, a local title, from one of the two rivers of Thebes.

καὶ μέλος ἐκρούσαντο βιοσσόον ἐννέα Μοῦσαι,
καὶ παλάμας ἐλέλιξε Παλῦμνια, μαῖα χορείης,
μιμηλὴν δ' ἐχάραξεν ἀναιδέος εἰκόνα φωνῆς, 103
φθεγγομένη παλάμησι σοφὸν τύπον ἐμφροσι σιγῇ,
ὄμματα δινεύουσα· πολυστρέπτῳ δὲ πεδίῳ,
Ζηνὶ χαριζομένη, θαλαμηπόλος ἴστατο Νίκη,
Κάδμον ἀνενάζουσα, Διὸς πρόμον, ἀμφὶ δὲ παστῶ
παρθενίοις στοματίεσσι γαμήλιον ἐπλεκε μολπὴν, 110
καὶ ποδὸς ἰχίος ἔλισσεν, ἐπ' εὐκύκλῳ δὲ χορείῃ
αἰδομένη πτερὰ πάλῃ παρὰ πτερέγεσσι· Ἐρώτων,
ἐκ δὲ πολυσπερέων δαΐδων ὁμοφεγγέος αἴγλης
ἰσπερίης ἀνέτελλε φάος ψευδήμονος Ἥους.
καὶ λιγυροῖς στοματίεσσι φιλοσκάρθμῳ παρὰ παστῶ 113
πάνυχος ἐπλετο κῶμος ἀκοιμήτοιο χορείης
μελομένων·

σπεύδων γάρ ἐς ἀγρύπνους ὑμεναίους . . .¹
ἠθάδα ῥάβδον ἔλειπεν, ἐπεὶ ταμὴν πέλεν ὕπνου.
καὶ Θήβῃ χορὸς ἦεν Ὀλύμπιος· ἦν δὲ νοῆσαι
Κάδμον ὁμοῦ καὶ Ζήνα μῆς φαίοντα τραπέζης. 120

Καὶ γαμίοις θαλίμοισι φέρων νυμφοστόλον ὦρην
Ἀρκτίως ἀνέτελλε Δράκων ὁμόφοιτος Ἀμάξης,
ἄγγελος ἰσσομένων, ὅτι σύντομος ἦλκε νύμφῃ
ἐκ βροτέης ἤμελλεν εἶχειν ὀφειώδεα μορφήν
νυμφίος Ἀρμονίης.

μακάρων δέ τις ἄλλος ἐπ' ἄλλῳ 123
εἰς θαλίμους σπεύδοντι γέρας δωρήσατο Κάδμῳ·
Ζεὺς μὲν πάντα τέλεια· κασιγνήτην δὲ γεραίρων
Ἥρην πασιμέλousαν, ἐπεὶ πέλεν Ἀρεὶ μήτηρ,
ἵππιος ὥπασε δῶρα θαλίῃσιν κυανοχαίτης·

¹ A line seems to have been omitted.

hymn of love on his sevenstring harp. The nine Muses too struck up a lifestirring melody : Polymnia nursingmother of the dance waved her arms, and sketched in the air an image of a soundless voice, speaking with hands and moving eyes in a graphic picture of silence full of meaning. Victory turned a tripping foot for the pleasure of Zeus, and stood by as bridesmaid crying triumph for Cadmos the god's champion ; about the bridebed she wove the wedding song with her virgin voice, and moved her gliding steps in the pretty circles of the dance, while she fluttered her wings, shamefast beside the wings of the Loves.

¹²³ A light arose, like a misnamed dawn in the evening, from the splendour no less brilliant of those gleaming torches scattered everywhere. All night long, the merry rout of untiring dancers were singing with clear voices beside the bridal chamber in happy romps ; since (Hermes) anxious for a sleepless wedding night had left his familiar wand behind, because that was the rationer of sleep. So Thebes was the Olympian dancing-place ; and one might see Cadmos and Zeus touching the same table !

¹²⁴ And now rose the Serpent,* companion of the northern Waggon, bringing the bride-adorning season to the marriage halls, a messenger with news of things to come : for Harmonia's bridegroom along with his agemate bride was destined to change his human shape for a serpent's. The Blessed, one after another, brought their gifts of honour to Cadmos as he hastened to his chamber. Zeus gave success in all things. Horsemaster Scabluchair proffered the gifts of the sea, in honour to his sister Hera the renowned,

* The constellation Draco.

Ἑρμῆς σκῆπτρον ἔδωκεν.

Ἄρης δόρυ, τάξον Ἀπόλλων,
καὶ στέφανον κομόωντα λίθων ἑτερόχροι κόσμῳ
Ἀρμονίης Ἡφαιστος ἐπηώρησε καρήνῃ,
χρυσεῖν κροτάφοισιν ἐπικρεμάσας ἀναδίσμεν
καὶ θρόνον εὐλαίγγα πορὶ χρυσόθροτος Ἡρῇ.
Ἄρεα κυδαίνουσα παλιφράδμων Ἀφροδίτῃ
χρύσειον ὄρμον ἔχοντα λίθων παλινδαίδαλον αἶγλην
λευκὸν ἐρευθιώωντι σιγήρμωσεν αὐχένι κούρης,
Ἡφαιστού σοφὸν ἔργον, ὃ περ κάμε Κυπρογενεΐη,
τοξευτῆρος Ἑρῶτος ὅπως ὀπτήριον εἴη.
ἔλπετο γάρ Κυθέρειαν αἰεὶ βαρυγούτος ἀκοίτης
υἷα τεκεῖν σκάζοντα, ποδῶν μίμημα τοκῆος
ἀλλὰ μάτην ἰδόκησε, καὶ ἀρτίπουν υἷα τοῖσας
λαμπόμενον πετρίχουσι ὁμοῖον νύει Μαιῆς
ποικίλον ὄρμον ἔτειξεν, ὃς ἀστεροφεγγεῖ νῶτῳ
ὥς ὄφιν ἦν ἐλικῶδες ἔχων δέμας· οἷα γὰρ αὐτῇ
δίστομος ἀμφίσβαντα μέσῳ μηρίεται ὀλεῶ
ἰὼν ἀποπτύουσα δι' ἀμφοτέρωιο καρήνου,
ἀμφελελιζομένη μελέων ἑτερόζυγι παλμῷ,
εἰς κεφαλὴν δὲ κάρηνον ἐφερπύζουσα συνάπτει,
λοξῇ καμπύλῃ νῶτα περισκαίρουσα πορείῃ.
ὥς ὃ γε ποικίλος ὄρμος ἐαγότα νῶτα τιταίνων
κάμπτετο, κυρτωθείσαν ἔχων διδυμάσια δειρῇν,
ἀμφιλαφῆς φολιδεσσιν ἐς ὀμφαλὸν ἄχρις ἱκάνων
πλεκτὸς ὄφιν δικύρηνος· ὑπὸ στροφάιγγι δὲ τέχνης

* The word is used of a bridegroom's gift for the first sight of the bride without the veil: Pollux ii. 39, iii. 36.

† The necklace is an elaborately wrought two-headed snake, and the eagle is a clasp-guard which lies across the heads, ἐκέρχθεν, extending beyond them both; its wings are spread to cover the fastenings which do the real clasping

for she was Ares' mother. Hermes gave a sceptre, Ares a spear, Apollo a bow. Hephaistos lifted upon Harmonia's head a crown plumed with precious stones of many colours, a golden circlet hung over her temples. Goldenthroned Hera provided a jewel-set throne. Aphrodite wishing to delight Ares in the deep shrewdness of her mind, clasped a golden necklace showing pale about the girl's blushing neck, a clever work of Hephaistos set with sparkling gems in masterly refinement. This he had made for his Cyprian bride, a gift for his first glimpse of Archer Eros.⁶ For the heavyknee bridegroom always expected that Cythereia would bear him a hobbling son, having the image of his father in his feet. But his thought was mistaken; and when he beheld a whole-footed son brilliant with wings like Maia's son Hermes, he made this magnificent necklace.⁷

¹⁴⁴ It was like a serpent with starspangled back and coiling shape. For as the twoheaded amphibaina⁸ in very sooth winds the coils between and spits her poison from either mouth, rolling along and along with double-gliding motion, and head crawling joins with head while she jumps about with twirling waves of her back sideways: so that magnificent necklace twisted shaking its crooked back, with its pair of curving necks, which came to meet at the midnipple, a flexible twoheaded serpent thick with scales; and by the curving joints of the work the

and form part of the heads, 171 ff. Its wings are outspread, also its legs, thus making four limbs, loosely called *εὐρύγυες*, 161, attached to the necklace with little hollow nozzles or bars, *ἄγαστρον*, presumably of gold. To hide these, the jaws of the snakes' heads are wide open and seem to be biting at the eagle.

⁶ A serpent reputed to have a head at each end.

χρύσεος ὀλκαΐης ἐλελίζετο κύκλος ἀκάνθης, 154
 καὶ οἱ ἐλισσομένη κεφαλὴ πολυδίκεϊ παλμῷ
 ψευδαλέον σύριγμα διήρυγεν αἰθερεῶνος.
 καὶ στοματίων ἐκύτερθεν ὅπη τέλος ἐστὶ καὶ ἀρχή,
 αἰετὸς ἦν χρύσειος, ἅτε πλατὺν ἡέρα τέμνων, 160
 ὀρθὸς ἐχιδναίων διδύμων μεσσηγὺ καρήνων,
 ὑψιφανῆς πτερύγων πιαύρων τετράζυγι κημῷ.
 τῇ μὲν ξανθὸς ἰασπις ἐπέτρεχε, τῇ δὲ Σελήνης
 εἶχε λίθον παύλευκον, ὃς εὐκεράσιο θεαίνης
 λειπομένης μινύθει καὶ ἀέζεται, ὅππότε Μῆνη 164
 ἀρτιφαῆς σέλας ἰγρὸν ἀποστῆλβουσα κεραΐης
 Ἡελίου γενετῆρος ἀμέλγεται αὐτόγονον πῦρ.
 ἄλλη μάργαρον¹ εἶχε φαισφόρον, οὐ χάριν αἶγλης
 γλαυκὸν Ἑρυθραίης ἀμαρίσσεται οἶδμα θαλάσσης
 λαμπομένης· ἐτέρης δὲ μεσόμφαλος αἶθοπι κόσμῳ
 λεπτοφαῆς σέλας ἰγρὸν ἀπέπτυνε Ἰνδὸς ἀχάτης. 170
 ἀλλήλαις δ' ἐκάτερθε σιναπτομένων κεφαλῶν
 χάσματα δισπὰ δρᾶκοντος ἀνευρίνοντο καρήνων,
 αἰετὸν ἀμφοτέροισι περικλείοντα γενεῖσι
 σύμπλοκον ἔνθα καὶ ἔνθα δι' εἰφαιῶς δὲ προσώπου
 λυχνίδες ἠκούτιζον ἐν ὁμμασι σύμφυτον αἶγλην 174
 ὄξυ σέλας πέμπουσιν, ὁμοῖον αἶθοπι λύχνῳ
 ἀπτομένῳ· κομόων δὲ λίθων πολυειδῆ μορφῇ
 πόντος ἦν, γλαυκῆς δὲ λίθος χλοαίους μαράγδου
 δεξαμένη κρύσταλλον ὁμόζυγον εἰκελον ἀφρῷ
 εἶχε φαληριόωντα μελαινομένης τύπον ἄλμης. 180
 τῷ εἰ δαιδαλα πάντα τετεύχαστο, τῷ ἐν πάντα
 χρυσοφαῇ μάρμαιρεν ἀλίτροφα πάντα λίμνης,

¹ Marcellus would read μάρμαρον, understanding the topaz: not a wise reading, because the topaz, really chrysolite, was dug out of Zebouget Island, not from the sea itself (*Enc. Brit.* s.v. Peridot).

golden circle of the moving spine bent round, until the head slid about with undulating movement and belched a mimic hissing through the jaws.*

¹⁵⁶ With the two mouths on each side, where is the beginning and the end, was a golden eagle that seemed to be cutting the open air, upright between the serpent's heads, high-shining with fourfold nozzle of the four wings.^b One wing was covered with yellow jasper, one had the allwhite stone of Selene,^c which fades as the horned goddess wanes, and waxes when Mene newkindled distils her horn's liquid light and milks out the self-gotten fire of Father Helios. A third had the gleaming pearl, which by its gleam makes the gray swell of the Erythraean Sea sparkle shining. Right in the middle of the other, the Indian agate spat out its liquid light, gently shining in bright beauty.

¹⁵⁷ Where the two heads of the serpent came together from both sides, the mouths gaped wide and enclosed the eagle with both their jaws, enfolding it from this side and that. Over the shining front, rubies in the eyes shot their native brilliancy, which sent forth a sharp gleam, like a fiery lamp being kindled. Proud with the manifold shapes of stones was a sea, and an emerald stone grass-green welcomed the crystal adjoining like the foam, and showed the image of the white-crested brine becoming dark; here all clever work was fashioned, here all the brinebred herds of the deep sparkled in

* *i.e.*, was shown open-mouthed, as if the snake were hissing.

^b The wings and legs outspread join with four nozzles.

^c Moonstone (selenite, foliated calcium sulphate), fancied to wax and wane with the moon.

οἷα περισκαίροντα· πολὺς δέ τις ὑγρὸς ὀδίτης
 μεσσοφανίης ἐχόρευεν ἐπιξύνων ἅλα δελφίς—
 ψευδαλέην δ' ἐλέλιζεν ἐὴν αὐτόσσυτον οὐρὴν—
 καὶ χορὸς ὀρνίθων ἑτερόχρους, ὧν τάχα φαίης
 ἱπταμένων περιγῶν ἀνεμῶδεα δοῦπον ἀκούειν,
 ὁρμὸν ἐπεὶ Κυθήρεια γέρας δωρήσατο κούρη
 χρύσειον, εὐλαίγγα, παρήγορον αὐχέει νύμφης.

Καὶ γαμίων ζευχθεῖσα πόθων ἰθύντορι κεστῷ
 Ἄρμονιή πολύπαιδα γοιὴν μαιώσατο κόλπῳ
 τικτομένην κατὰ βαιὸν· ἀμοιβαίῃ δέ λοχεῖν
 ἔγκυον ὄγκον ἔλυσε θυγατρογόου τοκετοῖο,
 τετράκις ἐντὶ κύκλα διαπλήσασα Σελήνης.
 πρώτη δ' Αὐτοκόη γονίμων ἀνεπύλατο κόλπων
 μητέρος ἐντὶάμνηον ἀναπτύξασα λοχεῖν
 πρωτοτόκοις ὠδίσιν· ὁμογενήτῳ δέ γενέθλη
 καλλιφυῆς Ἀθάμαντος ἀέξετο σίγγαμος Ἰνώ,
 μήτηρ δισσοτόκος· τριτάτῃ δ' ἀνέτελλεν Ἀγαυή,
 ἣ ποτε νυμφευθεῖσα Γεγαντείοις ὑμεναίοις
 εἶκελον νῖα λόχειναι ὀδοιτοφύτῳ παρακοίτῃ·
 καὶ Χαρίτων ὑδαλμα ποθυβλήτοιο προσώπου
 Ζηνὶ φυλασσομένη Σομέλῃ βλίστησε τετάρτῃ
 θυγατέρων, μοιῇ δέ καὶ ὀπλοτέρῃ περ εἰούσῃ
 δῶκεν ἀνικητοῖο φύσις πρεσβῆμα μορφῆς.
 ἄρσενά δ' ὀφιτέλειστον ὁμόζεγα θήλει φύτλῃ
 Ἄρμονιή νέον νῖα γεγηθότε γένεατο Κάδμῳ,
 Ἀοινῆς Πολύδωρον ἰωσφόρον ἀστέρα πατρὸς,
 ὀπλοτέρων Σομέλης ῥοδοειδέος, ὃν παρὰ Θήβαις
 σκῆπτρα λαβὼν ἀθέμιστος ἀναξ

ἀπενόσφισε Παιθεύς. 210

καὶ τὰ μὲν ὥς ἡμελλε γέρων χρόνος ὀφεί τελέσσαι.

shining gold as though leaping about, and many a supple traveller danced halfseen, the dolphin skimming the brine which wagged its mimic tail self-moved; flocks of many-coloured birds—you might almost think you heard the windy beat of their flapping wings, when Cythereia gave the glorious necklace to her girl, golden, bejewelled, to hang by the bride's neck.*

¹⁰⁰ Soon Harmonia yoked by the cestus-girdle that guides wedded desire, carried in her womb the seed of many children whom she brought forth soon one by one: turn by turn she was delivered of her teeming burden by the birth of daughters, after four times nine circuits of the Moon had been fulfilled. First Autonoë leapt from her mother's fruitful womb, her first birthpangs after nine months' course with child. Then came Ino to be her sister, the beautiful consort of Athamas who bore him two children. Third appeared Agauë, who afterwards married with the giant stock and bore a son like to her fangborn husband.^b Then Semele fourth of the daughters grew up, the image of the Graces in her lovestriking looks, preserved for Zeus; although youngest of the sisters, she alone was given by nature the prerogative of unconquerable beauty. Last of all Harmonia added a little son to the brood of sisters, and made Cadmos happy—Polydorus, the morning star of the Aonian nation, younger than rosycheek Semele; but Pentheus a lawless prince pushed him aside, and took the sceptre in Thebes. All this old Time was to bring to pass by and by.

* This is the famous "necklace of Harmonia," which, passing from her, brought ruin to one possessor after another.

^b Echion, one of the five surviving Spartoi, "born of the teeth."

Κεκριμένας δὲ θίγατρας ἐπεκλήσσειν ἀκοίταις
 Κάδμος ἀμοιβαίῳ γάμον τετράζυγι παστῶ,
 καὶ λέχος ἄλλο μετ' ἄλλο σιτηήρῃσιν· δωροφόρος γὰρ
 πρῶτος Ἀρισταῖος, Νόμιος καὶ ἐπώνυμος Ἀγρεὺς, 218
 αἷμα σοφοῦ Φοῖβοιο καὶ εὐπαλάμοιο Κυρήνης,
 Αὐτογόνῃν ζυγίων ἀρότων τιμεινύσατο θεσμῶ·
 οὐ μὲν Ἀγνητορίδης πολυφερβέος Ἰδομενα τέχνης
 γαμβρὸν ἔχειν ἀπέειπε, βιοσσόον νιέα Φοῖβου,
 ἀλλὰ Διυπετέων ἀνέμων ζωαρκέσιν αὔραις 220
 λοίγιον εὐνήσαντι πυρώπιδος ἀστέρα Μαίρης
 παῖδα συνεκλήμασε περισσοτόῳ παρακοίτῃ.
 καὶ γάμος ἦν πολυάλφος, ἐπεὶ γέρας ἄζυγι κούρῃ
 δῶκε βόαις, πόρεν αἶγας, ὀρίτροφον ὥπασε ποιμήν·
 καὶ πολὺς ἀχθοφόρῳ βεβαρημένος ὄγκος ἀνάγκῃ 225
 φόρτον ἐλατύνετος ἐκούφισεν ἀμφιφορῆς,
 ἔδνα γάμων, πολλὴν δὲ σοφῆς ἐκόμισσε μελίσσης
 δαιδαλέην ὠδῖνα πολυτρίτοιο λοχείης.

Κεῖνος αἰτήρ πρῶτιστος ὀριδρόμος ἄλματι ταρσῶν
 εὖρε φιλοσκοπέλοιο πόον κεμαδοσσόον ἄγρης, 230
 πῶς νυερῶ μυκτῆρι παρὰ σφύρᾳ φορβάδος ὕλης
 θηρὸς ἀσημαίντοιο κίων μαντεύεται ὁδμήν,
 ὀρθία λοξοκέλευθον ἐπὶ ὁρόμον οὔτα τεύων,
 καὶ δολίης δεδάηκε πολύπλοκα δίκτυα τέχνης
 καὶ σταλίκων τύπον ὀρθόν,

ὑπὲρ ψαμάθοιο δὲ θηρῶν 235
 πρῶιον ἀτρίπτῳ κεχαριγμένον ἶχνος ἀρούρῃ . . .¹
 καὶ ποσὶν ἐνδρομίδας θηρίστορα φῶτα διδάξας

¹ A verse or more seems to have fallen out.

²¹² Cadmos now chose husbands for his daughters, and gave them over in four successive bridals, settling their weddings one by one. First Aristaios laden with gifts, he of the herds and he of the wilds, as he was named, the blood of allwise Apollo and Cyrene so ready with her hands,* wedded Autonoe according to the rules of lawful marriage. Agenorides did not refuse his daughter to a goodson well acquainted with the art of feeding many; nay, he gave her to a very clever husband, a lifesaving son of Apollo, after he had calmed the pestilential star of fiery Maira[†] by the lifepreserving breezes of heaven-sent winds. The wedding-feast also was very rich, since he gave the unyoked maid oxen for her treasure, he gave goats, he gave mountain-bred flocks; many a line of burden-bearers was forced to lift the load of great jars full of olive-oil, his marriage gifts, much travail of the clever honeybee he brought, in the riddled comb her masterpiece.

²¹³ That man ranging the mountains on his springing feet, first found out the business of hunting the prickets among the rocks they love: how the dog divines the scent of the unseen prey with intelligent nostril on the ankles of the hills, pricking up his ears on the crookpath course; he learnt the many-twining meshes of his cunning art, and the shape of the standing stakenet, and the morning track of animals over the sand and the spoor impressed in the untrodden earth. He taught also the huntsman

* From her deeds as a huntress without weapons, see Pindar, *Pyth.* ix. 78.

† The dogstar. Aristaios, besides being a minor deity or culture-hero of country life, was reputed to know potent formulae for ending excessive heat.

ἄσχετον αἰσσοῦντα κυνοσσόον εἰς δρόμον ἄγρης
 πέπλα φαεινομένης ἐπιγουνίδος ἄχρι φορῆσαι, 240
 μή ποτε θηρητῆρος ἐπειγομένου ποδὸς ὀρμῇ
 ἄψ ἀνασειράζοιτο καθιεμένοιο χιτῶνος.
 κείνος αἰτῆρ ἐνόησε πολυτρήτων στίχα σίμβλων,
 πλαζομένης δ' ἔστησεν ἐρημάδος ἔργα μελίσσης,
 ἧ τις ἔσω λειμῶνος ἀπ' αἵθεος αἶθος ἀμείβει 245
 εἰς φυτὸν ἀγλαόκαρπον, ἐφιπταμένη δὲ κορυμβοῖς
 χεύλειν ἀκροτάτοισιν ἀμέλγεται ἄκρον ἑέρσης·
 καὶ λινέαις ἀψίδι πολυπλέκτοιο χιτῶνος
 γυῖα περισφίγξας ὀνύχων ἀπο μέχρι κομάων 248
 φρικτὰ κορυσσομένης ἐφυλάσσετο κέντρα μελίσσης,
 καὶ δολῖω πιγύοντι πυρὶς τεχνήμοι καπνῷ 249
 σινομένην πρήνεν, ὑπηνέμιον δὲ τινάσσων 250
 πυρσὸν ἀπειλητῆρι φιλοσμήνοιο μελίσσης
 δίζυγα χαλκὸν αἶρειν, ὑπωροφίῃ δὲ λοχείῃ
 βομβηδὸν κλονέοντος αἰσιγῆτοιο κυδοιμοῦ
 χειρὶ πολυκροτάλῳ διδυμάονα δοῦπον ἀράσσων 254
 καὶ προταμιῶν κηροῖο πολυγλώχινῃ καλύπτρην 256
 ἔβλισεν αἰόλα δῶρα μελισσταγίος τοκετοῖο.
 πρῶτος ἑρραθάμυγτος ἀλείφατος εὖρεν ἑέρσην,
 καρπὸν ὅτε βρῖθοντι ταμιῶν μυλοειδέι πέτρῳ
 πίονας ὑγροτόκοιο γονῆς ἔθλιψεν ἐλαίης. 260
 καὶ σκιερῆς πολύδειδρον ὑπὸ κλέτας εὖβοτον ὕλης
 εἰς ἔλος, εἰς λειμῶνα φέρων ἰδίδαξε βοτῆρας
 ἡελίου φαίνοντος ἐς ἔσπερον ἄχρι νομεύειν.
 πλαζομένων δ' ἀκίχητον ἀπειθέα φοιτάδι χηλῇ
 ἔσπομένων βραδὺν οἶμον ὀπισθοπόρων στίχα μήλων 263
 εἰς νομὸν αἰθεμόεντα μὴ ξύνωσε κελεύθῳ
 αἶγα λαβὼν προκέλευθον ὁμοζήλοιο πορείης.
 καὶ νομὴν ἐνόησεν ὀρειάδα Πανὸς αἰοιδῆν.

those high boots for his feet, when he speeds on, steadily pressing the hounds in chase of their prey, and made him wear a short shirt with the thigh showing, lest the tunic hanging low should hinder the speed of the hunter's hurrying foot.

²⁴² That man invented the riddled hive with its rows of cells, and made a settled place for the labours of the wandering bees, which flit from flower to flower over the meadows and flutter on clusters of fine-fruited plants, sucking dew from the top with the tips of their lips. He covered every limb from toenails to hair with a closewoven wrap of linen, to defend him from the formidable stings of the battling bees, and with the cunning trick of smothering smoke he tamed their malice. He shook in the air a torch to threaten the hive-loving bee, and lifting a pair of metal plates, he clapt the two together with rattling hands over the brood in the skep, while they buzzed and humbledumbled in ceaseless din; then cutting off the covering of wax with its manypointed cells, he emptied from the comb its gleaming treasure of honeydripping increase.

²⁴⁶ He first found out the dew of slicktrickling oil, when he cut into the fruit of the juicy olive with the press's heavy stone and scrouged out the rich season. From the wellwooded pasture of the shady forest-slopes he brought the herdsmen to meadows and ealings, and taught them to feed their flocks from sunrise to eventide. When the sheep strayed in strings with wandering hoof, lagging behind on ways they could not find or trust, to the flowery pasture, he joined them on one path sending a goat ahead to lead the concerted march. He invented Pan's pastoral tune on the mountains. He lulled asleep

καὶ πυρὶ σειριάοντα κατεΐνασεν ἀστέρα Μαίρης,
καὶ Διὸς Ἰκμαίοιο θινώδεα βωμὸν ἀνάψας 270
αἵματι ταυρεῖω γλυκερὴν ἐπεχεύατο λαιβὴν
ποικίλα φοιταλέης ἐπιβώμια δῶρα μελίσσης,
πλήσας ἄβρῳ κύπελλα μελικρήτου κυκεῶνος·
Ζεὺς δὲ πατὴρ ἤκουσε καὶ νείος νῆα γεραίρων 275
πέμψεν ἀλεξικάκων ἀνέμων ἀντίπνοον αὖρην,
Σείριον αἰθαλόειτος ἀναστέλλων πυρετοῖο.
εἰσέτι τὴν κήρυκες Ἀρισταίοιο θυγλῆς
γαῖαν ἀναψύχοισιν Ἐτήσιαι ἐκ Διὸς αὔραι,
ὅπποτε ποικιλόβοτρυς ἀέξεται οἶνός ὀπώραν.

Τὸν μὲν Ἔρως πόμπευεν ἐς Ἀοιόους ὑμεναίους, 280
Φοῖβου Κήιον νῆα βοοστίκτου δὲ θυγλῆς
πᾶσα πόλις στεφθεῖσα, καὶ ἰθυτμήτες ἀγυαὶ
ὄρχηθμῶ μεμέληντο, παρὶ προπύλαια δὲ παστοῦ
εἰλιπόδην ὑμένειον ἐπερρώσαντο πολῖται,
καὶ μέλος ἱμερόφωνον ἀνεκροῖσαντο γυναῖκες, 285
καὶ γαμῆ σύριγγι συνέκλαγον Ἄοιες αὐλοί.

Ἔνθεν Ἀρισταίοιο καὶ Αὐτονόης ἀπὸ λέκτρων
Ἀκταίων ἀνέτελλε· φιλοσκοπέλω δὲ μενοιῇ
Ἀγρέος αἶμα φέρων ἀπεμαῖζατο πάτριον αἶγρην,
Ἀρτέμιδος θεράπων ὀρεισιδρομος οὐ νέμεσις δέ 290
δύσμορον Ἀκταίωνα μαθεῖν μελεδήματα θήρης
υἱὸν γεγαῶτα λεοιτοφόνοιο Κυρήνης—
οὐ ποτέ μιν φύγεν ἄρκτος ὀρεστιάς, οὔδ' ἔτι μιν αὐτῆς
λοίγιον ἐποίησε λεχωίδος ὄμμα λεαυτῆς·
πολλάκι δ' ὑψιπότητον ἐπιθρώσκοντα δοκεύων 295

the scorching dogstar of Maira.* He kindled the fragrant altar of Zeus Ieraios; he poured the bull's blood over the sweet libation, and the curious gifts of the gadabout bee which lay on the altar, filling his dainty cups with a posset mixt with honey. Father Zeus heard him; and honouring his son's son, he sent a counterblast of pestaverting winds to restrain Scirios with his fiery fevers. Still to this day the etesian winds from Zeus herald the sacrifice of Aristaios, and cool the land when the ripening vine grows in mottled clusters.

²⁶⁹ This was he, the Cician[†] son of Phoebos, whom Eros escorted to the Aonian wedding. All the city wreathed in garlands was busy about the cattle-sacrifice, and the straightcut streets were all busy dancing. Before the gates of the bridal chamber the people twirled their reeling legs for the wedding; the women struck up a lovely-sounding noise of melody, the Aonian hobboys tootled with the bridal pipes.

²⁷⁰ Afterwards from the bed of Aristaios and Autonoe, arose Actaeon. His passion was for the rocks; and having in him the blood of the Hunter,[‡] he took the mould of his huntsman father, and became a mountain-ranging servant of Artemis—no wonder that illfated Actaeon learnt the practice of the chase, when he was born grandson to lion-slaying Cyrene.[§] Never a bear escaped him on the hills; not even the baneful eye of the lioness with young could make his heart flutter. Many a time he lay in wait for the

* See 230. Zeus Ieraios is Zeus in his capacity of sender of dew.

† An important seat of the cult of Aristaios, see Virgil, *Georg.* i. 14, with Servius's note.

‡ A title of Apollo.

πόρδαλιν ἐπρήνιξεν· αἰεὶ δὲ μιν ἰφόθι λόχμης
 ὄμμασι θαμβαλέοισιν ἐδέρκετο μηλονόμος Πάν
 ὠκείης ἐλάφοιο παραιύσσοντα πορείην.
 ἀλλὰ οἱ οὐ χραίσμησι ποδῶν δρόμος, οὐδὲ *φαρέτρη*
 ἤρκεσεν, οὐ βελίων σκοπὸς ὄρθιος, οὐ δόλος ἀγρῆς· 300
 ἀλλὰ μιν ὤλεσε Μοῖρα, κιννοσπάδα νεβρόν ἀλήτην,
 Ἰνδῶν μετὰ δῆριν ἐτι πνείοντα κυδοιμοῦ,
 εὔτε ταινυπρέμνοιο καθήμενος ἰφόθι φηγοῦ
 λουομένης ἐνόησεν ὅλον δέμας ἰοχαιρῆς,
 θηρητῆρ δ' ἀκόρητος ἀθηήτοιο θεαίνης 305
 ἀγνὸν ἀνυμφεύτοιο δέμας διεμέτρεε κούρης
 ἀγχιφανῆς· καὶ τὸν μὲν ἀνείμονος εἶδος ἀνάσσης
 ὄμματι λαθριδίῳ δεδοκημένον ὄμματι λοξῷ
 Νηϊὰς ἀκρήδεμνος ἀπόπροθεν ἔδρακε Νύμφη,
 ταρβαλή δ' ὀλόλυξεν, ἐῆ δ' ἠγγεῖλεν ἀνάσση 310
 ἀνδρὸς ἐρωμανέος θράϊσος ἀγρίου· ἡμιφανῆς δὲ
 Ἄρτεμις ἀρπάξασα σὺν εἵματι κυκλάδα μέτρην
 παρθενίῳ ζωστήρι σαοφρόνας ἔσκαπε μαζοῖς,
 καὶ διεροῖς μελέεσσιν ἔσω δύνουσα ρέϊθρων
 αἰδομένη κατὰ βαιὸν ὅλον δέμας ἔκρυφε κούρη. 315
 Ἀκταίων βαρύνποτμε, σὲ μὲν λίπεν αὐτίκα μορφή
 ἀνδρομένη, πυσύρων δὲ ποδῶν ἰδιχαίετο χηλή,
 καὶ τανααὶ γναθμοῖσιν ἐμηκύνοντο παρειαί,
 κινήμαι ἐλεπτύνοντο, καὶ ἀγκύλα δοιὰ μετώπῳ
 φύετο μακρὰ κόρυμβα ταινυπτόρθοιο κεραίης, 320
 καὶ στικτοῖς μελέεσσι νόθη ποικίλλετο μορφή,
 καὶ λάσιον δέμας εἶχεν· ἀελλήεντι δὲ νεβρῷ
 εἰσέτι μῦθος ἔην νόος ἐμπίδος· ὠκυπόρῳ δὲ
 ἔτρεχεν ἀξείνοιο δι' οὔρεος ἄλματι χηλῆς,
 θηρητῆρ τρομέων θηρητόρας· ἄλλοφυτὴ δὲ 325
 οὐκέτι τὸν πρὶν ἀνακτα κύνας μάθον· ἀχυνμένης γὰρ
 νεύμασιν ἀτρέπτοισι βαρύφρονος ἰοχαιρῆς

panther, and laid her low as she leapt on him high in air. Shepherd Pan would ever gaze at him over the bushes with wondering eyes, while he outstripped the running of the swift stag. But his running feet availed him nothing, his quiver helped him not, nor the straight shot, the cunning of the chase; but the Portioner destroyed him, a scampering fawn worried by dogs, while still breathing battle after the Indian war. For as he sat up in a tall oak tree amid the spreading boughs, he had seen the whole body of the Archeress bathing; and gazing greedily on the goddess that none may see, he surveyed inch by inch the holy body of the unwedded virgin close at hand. A Naiad nymph unveiled espied him from afar with a sidelong look, as he stared with stolen glances on the unclothed shape of her queen, and shrieked in horror, telling her queen the wild daring of a lovesick man. Artemis half revealed caught up her dress and encircling shawl, and covered her modest breasts with the maiden zone in shame, and sank with gliding limbs into the water, until by little and little all her form was hidden.

³¹⁶ Actæon heavy-fated! At once your manly shape was gone—four feet had cloven hooves—long cheeks drew out on your jawbones—your legs became thinner—two long bunches of widebranching antlers curved over your forehead—a borrowed shape, its body all covered with hair, dappled every limb with motley spots—a windswift fawn had nothing of you left but the mind! With quickfaring leap of the hoof he ran through the unfriendly forest, a hunter in terror of hunters. But in this new shape his dogs no longer knew their former master. The angry Archeress in resentment maddened them with a nod—there was

φοιτάδος οίστρήεντι μεμνηότες ἀσθματι λύσσης
 νεβροφόνων ἐχάραξαν ὁμόζυγον ὄγμον ὀδόντων, 331
 ψευδομένη δ' ἐλάφοιο παραπλαγχθέντες ὅπως
 στικτὸν ἐθουήσαιο νότον δέμας ἀφρονι λύσση.
 καὶ θεὸς ἄλλο νόησε, κύνες βραδέεσσι γενείοις
 ἔμπνοον Ἀκταίωνα κεκασμένον ἔμφρονι θυμῷ
 δαρδάπτειν κατὰ βαιόν, ἵνα φρένα μᾶλλον ἀμύξῃ
 ὀξυτέραις ὀδύνησιν· ὑπὸ βροτῇ δέ μενοιτῇ 332
 πότμον ἔον στενάχων κυνρῇ βρυχήσατο φωτῇ.

“Ὀλβιε Τειρεσία, σὺ γὰρ ἔδρακες ἐκτὸς ὀλέθρου
 γυμνὸν αἰαινομένης οἰκτίρμονος εἶδος Ἀθήνης·
 οὐ θάνες, οὐκ ἐλάφοιο δέμας λάχες, οὐδὲ μετώπῳ 340
 ὑμετέρῳ προβλήτες ἐπηύρηντο κεραῖαι·
 ζώεις σῶν βλεφάρων ὀλέσας φάος· ὑμετέρων δέ
 ὀφθαλμῶν ἀμάρτυρα νόῳ μετέθηκεν Ἀθήνη·
 χύεται ἰοχέαιρα κακώτερι Τριτογενεῖς.
 αἰθέ μοι ἄλγος ὕπασσεν ὁμοῖον, αἶθε καὶ αὐτῇ 345
 ὄμμασιν ἡμετέροισιν ἐπέχραεν ὡς περ Ἀθήνη,
 αἶθε νόον μετάμειψεν, ἃ περ δέμας· ἄλλοφυῆς γὰρ
 μορφὴ θηρὸς ἔχει με, καὶ ἀνέρος ἦθος ἀέξω.
 σφωιτέρῳ πότε θῆρες ἐπιστενάχουσιν ὀλέθρῳ;
 ἀφραδέες ζώουσι καὶ οὐ νοοῦσι τελευτῇ.
 μῦθος ἐγὼ μεθέπω πυντὸν νόον· ἄλλύμενος δέ 350
 ὀφρύσι θηρείησιν ἐχέφρονα δάκρυα λείβω.
 ἄγριοι ἄρτι γένεσθε κύνες πλέον· οὐ ποτε τόσσον
 ἄλματι λυσσῇεντι κατεσσεύεσθε λεόντων.
 αἶλινον Ἀκταίῳ, φίλει, φθέγγασθε, κολῶναι,
 ναί, λίτομαι, καὶ θῆρες ὁμοῖον· εἰπέ, Κιθαιρών, 355
 Αὐτονόη, τά περ εἶδες, Ἀρισταίῳ δέ τοκῇ

no escape: panting infuriated with wild frenzy, they sharpened the double row of their fawnkilling teeth, and deceived by the false appearance of a stag they devoured the dappled changeling body in senseless fury. But that was not all the goddess meant: the dogs were to tear Actaion slowly to pieces with their jaws little by little, while breathing still and in his right mind, that she might torment his mind even more with sharper pains. So he with a man's feeling groaned for his own fate, while he cried aloud in a lamentable voice:

327 "Happy Teiresias! * You saw without destruction the naked body of Athena, reluctant but pitiful. You did not die! you did not get the shape of a stag, no poking horns raised themselves on your brow. You lost the light of your eyes, but you live! and the brilliancy of the eyes Athena transplanted to your mind. Archeress is more deadly in anger than Tritogeneia. O that she had given me a pain like that! O that she also had attacked the eyes, as Athena did! O that she had transformed my mind with my form—for I have the alien shape of a beast, yet a man's feeling is in me! Do beasts ever lament their own death? They live without thought, and know not their end. I alone keep a sensible mind perishing: I drop intelligent tears, under the brows of a beast! Now for the first time, my bounds, you are really wild; when before have you hunted a lion with frenzied leap like this!

328 "Sing a dirge for Actaion, my beloved hills! Yes I beseech you, and the beasts do the like! Cithairon, tell Autonoe what you know; with story

* He was blinded for seeing Athena as she bathed; cf. Callimachus, *Hymns* v. 57 ff.

δάκρυσι πετραίοισιν ἐμὴν ἀγόρευε τελευταίην
καὶ κύνας οἰστροηθέντας ἀφειδέας. ὦμοι ἀνάγκης,
αὐτὸς ἐμαῖς παλάμῃσιν ἐμοὺς ἐθρεψα φονῆας.
αἶθε λέων με δάμασσεν ὀριδρόμος, αἶθέ με σύρων 300
πόρδαλις αἰυλόνωτος ἀνέσχισεν, αἶθέ με πικροῖς
ἀμφιπαγεῖς ὀνύχεσσιν ἀφειδέσι λυσσάδες ἄρκτοι
νεβροφανῆ χαροποῖσιν ἐδαιτρεύσαντο γενεαίους,
μηδὲ κύνες με δάμασσαν ὁμήθεες· οὐκέτι μορφὴν,
οὐκέτι γινώσκουσιν ἐμὴν ἑτερόθροον ἡχώ." 303

Ἡμιθαιῆς τὰδ' ἔλεξε, καὶ οὐκ αἰόντα λιτάων
θηρείη κύνα μάργον ἐλίσσεται πενθάδι φωνῇ·
μύθους μὲν προέηκεν ἐχέφροντας, ἀντὶ δὲ φωνῆς
ἀνδρομέης κελάδησεν ἀσημάντου θρόος ἡχοῦς. 310

Ἦδη δ' αὐτοτέλειστος ὀρεστιάς ἵπτατο Φήμη
Λύτοινῃ βοώσα κυνοσπάδα παιδὸς ἀνάγκην,
οὐ μὲν ὅπως ἐλάφοιο δασύτριχα δίστατο μορφὴν,
ἀλλ' ὅτι μοῦνον ὅλωλε. φιλοστόργῳ δὲ μενοιπῇ
νῆλιπος ἀκρήδεμνος ἱμάσσετο πένθει μήτηρ·
καὶ πλοκάμους ἐδάϊξεν, ὅλον δ' ἔρρηξε χιτῶνα, 315
πενθαλέοις δ' ὀνύχεσσιν εἰς ἐχάραιζε παρειὰς
αἵματι φοινίξασα, κατὰ στέρνοιο δὲ γυμνοῦ
παιδοκόμων ἐρύθηκεν φερίσβιον αἰνυγα μαζῶν
μνησαμένη τοκετοῖο· φιλοθρήνου δὲ προσώπου
δάκρυσιν ἀενάοισιν ἐλούσατο φάρεα νύμφη. 320
καὶ κύνες Ἀκταίωνος ἀπὸ σκοπέλοιο μολόντες
μῦθον ἐπιστώσαντο δυσάγγελον· ἡθῆου γὰρ
δάκρυσι σιγαλέοισιν ἐμαντεύοντο τελευταίην.

μυρομένους δ' ὀρώσα πολὺ πλέον ἔστενε μήτηρ·
καὶ πολιὴν πλοκαμίδα γέρων ἀπεκείρατο Κάδμος, 325
Ἄρμονίῃ δ' ἰάχησε· φιλοκλαύτων δὲ γυναικῶν
συμφερτὴ βαρυδούπος ὅλον δόμον ἐβρεμεν ἡχώ.

tears describe to Aristaios my father, my end and the maddened hounds unmerciful. O dreadful fate ! With my own hands I fed my murderers ! If only a hill-ranging lion had brought me low, if only a dapple-back panther had dragged me and torn me, if only furious bears had pierced me about with sharp merciless claws, and feasted on the seeming fawn with flashing jaws, not my own familiar hounds had brought me down : no longer they know my shape, no longer the voice with a sound so strange !

³⁵⁶ Half dead he spoke, and as he prayed, the cruel hound did not understand the prayers poured out in sorrow with the voice of a beast ; the stories he told had meaning, but instead of a human voice, only a noise of unmeaning sound rang out.

³⁵⁷ Already Rumour self born had flown from the hills to Autonoe, proclaiming her son's fate torn to pieces by his dogs : not indeed that he had donned the thickhaired shape of a stag, only that he was dead. His mother in her passionate love, unshod, unveiled, was scourged by grief. She tore her hair, she rent all her smock, she scored her cheeks with her nails in sorrow till they were red with blood ; baring her bosom, she reddened the lifegiving round of the breasts which had nursed her children, in memory of her son ; over her sorrowing face the tears ran in a ceaseless flood and drenched her robes. Actaeon's hounds returning from the mountain confirmed the tidings of woe, for they revealed the young man's end by their silent tears. When the mother saw their mourning she wailed louder still. Old Cadmos shore off his hoary hair, Harmonia cried aloud ; the whole house resounded heavybooming with the noise of women wailing in concert.

Αὐτονόη δ' ὁμόφαιτος Ἀρισταίῳ παρακοίτῃ
 ἦε μαστεύουσα πολὺπλανα λείψανα νεκροῦ·
 εἶδε καὶ οὐ γίνωσκεν ἶόν γόνον, ἔδρακε μορφήν 304
 δαιδαλέης ἐλάφοιο καὶ οὐκ ἶδεν ἀνδρὸς ὄπωπῃν,
 πολλάκι δ' ἀγνώστοιο παρέστιχεν ὅστέα νεβροῦ
 ἐν χθονὶ κεκλιμένοιῳ καὶ οὐ μάθεν· ἄλλυμένου γὰρ
 παιδὸς εἰοῦ δοκείσκειν ἰδεῖν βροτοειδέα μορφήν.
 δύσμορον Αὐτονόην οὐ μέμφομαι· ἄλλοφυῇ γὰρ 304
 λείψανα παιδὸς ὄπωπεν, ἀτεκμάρτου δὲ προσώπου
 γαμφηλὰς ἐνόησε καὶ οὐκ ἶδε κύκλον ὄπωπῃς,
 καὶ κεράων ἔψαυσε καὶ νιέος οὐ μάθε κόρσῃν·
 λεπταλέους πόδας εὔρε καὶ οὐκ ἐφράσσαστο ταρσοῦς,
 λεπταλέους πόδας εἶδε καὶ οὐκ ἶδε κύκλα πεδίλων. 404
 δύσμορον Αὐτονόην οὐ μέμφομαι· οἰχομένου γὰρ
 ὀφθαλμοὺς βροτέους οὐκ ἔδρακεν, οὐκ ἶδε μορφῆς
 ἀνδρομέης ἰνδαλμα, καὶ οὐκ ἐνόησεν ἰούλων
 ἀνθεῖ πορφυρέῳ κεχαραγμένον ἀνθερεῶνα.
 φοιταλέοις δὲ πόδεσσι διερχομένη ῥάχιν ὕλης 404
 τρηχαλέης ἐπάτησε δυσέμβατα κῶτα καλῶντης·
 λυσιχίτων ἀπέδιλος· ὀριπλανέων δ' ἀπὸ μόχθων
 νόστιμος εἰς δόμον ἦλθεν· ἐπ' ἀπρήκτῳ δὲ μενοιῇ
 ἀχνυμένη μόγις εὔδε σὺν αἰνυτόκῳ παρακοίτῃ.
 ἄμφω δὲ σκιεροῖσιν ἐφωμίλησαν ὀνείροις, 410
 ὄμμασιν ἀρπάξαντες ἀηδονίου πτερὸν Ὑπνου.

Ὑψὴ δ' ἠιθέοιο κατηφέει πατρὶ παρέστη
 στικτὸν ἔχων ἐλάφου σκιοέν δέμας, ἐκ βλεφάρων δὲ
 ἔμφρονα δάκρυα χεῖρε, καὶ ἀνδρομέῃ φάτο φωνῇ·

“ὦ πάτερ, ὑπνώεις, καὶ ἐμὴν οὐκ οἶδας ἀνάγκην” 411
 ἔγρεο καὶ γίνωσκε νόθην ἀγνώστον ὄπωπῃν,
 ἔγρεο καὶ πήχυνε φίλης ἐλάφοιο κεραίην,

Autonoë along with Aristaios her husband went in search of the scattered remains of the dead. She saw her son, but knew him not; she beheld the shape of a dappled deer and saw no aspect of a man. Often she passed the bones of a fawn unrecognized, lying on the ground, and did not understand; for her boy was dead, and she looked to find a human shape. I blame not unhappy Autonoë. The relics of her son which met her eyes were of alien shape; she noticed the jaws of a face unrecognized and did not see the circle of his countenance, touched horns and did not know a son's temples, found slim legs and did not trace his feet, saw slim legs and saw not the rounded boots. I blame not unhappy Autonoë; she saw not the human eyes of him that was gone, she saw no image of a manly shape, she saw not the well-known chin marked with the dark flower of bloom. Passing over the forest ridges with wandering feet, she trod the rough back of the rugged hill, unshod, with loosened robe, and returned home from the mountain-ranging task; grieving for her unsuccessful career she fell asleep at last beside her husband, unhappy father! Both were haunted by shadowy dreams, their eyes glimpsing the wing of a nightingale sleep.*

‡ The young man's ghost stood by his disconsolate father, wearing the shadowy form of a dappled stag; but from his eyelids he poured tears of understanding and spoke with a human voice:

‡ "You sleep, my father, and you know not my fate. Wake, and recognize my unknown changeling looks; wake, and embrace the horn of a stag you

* The wakeful sleep of the nightingale mourning for her son is proverbial.

καὶ κύσον ἔμφρονα θήρα, τὸν Αἰτοκόης τέκε γαστήρ.
 αὐτὸν ὀπιπενύεις με, τὸν ἔτρεφες· ἀμφότερον γὰρ
 δέρκεαι Ἀκταίωνα καὶ Ἀκταίωνος ἀκούεις. 420
 εἰ παλάμην ποθέεις καὶ δάκτυλα παιδὸς ἀφάσσειν,
 προσθιδίους σκοπίαζε πόδας, καὶ χεῖρα ἰσθήσεις·
 εἰ κεφαλὴν ποθέεις, κεφαλὴν ἐλάφοιο δοκεύεις·
 εἰ βροτέους κροτάφοις, δολιχὰς σκοπίαζε κεραίας·
 εἰ πόδας Ἀκταίωνος, ὀπισθιδίην ἶδε χηλὴν. 425
 εἰ μελέων τρίχας εἶδες, ἔμοι γεγάασι χιτῶνες.
 υἱα, πάτερ, γίνωσκε, τὸν οὐκ ἐσάωσεν Ἀπόλλων·
 υἱα, πάτερ, στενάχίζε, τὸν οὐκ ἐφύλαξε Κιθαιρών.
 ἄλλοφυτὴ σέο παῖδα κατηφεί κεῖθε κονίη· 429
 μὴ σε παραπλάγξει νόθη καὶ ἀπιστος ὀπωπὴ·
 μὴ τεὸν ἀκτερείστον ὀλωλότα νεβρὸν ἐάσῃς. 430
 αἶθε, πάτερ, με φύλαξας ἀήθεια θηροσυνάων·
 οὐκ ἂν ἐγὼ πόθον εἶχον ἐρημάδος ἰοχεαίρης,
 οὐκ ἂν ἐγὼ δέμας εἶδον Ὀλύμπιον. αἶθε δὲ κούρης
 θιητῆς εἶχον ἔρωτα· χαμαιγενίας δὲ γυναῖκας 435
 καλλεΐψας ἑτέροισι καὶ ὠκυμόρους ὑμεναίους
 ἀθανάτην ἐπόθησα· χολωομένης δὲ θεαίτης
 δεῖπνον ἐμῶν σκυλάκων γενόμεν, πάτερ·
 εἰσὶ κολῶναι
 μάρτυρες· εἰ σκοπέλοις οὐ πείθεαι, εἶρεο Νύμφας
 Νηιάδας· δεδάσσι δ' ἐμαὶ ὄρνεις· ἰσοτύπους δὲ 440
 θήρας ἐμούς ἐρέεινε, καὶ οὓς ἐκάλεσσα νομῆας.
 ἀλλά, πάτερ, πυμᾶτην πόρε μοι χάριν, ἀφραδίας δὲ
 πένθος ἔχων φιλότεκνον ἐμούς μὴ κτείνει φονῆας,
 παιδοφόνους οἰκτεῖρον ἀμεμφείας· ἡμετέραις γὰρ
 θηρείαις ἀέκοντες ἀπεπλήγχθησαν ὀπωπαῖς. 445
 τίς δὲ κύων ἐλάφου ποτὶ φεῖδεται; ἢ τίς ἀνὴρ
 νεβροφόνους σκυλάκεσσι χολῶται; ἢ πόσα δειλοὶ
 κυκλάδας ἔνθα καὶ ἔνθα περιτροχόωσι κολῶνας,

love, kiss a wild beast with understanding, one born of Autonoe's womb! I whom you behold am that very one you brought up; you both see Actaeon and hear Actaeon's voice. If you desire to clasp your boy's hand and fingers, look at my forefeet and you shall know my hands. If you want my head, behold the head of a stag; if human temples, look at the long horns; if Actaeon's feet, see the hindhoof. If you have seen my hairy coat, it was my clothing. Know your son, my father, whom Apollo did not save! Mourn your son, my father, whom Cithairon did not protect! Cover in the sad dust your boy in disguise, and be not misled by this changeling incredible aspect, that you may not leave your dead fawn unburied and unhonoured.

422 " Father, if you had only kept me unversed in hunting! I should never have desired the Archeress of the wilds, I should never have seen the Olympian shape. If only I had loved a mortal girl! But I left earthborn women and quickfated wedlock to others, and I desired an immortal: the goddess was angry, and I became a dinner for my dogs, father—the hills are my witnesses, or if you do not believe rocks, ask the Naiad nymphs—my trees know all, ask my wild beasts (with forms like mine) and the shepherds whom I summoned.

423 " I do beg, my father, for one last grace: they knew not what they did, so do not kill my slayers, in your love and sorrow for your child; pity those who slew your son, for they are not to blame—they did not mean it, they were misled by my beastlike looks to take me for a beast. What hound ever spares a stag? What man is angry with dogs for killing a fawn? How the poor creatures scamper

καὶ νέκυν ἰχνεύουσι, τὸν ἕκτατον· ἐκ βλεφάρων δὲ
 δάκρυα μὲν προχέουσιν ἐχέφρονα, καὶ ποσὶν ἄκροισι 450
 δίκτυα πηχύνουσι φιλοστόργῳ τινὶ δεσμῷ¹
 ἀνδράσιν ἀχτυμένουσιν εὐκότες, ἡμετέρῃ δὲ
 πενθαλείαις ὑλακῆσιν ἐπικλαίουσι χαμεύῃ.
 ναί, λίτομαι, μὴ κτεῖνε γοήμονας· ἡμετέρου γὰρ
 δέρματα λαχτήκετος ἐθήρσαντο προσώπου, 455
 οὐδὲ λιταῖς πείθοντο, καὶ οὐκ ἀνέκοφαν ὀδόντας
 ἀλλοίης αἰόντες ἐμῆς μυκήματα φωνῆς,
 καὶ κυνροῖς στομάτεσσιν ἐμὴν ἐρέεικον ἐρίπτην·
 ὅσμηροι Ἀκταίῳ κί τις ἤρπασεν, εἶπατε, πέτραι,
 πῇ δρόμον ἀμφιέπει κεμαδοσσόον, εἶπατε, Νύμφαι· 460
 τοῖα κύνες φθέγγαντο· καὶ ἀντιάχῃσι κολώνῃ·
 τίς κεμᾶς οὐρεσίφοιτος ἔχει κεμαδοσσόον ἄγρην;
 οὐκ ἔλαφον πυθόμην ἐλαφηβόλον· ἄλλοφυῆς δὲ
 Ἀκταίων μετάρριπτο καὶ ἐπλετο νεβρὸς ἐχέφρων,
 ὃς ποτε θήρας ἐπέφην· ὑπ' ἀνδροφόνῳ δὲ καὶ αὐτὸς 465
 Ἀγρείος αἷμα φέρων ἀγρεύεται ἰοχεαίρῃ·
 τοῖα μὲν ἀχτυμένων σκυλάκων ἐβόησαν ἐρίπται.
 πολλάκι δ' Ἀρτεμις εἶπεν ἐμῷ μαστήρι φονῆ·
 ὦ λῆγε, κύων βαρύμοχθε, πολυπλανὴς ἰχθυὸς ἐλίσσων·
 δίξαι Ἀκταίῳ, τὸν ἐνδοθὶ γαστρὸς αἰερεῖς, 470
 δίξαι Ἀκταίῳ, τὸν ἕκτατες· ἦν ἐθειλήσης,
 ὄψεαι ὅστέα μοῦνα τῆς ἐτι λείψανα φορβῆς·
 ἀλλά, πάτερ, κατὰ κόσμον ἐμὸν μόρον εἰς σέ βοήσω.
 θάμνος ἦν τανύφυλλος, ὃ μὲν φυλῆς, ὃ δ' ἐλαίης·
 δειλὸς ἐγώ· Φυλῆς γὰρ ἐπώνυμον ἐρνος εἰσας 475
 πρέμνον ἐς ἀγχικέλευθον ἀνέδραμον ἀγνὸν ἐλαίης
 Ἀρτέμιδος χροῶα γυμνὸν ἀθηήτοιον δοκεύων.
 ἀασάμην· διδύμην γὰρ ἀτάσθαλον ὕβριν ἀέξων

¹ So MSS.: some conjecture θεσμίῳ.

* The last six words are from Hom. Od. v. 477.

about the hills all round, this way and that way, searching for the thing they have killed! They drop understanding tears from their eyes, and throw their forepaws round the nets with what might be an affectionate embrace, like sorrowing men, and weep over the place where I lie with mournful bellings. Yes, I pray you, do not kill the mourners! It was my face, but they saw only a hairy skin; they did not obey my prayers, they did not stay their teeth, because they heard only the bellow of my changeling voice, and in whimpering tones questioned my cliff—'To-day someone has stolen Actaion: tell us, Rocks, whither he plies his pricketchasing course? Tell us, Nymphs!' So the dogs; and the hill made answer, 'What hillranging pricket hunts the pricket himself? I never heard of a stag turned stagshooter! but Actaion has changed into another shape and become a fawn with a mind, he who once killed the wild beasts—he who has the blood of the Hunter in him is hunted by a manslayer himself, by Archeress!' So shouted the cliffs to the sorrowful hounds. Often Artemis said to my hunting murderer, 'Down, heavylabouring hound! trace no more the wandering slot. Do you seek Actaion whom you carry in your belly? Do you seek Actaion whom you have killed? If you like, you shall see the orts of your meal, nothing but bones.'

⁶⁷³ "But I will tell you my fate, father, in due order. There was a longleafy thicket, part of wild-olive, part of orchard olive.^a Like a fool I left Phyllia's namesfellow growth^b and scrambled up a handy branch of the pure olive, to spy out the naked skin of Artemis—forbidden sight! I was mad—

^a Presumably a nymph.

Παλλάδος εἰς φυτὸν ἦλθον, ἰδεῖν δέμας ἰοχεαίρης
 480 τολμηροῖς βλεφάροισιν, ὅθεν βαρύμητις ἀπειλή
 ἔχραεν Ἀκταίῳ καὶ Ἀρτέμιδος καὶ Ἀθήνης.
 ἄρτι γὰρ ἰδρώουσα πυραιγεί καύματος ἀτμῷ
 Ἄρτεμις εὐκαμάτοιο μετὰ δρόμον ἠθάδος ἄγρης
 485 λούετο μὲν καθαροῖσιν ἐν ὕδασι, λουομένης δέ
 ὀφθαλμοὺς ἀμάρυσσεν ἐμοὺς αἰτώπιος αἶγλη
 χιονέας ἀκτύπης ἀκουτίζουσα ρέεθρος·
 φαίης δ', ὥς παρὰ χεῖμα παλὶμπορον Ὀκεανοῖο
 ἐσπερὶν σελάγιζε δι' ὕδατος ὄμπνια Μήτηρ.
 490 Νηιάδες δ' ὀλόλιξαν ὀμήλυδες· ἰαχε Λοξῷ
 σύνθροον Οὐπιν ἔχουσα, γαληναίῳ δέ ρέεθρῳ
 ιηχομένην ἀνέκοψε κασιγνήτην Ἑκαέργην.
 καὶ ζόφος ἠερόφαντος ἐμὰς ἐκάλυπεν ὀπωπὰς·
 ἐκ δὲ φυτοῦ προκάρητος ἐπωλίσθησα κονίη,
 καὶ λάχον ἐξαπίτης δέμας αἰόλον, ἀντὶ δὲ μορφῆς
 495 ἀνδρομέης ἀγνωστον ἐμὸν δέμας ἴσκεπε λάχνη,
 καὶ κύνες ἀγρευτῆρες ὁμῶς ἐχάραξαν ὀδόντας.
 σιγήσω τὰδε πάντα· τί δεύτερον ἄλγος ἐνὶ ψῷ;
 μὴ σε καὶ ὑπνώοντα πάλιν στοναχῇσι πελάσσω.
 πολλάκι δένδρον ἐκεῖνο παρέστιχες, ὀππόθι κεῖται
 500 λείψανον Ἀκταίῳ, ὑπὲρ ὁαπεδου δὲ λυθέντα
 πολλάκι δαιδαλείοιο παρήλυθες ὀστέα νεβροῦ
 οἰκτρά πολυβρώτων μελέων, μεμερισμένα γαίῃ,
 ἀλλήλων ἀπάνευθεν· ἐγὼ δέ σοι ἄλλο βόησω
 πιστὸν ἐμοῦ θανάτου σημήιον· ἀρχεκάκου γὰρ
 505 ὄψεαι ἰοδόκην καὶ ἐμὸν βέλος ἐγγύθι δένδρου,
 εἰ μὴ καὶ πτερόεντες ἐμορφώθησαν οἱστοί,
 εἰ μὴ χωομένη πάλιν Ἄρτεμις εἰς φυτὸν ὕλης
 τόξον ἐμὸν μετάμειψεν, ἐμὴν δ' ἥλλαξε φαρέτρην.
 ὄλβιος Ὀτος ἔην, ὅτι μὴ πέλε νεβρὸς ἀλήτης·

I committed two outrageous sins, when I climbed Pallas's tree to look on the Archeress's body with bold eyes ; from which the danger of heavy resentment attacked Actaion, both from Artemis and from Athena. For Artemis newly sweating in the vapour of the oppressive fiery heat, after coursing her familiar game, was bathing in the pure water ; and as she bathed, her brilliance shooting snowy gleams on the waters against my eyes dazzled me. You might have said the full moon of evening was flashing through the water near the refluxent stream of Oceanus. The Naiads all shrieked together ; Loxo cried aloud with Upis in concert, and checked her sister Hecæerge who was swimming in the calm stream. Darkness pervaded the air and covered my eyes ; I slipped down from the tree headlong into the dust, and suddenly got me a dappled shape. Instead of a human form I had a shape unknown, covered all over with hair, and the hunting-dogs all at once drove their fangs into me.

But I will not speak of all that — why should I inflict a second pain ? or I may cause you to groan again even in sleep. Often you passed that tree where lies what is left of Actaion ; often you went by those pitiable bones of a dappled fawn, disjointed, scattered on the ground far apart, torn from the flesh by many eaters. But I will tell you another sign of my death which you will believe. You will see my quiver and bow near the tree where the trouble began, unless the winged arrows have been transformed also, unless Artemis in her anger has changed my bow back to its native wood and transformed the quiver. Otos* was happy, that

* Brother of Ephialtes and killed with him (usually by Artemis, but the story varies) for trying to rape her.

οὐ κύνες Ὀρίωντα κυνοσπῶον . . . αἶθε καὶ αὐτὸν 510
 σκορπίος Ἀκταίωνα κατέκτανεν ὄξεί κέντρῳ.
 δειλὸς ἐγὼ· κενεὴ γὰρ ἐμὸν νόον ἤπαφε φήμη·
 εἰσαίων δ', ὅτι Φοῖβος, ἀδελφεὸς ἰοχεαίρης,
 Κυρήνην παρίανεν, ἐμὸν δ' ἔσπειρε τοκτῆα,
 Ἄρτεμιν ὠισάμην ἐμφύλιον εἰς γάμον ἔλκειν. 515
 καὶ πάλιν εἰσαίων, ὅτι νυμφίον ἀργέτις Ἥως
 ἤρπασεν Ὀρίωντα καὶ Ἐδυμῖωνα Σελήνη,
 καὶ βροτὸν Ἰασίωνα πόσιν προσπτίξατο Δηῶ,
 ὠισάμην, ὅτι τοίως ἦν νόος ἰοχεαίρης.
 ἀλλὰ, πάτερ, κτερέιζε νόθην κεραελκέα μορφήν, 520
 μὴδὲ λίπης ἐτέροισι κυσὶν μέλπηθρα γενέσθαι.
 ἦν δὲ κατακρίψης ἐμὰ λείψανα κοιλάδι γαίῃ,
 δῶρον ἐμοὶ καὶ τοῦτο χαρίζεο, τόξα καὶ ἰοὺς
 πῆξον ἐμὸν παρὰ τύμβον.

ὁ περ γέρας ἐστὶ θανόντων.
 ἀλλὰ βέλος καὶ τόξον ἔα, πάτερ, ὅττι βελέμοις 525
 τέρπεται ἰοχεαῖρα καὶ ἀγκύλα τόξα τιτάνει.
 ζωότυπον δ' ἱκέτευε πολίτροπον, ὅφρα χαράξῃ
 στικτὸν ἐμὸν νόθον εἶδος

ἀπ' αὐχένος εἰς πύδας ἄκρους·
 μῦνον ἐμοῦ βροτέοιο τύπον τείξειε προσώπου,
 πάντες ἵνα γινώσκωσιν ἐμὴν ψευδήμονα μορφήν. 530
 μὴ δέ, πάτερ, γράφειας ἐμὸν μόρον· οὐ δύναται γὰρ
 δακρυχέειν ἐμὸν εἶδος ὁμοῦ καὶ πότμον ὀδίτης.

Εἶπεν ὄνειρεῖν νοερὴ κεμάς, ἀπροϊδὴς δὲ
 ὥχετο πωτήεσσα· καὶ Λυτονόης παρακοίτης
 ἀνθορεν ὁμφήεντος ἀπορρίψας πτερόν Ὑπνου. 535
 ἐκ λεχέων δὲ δάμαρτα πολυπτοίητον ἐγείρας
 πέφραδε θηρεῖν κεραελκέα παιδὸς ὀπωπῆν,
 καὶ μύθους ἀγόρευεν, ὅσους φάτο νεβρὸς ἐχέφρων.

he became no wandering fawn. The dogs did not rend Orion * the dogmaster. Would that a scorpion had killed Actaeon also with a sharp sting! I was a fool—empty rumour deceived my mind. I heard that Phoibos, the Archeress's brother, slept with Cyrene and begat my father, and I thought to draw Artemis to marriage in the family. I heard again that shining Dawn carried off Orion for a bridegroom, and Selene Endymion, and Deo embraced a mortal husband Iasion,¹ and I thought the Archeress's mind the same.

³²⁰ "I beg you, father, give burial to the changeling stronghorned shape, let it not be a toy for other dogs! And if you cover what is left of me in the hollowed earth, grant me this boon also: fix my bow and arrows beside my tomb, which is the honour due to the dead. But no, father, never mind bow and arrows, because Archeress delights in shafts and bends a curving bow. And ask a skilful artist to carve my changeling dappled shape from neck to feet, but let him make only my face of human form, that all may recognize my shape as false. But do not inscribe my fate, father; for the wayfarer cannot shed a tear for fate and shape together."

³²⁰ So spoke in the dream the intelligent pricket, and without warning it was flown and gone. Autonoe's husband leapt up, and threw off the wing of this revealing sleep. He aroused his wife much disturbed, and described her boy's stronghorned animal form, and recounted the story which the intelligent

* See note on iv. 330.

¹ Orion was among the many lovers of Eos, Hom. *Od.* v. 191; for Selene and Endymion, see iv. 223; Demeter lay with Iasion in a ploughed field (no doubt a reflection of some old rite of fertility), Hom. *Od.* v. 125.

καὶ γόος ἔπλετο μᾶλλον· Ἀρισταίῳ δὲ νύμφη
 ἦε μαστεύουσα τὸ δεύτερον, ἀχνυμένη δὲ 540
 πυκνὰ τανυπρέμνῳ διέστιχεν ἔνδια λόχμης·
 καὶ κραναῶν στείβουσα δυσέμβατα κύκλα κελεύθων
 κεῖνο μόγῃς φυτὸν εὖρε μαιφόνον, εὖρε καὶ αὐτὴν
 ἰοδόκην καὶ τόξον ἐρημαίῳ παρὰ δένδρῳ.
 ὅστέα δ' ἔνθα καὶ ἔνθα χυτῇ¹ μεμερισμένα γαίῃ, 545
 λείψανα πεπτηῶτα, μόγῃς συνελέξατο μήτηρ,
 καὶ φιλή παλάμη γλυκερὴν πήχυνε κεραίην,
 καὶ κύσεν αἰνομόροιο δασύτριχα χεῖλεα νεβροῦ.
 ὃξὺ δὲ κωκύουσα νέκυν τυμβεύσατο μήτηρ,
 πάντα δέ οἱ παρὰ τύμβον ἐπέγραφεν, ὅσσα τοκτῇ 550
 ἐνυχος Ἀκταίωνος ὀνειρεῖη φάτο φωνῇ.

Ὅφρα μὲν ἔβρεμε πένθος Ἀρισταίῳ μελάβθρῳ,
 τόφρα δὲ καλλίστερος Ἑχίῳι τίκτεν Ἀγαυή
 Γηγενέος θρασὺν υἷα θεημάχον· ἀρτιφάτου δὲ
 Πένθεος ἰσταμένοιο φερώνυμος ἔπλετο Πενθεύς. 555

Καὶ Νεφέλης μετὰ λέκτρα,

μετὰ προτέρους ὕμεναίους
 εἰς θαλάμους Ἀθάμαντος ἐκώμασε παρθένος Ἰνώ·
 αἰνοπαθῇ δὲ Λέαρχον ἐγένεατο καὶ Μελικέρτην
 ποντιάς ἐσσομένη μετανάστιος, οἷα τιθήνη
 παιδοκόμος Βρομίῳ φερέσβιος· ἀμφοτέροις γὰρ 560
 μαζὸν ἓνα ξύνωσε Παλαίμονι καὶ Διονύσῳ.
 καὶ Σεμέλη πεφύλακτο φαιευτέροις ὕμεναίοις·

¹ χυτῇ has no clear meaning here. H. J. Rose suggests to transpose χυτῇ . . . πεπτηῶτα and place them between κωκύουσα and νέκυν in 549.

* See bks. xlii.-xlii.

fawn had told. Then there was more lamentation. The bride of Aristaios went on the search again, and passed often through the heart of the longbranching bush; sadly treading the difficult circuits of the rocky ways, she found with pains that fatal growth, she found even the quiver and bow beside a lonely trunk. With much trouble the mother gathered the fallen relics, bones scattered here and there over the strewn earth. She clasped the sweet horn with loving hand, and kissed the hairy lips of the bloodstained fawn. Wailing loudly the mother entombed the dead, and carved along the tomb all that the voice in a dream of the night had told Actaion's father.

⁵³³ At the time when mourning resounded in the hall of Aristaios, fairbosomed Agaue brought forth to Echion the Earthborn a bold god-assaulting son⁴: he was named Pentheus, the man of sorrows, from the sorrow arising for the newly slain.

⁵³⁴ After the bridal of Nephele of the earlier marriages,⁵ maiden Ino went with revels to the bridal chamber of Athamas. She bore Learchos destined to woe, and Melicertes. She was afterwards to find a home in the sea, as cherishing nurse for the childhood of Bromios: to both she gave one common breast, Palaemon and Dionysos. Semele was kept

⁴ Nonnos here follows that variant of the complicated tradition of Athamas's marriages which gives him two wives: (1) Nephele, who left him for some reason, after bearing Phrixos and Helle; (2) Ino. Because she nursed Dionysos, Hera was angry with her and drove Athamas (and in some forms of the story Ino herself) mad. Athamas then killed his son Learchos; Ino ran away with Melicertes in her arms and jumped off a cliff into the sea. There she was changed into a sea-goddess and henceforth called Leucothea, while her child, also becoming immortal, was known as Palaemon.

ἦδη γὰρ μενέαινε νέον Διόνυσον ἀέξαι,
 ταυροφνὲς μίμημα παλαιγενίος Διονύσου,
 αἰνομόρου Ζαγρῆος ἔχων πόθον ἱφίμεδων Ζεὺς, 565
 ὃν τέκε Περσεφόνηα δρακοντείῃ Διὸς εὐνῇ
 σύγγαμος οὐδαιόιο μελαγχλαίνου βασιλῆος,
 Ζεὺς ὅτε πουλιέλικτος, ἔχων φευδήμοιθ' ἀμορφήν,
 μείλιχος ἡμερόεστι δράκων κυκλούμενος ὀλκῷ
 Περσεφόντης σύλησεν ἀνυμφεύτοιο κορείῃ 570
 κευθομένης, ὅτε πάντες, ὅσοι καετῆρες Ὀλύμπου,
 παιδὶ μὴ θέλγοντο καὶ ἀγχιγάμου περὶ κούρης
 Κυπριδίῃν ἔριν εἶχον ἀσυλήτων ὑμεναίων
 δωροφόροι μὴ πῶ δὲ μολῶν ἐπὶ δέμνια Πειθοῦς 575
 ράβδον ἔην ἐτίταυε γέρας θαλαμηπόλον Ἑρμῆς,
 ὦρεγε δ' ἔδνα γάμοιο λύρην εὐμνον Ἀπόλλων,
 καὶ δόρυ καὶ θῶρηκα γαμήλιον ὥπασεν Ἄρης
 ἀσπίδα δῶρον ἄγων νυμφῆιον, εὐκελάδου δὲ
 Λήμνιος ἀρτιτέλειστον ἐτι πικρίοντα καμίνου
 ποικίλον ὄρμον ἔτεινε πολύχρουν ἀμφιγυῖαις· 580
 ἦδη γὰρ προτέρην ἀέκων ἡρνῆσατο νύμφην
 Ἄρεϊ βακχευθεῖσαν ὀπιπείων Ἀφροδίτην·
 δείκνυε καὶ μακάρεσσι

γαμοκλόπον ἄρπαγα λέκτρων,
 ἀγγελίῃ Φαέθοντος ἀραχνιῶν τινὶ δεσμῷ
 γυμνῇ γυμνὸν Ἄρηα περισφίγξας Ἀφροδίτῃ. 585

* Zagreus, a deity of unknown origin (the name pretty certainly is not Greek, possibly Phrygian), appears first in connexion with Orphism, a cult which arose probably in the sixth century B.C. The son of Zeus and Persephone, he was murdered as described by Nonnos in bk. vi. No early

for a more brilliant union, for already Zeus ruling on high intended to make a new Dionysos grow up, a bullshaped copy of the older Dionysos; since he thought with regret of the illfated Zagreus.⁴ This was a son born to Zeus in dragonbed by Persephoneia, the consort of the blackrobed king of the underworld; when Zeus put on a deceiving shape of many coils, as a gentle dragon twining around her in lovely curves, and ravished the maidenhood of unwedded Persephoneia; though she was hidden when all that dwelt in Olympus were bewitched by this one girl, rivals in love for the marriageable maid, and offered their dowers for an unsmirched bridal. Hermes had not yet gone to the bed of Peitho,⁵ and he offered his rod as a gift to adorn her chamber. Apollo produced his melodious harp as a marriage-gift. Ares brought spear and cuirass for the wedding, and shield as a bride-gift. Lemnian Hephaistos held out a curious necklace of many colours, newmade and breathing still of the furnace, poor hobbler! for he had already, though unwilling, rejected his former bride Aphrodite, when he spied her rioting with Ares; he displayed her to the Blessed and the womanthief who had robbed his bed, when by information from Phaëthon he had entangled them in a spider's net, naked Ares with naked Aphrodite.⁶

account of this survives, but Pindar manifestly alludes to it, see Rose in *Greek Poetry and Life*, pp. 79-96. At this early period he had probably had nothing whatever to do with Dionysos, but later the idea grew up that the two were somehow identical, and Nonnos makes this identification the basis of his poem.

⁴ Hermes has no consort; to say that he married the goddess of Persuasion is mere allegory (he is the celestial patron of oratory).

⁵ Hom. *Od.* viii. 266.

Ζεὺς δὲ πατὴρ πολὺ μᾶλλον ἐθέλγετο Περσεφονείῃ·
 καὶ Διὶ παπταίνονται φυῆς εὐπάρθενον ἤβην
 ὀφθαλμὸς προκέλευθος ἐγίνετο πομπὸς Ἑρώτων,
 Περσεφόνης ἀκόρητος· ὑπὸ κραδίῃν δὲ οἱ αἰεὶ
 λαίλαπες ἔρροίζησαν ἀκοιμήτοιο μερίμνης· 590
 καὶ Παφίης κατὰ βαιὸν ἀνῆπτετο μείζονι πυρσῷ
 ἐξ ὀλίγου σπινθήρος· ἐπ' εὐκόλῳ δὲ θεαίνῃ
 Ζηνὸς ἐρωμανέοιτος ἐδουλώθησαν ὅπωπαί.
 καὶ ποτε χαλκὸν ἔχουσα διαυγέα τέρπετο κούρη
 κάλλιος ἀντιτύποιο δικασπόλον, αὐτομάτῳ δὲ 595
 σιγαλείῳ κήρυκι τύπον πιστώσατο μορφῆς
 ψευδαλέον σκιοῦντι δέμας κρίνουσα κατόπτρῳ,
 μιμηλὴν δ' ἐγέλασσαν ἐς εἰκόνα· Περσεφόνῃ δὲ
 αὐτοχάρακτον ἀγαλμα διοπτρεύουσα προσώπου
 ψευδομένης νόθον εἶδος ἐδέρκετο Περσεφονείης· 600
 καὶ ποτε διψαλέοιο πυραιγεί καύματος ἀτμῷ
 καρφαλῆς φεύγουσα μεσημβρινὸν ἰχθίον Ὀρης
 κερκίδος ἰστοπόων καμάτων ἀμπαύετο κούρη,
 καὶ διεροὺς ἰδρωῖτας ἀποσμήχασα προσώπου,
 σφιγγομένην στέρνοισι σαόφρονα λύσατο μέτρην, 605
 καὶ χροῖα λυσιπόνοισι καθικμαίνουσα λοετροῖς
 πηγαίῳ πεφόρητο καταψύχοντι ῥέεθρῳ,
 νήματα καλλεΐφασα πεπαρμένα Παλλάδος ἱστίῳ.
 οὐδὲ Διὸς λάθην ὄμμα πανόψιον· ἀσκεπέος δὲ
 λουομένης ὅλον εἶδος ἐδέρκετο Περσεφονείης· 610
 οὐτόσον ἱμείρων ἐπεμήνατο Κυπρογενεΐῃ,
 ἣν ποθέων ἀκίχητα γοιτὴν ἱσπεῖρεν ἀρούρη
 θερμὸν ἀκοντίζων αὐτόσσυτον ἀφρόν Ἑρώτων,
 ἔνθεν ἀξιτόκοιο κερασιῶδος ἐνδοθὶ Κύπρου
 Φηρῶν εὐκεράων διδυμόχροος ἦνθεε φύτλη. 615

⁵⁸⁶ And Father Zeus was much more bewitched by Persephoneia. When Zeus spied the virgin beauty of her shape, his eye ran ahead of him to guide all the Loves, and could not have enough of Persephone; in his heart storms of unsleeping passion raged without ceasing, and gradually a greater furnace of the Paphian was kindled from a small spark; the gaze of lovemaddened Zeus was enlaved by the lovely breast of the goddess. Once she was amusing herself with a resplendent bronze plate, which reflected her face like a judge of beauty; and she confirmed the image of her shape by this free voiceless herald, testing the unreal form in the shadow of the mirror, and smiling at the mimic likeness. Thus Persephone gazed in the selfgraved portrait of her face, and beheld the selfimpressed aspect of a false Persephoneia. Once in the scorching steam of thirsty heat, the girl would cease the loomtoiling labours of her shuttle at midday to shun the tread of the parching season, and wipe the running sweat from her face; she loosed the modest bodice which held her breast so tight, and moistened her skin with a refreshing bath, floating in the cool running stream, and left behind her threads fixt on the loom of Pallas.* But she could not escape the allseeing eye of Zeus. He gazed at the whole body of Persephoneia, uncovered in her bath. Not so wild his desire had been for the Cyprian, when craving but not attaining he scattered his seed on the ground, and shot out the hot foam of love self-sown, where in the fruitful land of horned Cyprus flourished the two-coloured generation of wild

* Pallas Athena was patron of the arts of women.

NONNOS

καὶ μεδέων κόσμοιο καὶ οὐρανὸν ἥμισυαίαν
 εἰς πόθον αὐχένα κάμψεν ὁ τηλίκος· οὐδὲ κεραυνοί,
 οὐ στεροπὴ χραίσμησι κορυσσομένης Ἀφροδίτης·
 Ἥρης δ' οἶκον ἔλειπε, Λέχος δ' ἀπέειπε Διώνης,
 Διοῦς ῥύψεν ἔρωτα, θέμις φύγε, κάλλιπε Λητώ, 62
 μούνης δ' εἰς ὑμέναιον ἐθέλγετο Περσεφονείης.

* Only Nonnos has preserved this legend of the Centaurs (Phereas; the name is as old as Homer and said to mean simply "wild beasts" in Aiolic), but he mentions it several times (cf. xiv. 193; xxxii. 71). The Centaurs are not the children of Ixion and the cloud, but of Zeus and the

creatures with horns.* He—so mighty! the ruler of the universe, the charioteer of heaven, bowed his neck to desire—for all his greatness no thunderbolts, no lightnings helped him against Aphrodite in arms: he left the house of Hera, he refused the bed of Dione, he threw away the love of Deo, he fled from Themis, he deserted Leto—no charm was left for him but only in union with Persephoneia.

earth, fertilized by his seed; and they are horned, not a blend of horse and man. That some real Cypriote legend is involved seems indicated by the discovery in Cyprus of archaic figures more or less Centaur-like but having horns. Why the island itself is called "horned" is not clear.

ΔΙΟΝΥΣΙΑΚΩΝ ΕΚΤΟΝ

Δίξιο θέσκελον ἔκτον, ὅπῃ Ζαγρῆα γεραίρων
γαίης ἔδρανα πάντα κατέκλυσεν ἰέτιος Ζεὺς.

Οὐδὲ πατὴρ τότε μοῖνος ἔχεν πόθον·

ἀλλὰ καὶ αὐτοὶ

ἐν βέλος ἴσον ἔχοντες, ὅσοι κατῆρες Ὀλύμπου,
Δηῶς ὑμέντιον ἐεδνώσαντο θεαίνης.

ἔνθα σέλας ῥοδέοιο διαλλίξασα προσώπου

ἄλγεσι κυμαίνοντα ἴσον μαστίζετο Δηῶ·

8

καὶ κεφαλῆς γονόεσαν ἀπεισφήκωσι καλύπτρην,

αὐχενίης λίσασα καθευμένα βόστρυχα χαίτης,

παιδὶ περιφρίσσουσα· βαρινομένης δὲ θεαίνης

δάκρυσιν αὐτοχίτοιαι καθικμαίνοντο παρειαί,

ὅττι τόσους μνηστῆρας ἐνὶ φλογόεντι βελέμενῳ

10

εἰς ἔριν οἰστροθείτας ὁμοζήλων ὑμεναίων

ξυνὸς Ἑρως βάκχευεν, ἀμλλητῆρας Ἑρώτων·

πάντας μὲν τρομέεσκε, τὸ δὲ πλεόν ὄμπνια μήτηρ

παιδὸς ἔχειν Ἥφαιστον ἰδεῖδιε χωλὸν ἀκοίτην.

καὶ δόμον Ἀστραίοιο μετίστιχεν εὐποδι ταρσῶ,

15

δαίμονος ὁμφήεντος· ὀπισθοπόρων δὲ κομάων

ἄπλοκον ἀσταθέεσιν ἐσαίετο βόστρυχον αὐραῖς.

τὴν μὲν ἰδὼν ἡγγεῖλεν Ἑωσφόρος· εἰσαΐων δὲ

ᾠρτο γέρων Ἀστραῖος· ὁ μὲν γραμμῆσι χαράσσω

BOOK VI

Look for marvels in the sixth, where in honouring
Zagreus, all the settlements on the earth
were drowned by Rainy Zeus.

Nor the Father alone felt desire ; but all that dwelt
in Olympus had the same, struck by one bolt, and
wooed for a union with Deo's divine daughter. Then
Deo lost the brightness of her rosy face, her swelling
heart was lashed by sorrows. She untied the fruitful
frontlet * from her head, and shook loose the long
locks of hair over her neck, trembling for her girl ;
the cheeks of the goddess were moistened with self-
running tears, in her sorrow that so many wooers had
been stung with one fiery shot for a struggle of rival
wooing, by maddening Eros, all contending together
for their loves. From all the bounteous mother
shrank, but specially she feared Hephaistos to be
her daughter's lame bedfellow.

¹⁸ She hastened with quick foot to the house of
Astraios the god of prophecy ; her hair flowed be-
hind her unbraided and the clusters were shaking in
the fitful winds. Eosphoros ¹⁹ saw her and brought
the news. Old Astraios heard it and arose ; he had

* A wreath of corn ears.

¹⁹ Lucifer, the Morning Star, the same as the Evening
Star, the planet Venus.

κυανέην ἐνέπασσε κόνιν περὶ κῶτα τραπέζης, 30
 καὶ τυπόων ἐλικηδόν ὑπ' ἀγκυλόδοιτι σιδήρῳ
 πυθμένα τετραΐπλευρον ἐπείγραφεν αἶθοπι τέφρῃ,
 καὶ τύπον ἄλλον ἔτειξεν ἰσογλῶχιν τριγώνῳ.
 ἀλλὰ τὰ μὲν μεθέθηκε καὶ ἤλυθεν ἄγχι θυράων
 αἰτιόων Διμήτρει διεσσυμένειν δὲ μελάθρου 25
 Ἑσπερος ἡγεμόνειν, καὶ εἰς θρόνον ἴδρνε Δηῶ
 πατὴρ ἐοῦ παρὰ θῶκον ὁμοστόργῳ δὲ μενοιτῇ
 νεκταρέου κεράσαιτες ἀπὸ κρητῆρος Ἀῆται
 δαίμονα λυσιπόνοισιν ἔδεικαίνοντο κυπέλλοις
 υἱέες Ἀστραίοιο· πικρὴν δ' ἤρτησατο Δηῶ 30
 Περσεφόνης μεθύουσα μεληδόν· μουντοτόκοι γὰρ
 τηλυγέτους διὰ παῖδας αἰεὶ τρομέουσι τοκῆς·
 ἀλλὰ μόγις παρέπεισεν ἀναινομένην ἔτι Δηῶ
 ἡδυεπὴς Ἀστραῖος ἔχων θελξίφρονα Πειθῶ.
 ἔνθα γέρων μέγα δεῖπνον ἐπήρτηεν, ὄφρα μερίμνας 35
 θυμοδακεῖς Διμήτρος ἀποσκεδάσειε τραπέζῃ.
 καὶ πίσυρες λαγόνεσσι καθαφάμενοι τελαμῶνας
 πατὴρ ὑποδρηστήρης ἐμυτρώθησαν Ἀῆται·
 νεκταρέῳ δὲ κύπελλα παρὰ κρητῆρι τιταίνων
 Εὖρος ἔωνοχόει, προχόῳ δ' ἐπιδόρπιον ὕδωρ 40
 εἶχε Νότος, Βορέης δὲ φέρων ἐπέθηκε τραπέζῃ
 ἄμβροσίνην, Ζεφύρος δὲ περιβλίσβων θρόον αὐλοῦ
 εἰαρινοῖς δονάκεσσι μελίζετο θῆλυς Ἀήτης·
 καὶ στεφάνους ἐπλεξεν Ἑωσφόρος αἰθεα δῆσας
 ὀρθρινοῖς κομόωντα ὀροσιζομένοισι κορύμβοις· 45
 καὶ νυχίου λαμπτήρος ἐθήμονα πυρσὸν αἰείρας
 Ἑσπερος ὀρχηστήρι ποδῶν ἐλελίζετο ταρσῷ
 πάλλων καμπύλον ἰχίος, ἐπεὶ πέλε πομπὸς Ἑρώτων,
 καὶ σκαρθμῷ μεμέλητο χοροπλεκέων ὕμεναίων.

• The ancient mathematician's equivalent of a blackboard.

covered the surface of a table with dark dust,^a where he was describing in traced lines a circle with the tooth of his rounding tool, within which he inscribed a square in the dark ashes, and another figure with three equal sides and angles. He left all this, and rose and came towards the door to meet Demeter. As they hastened through the hall, Hesperos led Deo to a chair beside his father's seat^b; with equal affection the Winds, the sons of Astraios, welcomed the goddess with refreshing cups of nectar which was ready mixt in the bowl. But Deo refused to drink, being tipsy with Persephone's trouble: parents of an only child ever tremble for their beloved children.

²⁵ But Astraios was one of sweet words, who possessed mind-bewitching Persuasion, and with great pains he persuaded Deo to consent while still denying. Then the ancient prepared a great spread, that he might dispel Demeter's heart-piercing cares by his tables. The four Winds fitted aprons round their waists as their father's waiters. Euros held out the cups by the mixing-bowl and poured in the nectar, Notos had the water ready in his jug for the meal,^c Boreas brought the ambrosia and set it on the table, Zephyros fingering the notes of the hoboy made a tune on his reeds of spring-time—a womanish Wind this! Eosphoros plaited garlands of flowers in posies yet proud with the morning dew; Hesperos held aloft the torch which is wont to give light in the night, and spun about with dancing leg while he tossed high his curving foot—for he is the escort of the Loves, well practised in the skipping tracery of the bridal dance.

^a He was the son of Astraios.

^b To wash the hands.

Ἄλλ' ὅτε δὴ μετὰ δαῖτα θεὰ κεκόρητο χορείης 50
 σεισαμένη βαρὺ κέντρον ἀμερσινόιο μερίμνης,
 μαιτοσίην ἐρέειν, φιλοστόργου δὲ γεραιοῦ
 λαιῇ μὲν παλάμη γονάτων θίγει, λισσομένη δὲ
 δεξιτερῇ ψαίεσκε βαθυσμήριγγος ὑπὴνης·
 καὶ πολέας μνηστῆρας εἰς μυθήσατο κούρης 55
 θέσφατα μαστεῖνους παρήγορα· μαιτοσύναι γὰρ
 ἐλπίσιν ἐσσομένησιν ὑποκλέπτουσιν ἀνίας.

Οὐδὲ γέρων Ἀστραῖος ἀναινετο· μουντοτόκου δὲ
 κούρης ἀρτιλόχευτα γενέθλια μέτρα νοήσας
 καὶ χρόνον οὐ πταίοντα καὶ ἀπλανέος δρόμον Ὀρης 60
 ἀρχεγόου, κάμψας δὲ μετὰ τροπα δάκτυλα χειρῶν
 ἀμφὶ παλιννόστοιο μετῆλυδα κύκλον ἀριθμοῦ
 ἐκ παλάμης παλάμη διεμέτρε δίζυγι παλμῶ·
 καὶ οἱ κεκλομένῳ θεράπων εὐκύκλον αἶρας
 σφαῖραν ἐλισσομένην, τύπον αἰθέρος, εἰκόνα κόσμου, 65
 Ἀστερίων παρέθηκε λαβὼν ἐπὶ πώματι χηλοῦ.
 εἴθα γέρων πεπόνητο, καὶ ἄξονος ἄκρον ἐλίσσων
 Ζωδιακὸν περὶ κύκλον εἶν ἐτίττειν ὀπωπὴν
 λεύσσων εἴθα καὶ εἴθα καὶ ἀπλανέας καὶ ἀλήτας·
 καὶ πόλον ἀμφιέλεγε· πολυστροφάλογγι δὲ ῥιπῇ 70
 εἰς δρόμον ἀστήρικτον ἀτέρμονι κάμπτετο νύσση
 ἄστρασι ποιητοῖσι νόθος κυκλούμενος αἰθήρ,
 ἄξονι μεσσατίῳ τετορημένος· εὖρε δὲ δαίμων
 σφαῖραν ἰδὼν στεφανηδόν, ὅτι πλήθοντι προσώπων
 ἀγκύλα συνδέσμοιο διέτρεχε κῶτα Σελήνη, 75
 καὶ Φαέθων ἰσόμοιρος εἶν ἀντώπιδι Μήνη
 κέντρῳ ὑποχθονίῳ πεφορημένος, ἀχλυόαις δὲ
 κῶνος ἀερσιπότητος ἀπὸ χθονὸς ὄξυς ἀνέρπων
 ἀντίτυπον Φαέθοντος ὅλην ἐκάλυψε Σελήνην·

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¹⁰ After the banquet, as soon as the goddess had had enough of the dance, she threw off the heavy goad of mindmaddening care and inquired of the seer's art. She laid her left hand on the knees of the kindly ancient, and with her right touched his deepflowing beard in supplication. She recounted all her daughter's wooers and craved a comfortable oracle; for divinations can steal away anxieties by means of hopes to come.

¹¹ Nor did old Astraios refuse. He learnt the details of the day when her only child was new born, and the exact time and veritable course of the season which gave her birth; then he bent the turning fingers of his hands and measured the moving circle of the ever-recurring number counting from hand to hand in double exchange.* He called to a servant, and Asterion lifted a round revolving sphere, the shape of the sky, the image of the universe, and laid it upon the lid of a chest. Here the ancient got to work. He turned it upon its pivot, and directed his gaze round the circle of the Zodiac, scanning in this place and that planets and fixt stars. He rolled the pole about with a push, and the counterfeit sky went rapidly round and round in mobile course with a perpetual movement, carrying the artificial stars about the axle set through the middle. Observing the sphere with a glance all round, the deity found that the Moon at the full was crossing the curved line of her conjunction, and the Sun was half through his course opposite the Moon moving at his central point under the earth; a pointed cone of darkness creeping from the earth into the air opposite to the Sun hid

* He reckoned the number of days in the years of her life on his fingers.

καὶ γαμῆς φιλότῃτος ἀμύλητῃρας ἀκούων 80
 Ἄρεα δίζετο μᾶλλον, ὑπὲρ δυτικῷ δὲ μελάθρου
 φῶρα γάμων ἐνόησε σὺν ἀστέρι Κυπρογενεῖης
 ἐσπερίῳ· καὶ κλῆρον ἐπιώνυμον εὔρε τοκῆων
 παρθενικῆς ἀστραῖον ὑπὸ στήχυν· ἀμφὶ δ' ἄρ' αὐτῷ
 ὀμβροτόκου Κρονίδαο Φαισφόρος ἔτρεχεν ἀστήρ. 85

Ἄλλ' ὅτε πάντα νόησεν ἀριθμήσας ἱτὺν ἀστρων,
 σφαῖραν ἀειδίτητον ἀνέκριφε κοιλάδι κίστη,
 σφαῖραν ποικιλόνητον· ἀντιρομένη δὲ θεαίῃ
 τριπλόον ὀμφαῖης ἀνερεύετο θέσφατον ἤχους·

Ἦ Δημήτηρ φιλότεκνος, ὑπὸ σκιοειδέϊ κώνῃ 90
 κλεπτομένης ἀκτῖνος ἀφωτίστοιο Σελήνης
 νυμφίον ἀρπακτῆρα φυλάσσειο Περσεφονεῖης,
 κρυπτόν ἀσυλήτοιο τῆς Ληίστορα κούρης,
 εἰ λίνα Μοιραίων ἐπιπείθεται· ἀπροϊδή δὲ
 ἀθρήσεις πρὸ γάμοιο νόθον λαθραῖον ἀκοίτην 95
 θηρομυγῇ δολόμητιν, ἐπεὶ δυτικῷ παρὰ κέντρῳ
 σὺν Παφίῃ στείχοντα γυμοκλόπον Ἄρεα λεύσσω,
 ἀμφοτέροις δὲ Δραίοντα παραντέλλοντα δοκεύω.
 ὀλβίστην ἐνέπω σε· σὺ γάρ τετράζυγι κόσμῳ
 εὔσαιι ἀγλαόκαρπος, ὅτι χθονὶ καρπὸν ὀπάσσεις 100
 ἀτρυγέτῳ· κούρης γάρ ὑπὲρ κλήροιο τοκῆων
 παρθένος Ἀστραίῃ σταχυώδεα χεῖρα τιταίνει."

Ὡς φάμενος μαντῶν ὑπὸ στόμα κοίμισεν ὀμφήν.
 ἄλλ' ὅτε Δημήτηρ ὀρεπανηφόρος ἐλπῖδα καρπῶν 105
 ἐσσομένων ἤκουσε καὶ αὐτοκέλευστον ἀκοίτην
 τηλυγέτης ἀδμήτος ἀνέγγνον ἀρπαγα κούρης,
 ἔσπετε μειδιόωσα· δι' ἱψιπόρου δὲ κελεύθου

* The planets Mars and Venus.

* The brightest star in the constellation Virgo is Spica, the ear of corn. The κλῆρος τοκῆων is that part of the heavens which concerns the subject's parents. Its position varies with the starting-point of the scheme.

the whole Moon. Then when he heard the rivals for wedded love, he looked especially for Ares, and espied the wife-robber over the sunset house along with the evening star of the Cyprian.⁸ He found the portion called the Portion of the Parents under the Virgin's starry corn-ear⁹; and round the Ear ran the light-bearing star of Cronides, father of rain.¹⁰

⁸⁸ When he had noticed everything and reckoned the circuit of the stars, he put away the ever-revolving sphere in its roomy box, the sphere with its curious surface; and in answer to the goddess he mouthed out a triple oracle of prophetic sound:

⁸⁹ "Fond mother Demeter, when the rays of the Moon are stolen under a shady cone and her light is gone, guard against a robber-bridgroom for Persephoneia, a secret ravisher of your unsmirched girl, if the threads of the Fates can be persuaded. You will see before marriage a false and secret bedfellow come unforeseen, a half-monster cunning-minded: since I perceive by the western point Ares the wife-stealer walking with the Paphian, and I notice the Dragon rising beside them both. But I proclaim you most happy: for you will be known for glorious fruits in the four quarters of the universe, because you shall bestow fruit on the barren soil; since the Virgin Astraia holds out her hand full of corn for the destined lot of your girl's parents."

¹⁰⁰ This said, he let the oracular voice sleep in his mouth. But when Demeter Sickbearer heard the hope of coming fruits, and how one uninvited and unbetrothed was to ravish her beloved maiden girl, she groaned and smiled at once, and hastening by the

⁸ The planet Jupiter.

οἶκον εἶον σπεύδουσα κατηφεί δίσατο ταρσῶ.
 καὶ ζυγὸν εὐδίνητον ἐχιδναίῃ παρὰ φάτιγῃ
 ἀμφιταλαντεύσασα λόφῳ διδυμάσῃ θηρῶν
 αἷζυγας ἐρπηστήρας ἐπισφίγκωσε λεπάδιν.
 καὶ γένυν ἀγκυλόδοιτι περισφίγγουσα χαλινῶ
 ξανθοφυτῆς βλοσυροῖο δι' ἄρματος ἤγαγε Δηῶ
 παῖδα καλυπτομένην κεφάλης κυανάμπυκι μήτρῃ,
 καὶ κτύπον ἀντικείμενον ἐπιβρομέοντος ἀπήνῃ
 θηρονόμῳ μάστιγι κατερροίζησε Βορῆος,
 ἡερίης ἱππηδὸν ἐπισσυσμένων δρόμον αὐρῆς
 ἀσταθέων πτερὰ κοῦφα περιστέλλουσα ὄρακόντων
 ἀμφὶ κέρας Λιβυκοῖο παλίσσυντον Ὀκεανοῖο.
 Δικταίης δ' αἶουσα μέλος κορυθαῖολον ἤχους
 Κρήτα χορὸν παράμειβε βαρυσμαράγοιο βοεῆς
 νῶτα περισκαίροντα κυβιστητῆρι σιδήρῳ.
 καὶ τινα λάινον οἶκον ἐποπτεύουσα θεαίνῃ
 Σικελίης τριλόφοιο Πελαρωῖδα δίσατο πέτρῃν
 Ἀδριαάδας παρὰ θινίης, ὅπῃ χύσις ἀστατος ἄλμης
 εἰς δύσιν ἐλκομένη περικάμπτεται εἰκελος ἄρπῃ,
 εἰς Λίβα πομπεύουσα Βορειόθεν ἀγκύλον ὕδωρ
 καί, Κυαιτῇν ὅθι πυκνὰ ῥόος χυτλώσατο κούρην
 κρηναίῳ στροφάλιγγι χέων ὀπτήριον ὕδωρ,
 γείτονα κόλπον ὅπῳ πεν ἰσοσταθέοντα μελάβρω,
 λαϊνέης ὀρόφοιο περιστεφθέντα καλύπτρῃ,
 ὃν φύσις ἐθρίγκωσε χαραδραίῳ πυλεῶνι
 λάινον ἰστὸν ἔχοντα μεμηλότα γείτοσι Νύμφαις.
 καὶ θεὸς ὀρφναίοιο διερπύζουσα μελάβρου
 παῖδα πολυσφρήγιστον ἐνέκρυψε φωλάδι πέτρῃ.

* Mountain and cave in Crete, where Zeus was hidden as a baby: the Curetes drowned his cries by clashing their spears on their shields.

* Along the coast by Drepana or Drepane, the sickle-town.

paths of high heaven she entered her own house with despondent step. Then beside the dragon-manger she balanced the curved yoke over the two necks of the monsters, and fastened the untamed crawlers with the yokestrap, pressing their jaws about the crooktooth bit. So goldenbrown Deo in that grim car conveyed her girl hidden in a black veil of cloud. Boreas roared like thunder against the passage of the wagon, but she whistled him down with her monster-driving whip, guiding the light wings of the quick dragons as they sped horselike along the course of the wind, through the sky and round the back-reaching cape of the Libyan Ocean. She heard the music of the helmeted Cretan troop resounding in Dictæ,² as they danced about with the tumbling steel thundering heavy upon their oxhide shields. The goddess passed them by, looking for a stony harbourage; and she alighted among the Pelorian cliffs of Threepack Sicily near the Adriatic shores, where the restless briny flood is driven towards the west and bends round like a sickle, bringing the current in a curve to southwest from the north.³ And in the place where that River had often bathed the maiden Cyane, pouring his water in fountain-showers as a bride-gift,⁴ she saw a neighbouring grotto like a lofty hall crowned and concealed by a roof of stone, which nature had completed with a rocky gateway and a loom of stone tended by the neighbouring Nymphs.⁴

¹²⁴ The goddess passed through the dark hall, and concealed her daughter well-secured in this hollow

² The river is the Anapos. Cyane is the nymph of the spring of that name at Syracuse, regarded as his wife because the water of the spring flows into the river.

⁴ The stalactites of such caves are often compared to the beams of a standing-loom.

λυσαμένη δὲ δράκοιτας ἐνπετέρων ἀπὸ δόφρων
 τὸν μὲν δεξιτεροῦ παρὰ πρῶτον θυρέτρου,
 τὸν δὲ λιθογλώχια πύλης παρὰ λαίον ὄχη
 στήσεν ἀθηήτοιο φυλάκτορα Περσεφονείης·
 καίθι δὲ Καλλιγένεια, εἴη εὐπαίδα τιθήνη, 14
 κάλλιπε σὺν ταλάριοι, καὶ ὀππόσα θήλει φύτλη
 Παλλάδος εὐπαλίμοιο νέμει ταλαστήμος ἰδρῶς·
 καὶ ποσὶν ἥρα τέμινεν, ἐρημονόμοις δὲ φυλάξαι
 καμπύλα πετραίῃσιν ἐπέτρεπεν ἄρματα Νύμφαις.

Ἀμφὶ δὲ καρχυρόδοιτα γένυν πεπόνητο σιδήρου 14
 εἰροκόμῳ ξαίνουσα περὶ κτενὶ λήνεα κούρη,
 ἡλακάτῃ δ' ἐτέλυσσε πολυστροφάδεσσι δὲ ῥίπαις
 εἰλυφόων ἀτρακτος ἔλιξ βητάρμοι παλμῷ
 ιηθομέων ἐχόρειε μίτων κυκλούμενος ὀλκῷ·
 καὶ ποσὶ φοιταλίοισι παλίνδρομος ἄκρον ἀπ' ἄκρου 15
 πρωτοπαγῇ ποιήσε διάσματα, φάρεος ἀρχήν,
 ἰστῷ δ' ἀμφὶς ἔλισσεν· ὕφαινε δὲ κερκίδι κούρη
 πηγίον ἐξέλκουσα παρέκ μίτον, ἀμφὶ δὲ πέπλω
 γυνωτὴν ἰσοτύλειαν εἴη ἐλίγαιεν Ἀθήνην.

Παρθένη Περσεφόνεια,

σὺ δ' οὐ γάμον εὖρες ἀλύξαι, 15
 ἀλλὰ δρακοιτείοισιν ἐνυμφεύθης ὕμεναίοις,
 Ζεὺς ὅτε πουλυέλικτος ἀμειβομένοιο προσώπου
 νυμφίος ἱμερόεντι δράκων κυκλούμενος ὀλκῷ
 εἰς μυχὸν ὀφθαλίοιο διέστιχε παρθενεῶνος,
 σείων δαυλὰ γένεια· παρισταμένων δὲ θυρέτρῳ 16
 εὐνασεν ἰσοτύπων πεφορημένος

ὄμμα δρακόντων . . .

καὶ γαμίαις γενέεσσι δέμας λιχμάζετο κούρης 16
 μέιλχος· αἰθερίων δὲ δρακοντείων ὕμεναίων 16
 Περσεφόνιης γονόεντι τόκῳ κυμαίνετο γαστήρ, 16
 Ζαγρέα γειναμένη, κερόεν βρέφος, ὅς Διὸς ἔδρης 16

rock. Then she loosed the dragons from the winged car; one she placed by the jutting rock on the right of the door, one on the left beside the stone-pointed barrier of the entry, to protect Persephoneia unseen. There also she left Calligeneia, her own fond nurse, with her baskets, and all that cleverhand Pallas gives to make womankind sweat over their wool-spinning. Then she left her rounded chariot for the Nymphs to watch, in their lonely home among the rocks, and cut the air with her feet.

¹⁴⁵ The girl busied herself in carding fleeces of wool under the sharp teeth of the iron comb. She packed the wool on the distaff, and the twirling spindle with many a twist and jerk ran round and round in dancing step, as the threads were spun and drawn through the fingers. She fixed the first threads of the warp which begins the cloth, and gave them a turn round the beam, moving from end to end to and fro with unresting feet. She wove away, plying the rod and pulling the bobbin along through the threads, while she sang over the cloth to her cousin Athena the clever webster.

¹⁴⁶ Ah, maiden Persephoneia! You could not find how to escape your mating! No, a dragon was your mate, when Zeus changed his face and came, rolling in many a loving coil through the dark to the corner of the maiden's chamber, and shaking his hairy chaps: he lulled to sleep as he crept the eyes of those creatures of his own shape who guarded the door. He licked the girl's form gently with wooing lips. By this marriage with the heavenly dragon, the womb of Persephone swelled with living fruit, and she bore Zagreus the horned baby, who by himself climbed

μούνος ἐπουρανίης ἐπεβήσατο, χειρὶ δὲ βαιῇ
 ἀστεροπὴν ἐλέλιξε· νεττηνέος δὲ φορῆς
 νηπιάχοις παλάμησιν ἐλαφρίζοντο κεραυνοί.

Οὐδὲ Διὸς θρόνον εἶχεν ἐπὶ χρόνον· ἀλλὰ ἐ γίγῃ
 κερδαλέῃ χρυσθέιτες ἐπὶ κλωπα κύκλα προσώπου 171
 δαίμονος ἀστόργοιο χόλῳ βαρυμήνιος Ἥρης
 Ταρταρίῃ Τιτῆνες ἐδηλήσαντο μαχαίρῃ
 ἀντιτύπῳ νόθον εἶδος ὀπιπεύοντα κατόπτρῳ.
 ἐνθα διχαζομένων μελέων Τιτῆσι σιδήρῳ
 τέρμα βίου Διόνυσος ἔχων παλινάγρετον ἀρχὴν 172
 ἄλλοφυῆς μορφοῦτο πολυσπερὲς εἶδος ἀμείβων,
 πῇ μὲν ἄτε Κρονιδῆς δόλιος νέος αἰγίδα σείων,
 πῇ δὲ γέρων βαρίγουνος ἄτε Κρόνος ὄμβρον ἰάλλων·
 ἄλλοτε ποικιλόμορφον ἦν βρέφος, ἄλλοτε κούρῳ
 εἶκελος οἰστρηθείτι, νέον δὲ οἱ αἶθος ἰούλων 181
 ἀκροκελαινιόωντα κατέγραφε κύκλα προσώπου·
 πῇ δὲ χόλῳ δασπλῆτι λῶν μιμηλὸς ἰάλλων
 φρικαλέον βρέχτημα σισηρότι μαίνεται λαιμῷ,
 ὀρθώσας πυκνῆσι κατὰ σκιον αὐχένα χαίταις,
 ἀμφελελιζομένης λασιότριχος ἰφθοι νωτοῦ 182
 αὐτομάτῃ μᾶστιγι περιστίζων δέμας οὐρῆς·
 ἐνθα λεοιτείοιο λιπῶν ἰῶδαμα προσώπου
 ὑψιλόφῳ χριμετισμὸν ὁμοῖον ἔβρεμεν ἵππῳ
 ἄζυγι, γαῦρον ὀδόντα μετοχμάζοντι χαλινού,
 καὶ πολὺν λεύκαινε περιτρίβων γένυν ἀφρῶ· 191
 ἄλλοτε ῥοιζήεντα χείων συριγμὸν ὑπὲρ ἡν
 ἀμφιλαφῆς φοδιδεσσι δράκων ἐλέλικτο κεράσσης,
 γλῶσσαν ἔχων προβλήτα κεχηνότος ἀνθερεώωνος,
 καὶ βλοσυρῷ Τιτῆνος ἐπεσκίρτησε καρῆνῳ

* Zagreus is horned because Dionysos often is. Zeus meant him to be king of the universe.

upon the heavenly throne of Zeus and brandished lightning in his little hand, and newly born, lifted and carried thunderbolts in his tender fingers.⁴

¹⁰ But he did not hold the throne of Zeus for long. By the fierce resentment of implacable Hera, the Titans cunningly smeared their round faces with disguising chalk, and while he contemplated his changeling countenance reflected in a mirror they destroyed him with an infernal knife.⁵ There where his limbs had been cut piecemeal by the Titan steel, the end of his life was the beginning of a new life as Dionysos. He appeared in another shape, and changed into many forms: now young like crafty Cronides shaking the aegis-cape, now as ancient Cronos heavy-kneed, pouring rain. Sometimes he was a curiously formed baby, sometimes like a mad youth with the flower of the first down marking his rounded chin with black. Again, a mimic lion he uttered a horrible roar in furious rage from a wild snarling throat, as he lifted a neck shadowed by a thick mane, marking his body on both sides with the self-striking whip of a tail which flickered about over his hairy back. Next, he left the shape of a lion's looks and let out a ringing neigh, now like an unbroken horse that lifts his neck on high to shake out the imperious tooth of the bit, and rubbing, whitened his cheek with hoary foam. Sometimes he poured out a whistling hiss from his mouth, a curling horned serpent covered with scales, darting out his tongue from his gaping throat, and leaping upon the grim head of some

⁴ Harpocration s.v. ἀπαμάρτυον, p. 28, 10 Bekker: οἱ Τιτῶνες τὸν Διόνυσον ἀπαμάρτυον γὰρ ἐκτεταλασμένον ἐπὶ τῷ μὴ γνώσκειν γενέσθαι. Compare Herodotus viii. 27 for a similar stratagem of the Phocians, and Lobeck, *Agrophiomus*, p. 655.

- ὄρμον ἐχιδνήεντα περίπλοκον αὐχένι δήσας· 195
 καὶ δέμας ἐρπηστήρος ἀειδύητον ἑάσας
 τίγρις ἔην, στίξας δέμας αἰόλον· ἄλλοτε ταύρω
 ἰσοφυής, στομάτων δὲ νόθον μυκτηθμὸν ἰάλλων
 θηγαλήν Τιτῆνας ἀνεστιφέλιξε κεραίῃ.
 καὶ ψυχῆς προμάχιζεν, ἕως ζηλήμονι λαιμῷ 200
 τρηχαλέον μύκημα δι' ἥρος ἔβρεμεν Ἥρη,
 μητρυνὴ βαρύμητις, ἰσοφθόγγῳ δὲ θεαίνῃ
 αἰθέριον κελάδημα πύλαι κατὰχιζον Ὀλύμπου,
 καὶ θρασὺς ὤκλασε ταῦρος· ἀμοιβαίῃ δὲ φονῆς
 ταυροφυῇ Διόνυσσον ἐμιστύλλοντο μαχαίρῃ. 205
 Ζεὺς δὲ πατὴρ, προτέραιο δαιζομένου Διονύσου
 γινώσκων σκιοέεντα τύπον δολίῳ κατόπτρου,
 μητέρα Τιτῆνων ἑλάσας ποινήτορι πυρσῷ
 Ζαγρέος εὐκεράῳ κατεκλήμισσε φονῆας 210
 Ταρταρίῳ πυλεῶνι· καὶ αἰθομένων ἀπὸ δένδρων
 θερμὰ βαρνομένης ἐμαραίνεται βόστρυχα γαίης.
 ἀντολίην δ' ἔφλεξε, καὶ αἰθαλόεντι βελέμενῳ
 αἶθετο Βάκτριον οὔδας ἑώιον, ἀγχιπόροις δὲ
 κύμασιν Ἀσσυρίοισιν ἑδαίετο Κάσπιον ὕδωρ, 215
 Ἰνδῶοί τε τένοντες· Ἐρυθραίῳ δὲ κόλπου
 ἔμπυρα κυμαίνοντος Ἀραψ θερμαίνεται Νηρεὺς.
 καὶ δύσιν ἀντικέλευθον ἑῷ πρήνιξε κεραυνῷ
 Ζεὺς πυρόεις φιλότεκνος· ὑπὸ Ζεφύροιο δὲ ταρσῷ
 ἡμιδαῆς σέλας ὕγρον ἀπέπτυνεν ἑσπερὶς ἄλμῃ.
 Ἀρκτῶοί τε τένοντες· ὁμοφλεγέος δὲ καὶ αὐτῆς 220
 πηγνυμένης πάφλαζε Βορῆια νῶτα θαλάσσης·
 καὶ Νοτίου νιφόεσσαν ὑπὸ κλίσιν Αἰγοκερῆος
 θερμότερῳ σπινθῆρι μεσημβρινὸς ἔζειν ἀγκών.
 Καὶ διεροῖς βλεφάροις ποταμῆα δάκρυα λείβων
 Ὠκεανὸς λιτάνευε χέων ἱκετήσιον ὕδωρ· 225

Titan encircled his neck in snaky spiral coils. Then he left the shape of the restless crawler and became a tiger with gay stripes on his body; or again like a bull emitting a counterfeit roar from his mouth he butted the Titans with sharp horn.* So he fought for his life, until Hera with jealous throat bellowed harshly through the air—that heavy-resentful step-mother! and the gates of Olympus rattled in echo to her jealous throat from high heaven. Then the bold bull collapsed: the murderers each eager for his turn with the knife chopt piecemeal the bull-shaped Dionysos.

200 After the first Dionysos had been slaughtered, Father Zeus learnt the trick of the mirror with its reflected image. He attacked the mother of the Titans[†] with avenging brand, and shut up the murderers of horned Dionysos within the gate of Tartaros: the trees blazed, the hair of suffering Earth was scorched with heat. He kindled the East: the dawnlands of Bactria blazed under blazing bolts, the Assyrian waves set afire the neighbouring Caspian Sea and the Indian mountains, the Red Sea rolled billows of flame and warmed Arabian Sereus. The opposite West also fiery Zeus blasted with his thunderbolt in love for his child; and under the foot of Zephyros the western brine half burnt spat out a shining stream; the Northern ridges—even the surface of the frozen Northern Sea bubbled and burned: under the clime of snowy Aigoceros[‡] the Southern corner boiled with hotter sparks.

210 Now Oceanos poured rivers of tears from his watery eyes, a libation of suppliant prayer. Then

* Like Dionysos he can take all manner of shapes.

† Earth.

‡ Capricorn.

Ζεὺς δὲ χόλον πρήνυνε, μαραινομένην δὲ κεραυνῷ
γαῖαν ἰδὼν ἐλέαιρε, καὶ ἤθελεν ὕδατι νύφαι
λύματα τεφρῆντα καὶ ἔμπυρον ἔλκος ἀρούρης.

Καὶ τότε γαῖαν ἅπασαν ἐπέκλυσεν ὑέτιος Ζεὺς
πυκνώσας νεφέεσσιν ὅλον πόλον, οὐρανὴ δὲ
βρονταίοις πατάγοισι Διὸς μυκήσατο σάλπιγξ,
ἀστέρες ὅππότε πάντες ἐνὶ σφετέροισι μελάθροισι
κεκριμένοι δρόμον εἶχον, ἐπεὶ τετράζυγι δίφρῳ
Ἡέλιος σελάγιζε λεοντείων ἐπὶ νῶτων

ἵππεύων ἐὼν οἶκον· ἐπιτροχώωσα δὲ δίφρῳ
Καρκίνον ὀκταπόδην τριφυτῆς κυκλοῦτο Σελήνη,
καὶ δροσερὴν ὑπὸ πέζαν ἰσημερίῳ παρὰ κύκλῳ
Κύπρις ἀπὸ Κριοῖο μεταστήσασα κεραίης

εἰαρινὸν δόμον εἶχεν, ἀχειμόνα Ταῦρον Ὀλύμπου,
γείτων δ' Ἡελίοιο προάγγελον Ἰστοβοῆος
Σκορπίον εἶχεν Ἄρης, μιτρούμενοι αἶθουσι Ταῦρω,
δόχμιος ἀντικέλευθον ὀπιπείων Ἀφροδίτην,
καὶ τελέων λυκάβαιτα δωδεκάμητος ὀδίτης

Ἰχθύας ἀστερόειτας ἐπέτρεχεν ἀκρόνυχος Ζεὺς,
δεξιτερὴν τρίπλευρον ἔχων ἐλικώδεα Μήνην,

καὶ Κρόνος ὄμβρια νῶτα διέστιχεν Αἰγοκερῆος
φέγγει παχιτήεντι διάβροχος, ἀμφὶ δὲ φαιδρῇ
Παρθενικῇ πτερύγεσσιν ἦν ὑφούμενος Ἑρμῆς,
ὅττι Δίκην δόμον εἶχε δικασπόλος, ἐπταπόρου δὲ
αἰθέρος ὕδατόεντες ἀνωίχθησαν ὕχτης

Ζηνὸς ἐπομβρήσαντος· ἐριφλοίσβοισι δὲ κόλπου
κρουνοῖς πλειοτέροισιν ἐμυκήσαντο χαράδραι,

ὕδρηλαὶ δὲ θύγατρες ἀποσπάδες Ὠκεανοῖο
λίμναι ἐκουφίζοντο, καὶ ἥρι νέρτερον ὕδωρ
κρουνοὶ ἀκοντιστῆρες ἀνέβλυνον Ὠκεανοῖο,

καὶ σκοπιαὶ ραθάμιζον, ὀρεσσιχύτῳ δὲ ριέθρῳ

Zeus calmed his wrath at the sight of the scorched earth; he pitied her, and wished to wash with water the ashes of ruin and the fiery wounds of the land.

¹⁰⁰ Then Rainy Zeus covered the whole sky with clouds and flooded all the earth. Zeus's heavenly trumpet bellowed with its thunderclaps, while all the stars moved in their appointed houses: when the Sun in his four-horse chariot drove shining over the Lion's back, his own house; the Moon of threefold form rolled in her onrunning car over the eightfoot Crab; Cypris* in her equinoctial course under the dewy region had left the Ram's horn behind, and held her spring-time house in the heavenly Bull which knows no winter; the Sun's neighbour Ares[†] possessed the Scorpion, harbinger of the Plow, encircled by the blazing Bull, and ogled Aphrodite opposite with a sidelong glance; Zeus[‡] of nightfall, the twelvemonth traveller who completes the lichtgang,[§] was treading on the starry Fishes, having on his right the round-faced Moon in trine; Cronos[¶] passed through the showery back of Aigoceros^{||} drenched in the frosty light; round the bright Maiden,^{|||} Hermes was poised on his pinions, because as a dispenser of justice he had Justice for his house.

¹⁰⁵ Now the barriers of the sevenzoned watery sky were opened, when Zeus poured down his showers. The mountain-torrents roared with fuller fountains of the loudsplashing gulf. The lakes, liquid daughters cut off from Oceanos, raised their surface. The fountains shot spouts of the lower waters of Oceanos into the air. The cliffs were besprinkled, the dry thirsty hills were drenched as with rivers streaming

* The planet Venus.

† Mars.

‡ Jupiter.

§ See note on xi. 486.

¶ Saturn.

|| Capricorn.

||| Virgo.

διψαλέαι ποταμηδὸν ἐμορμύροντο κολῶνται·
 ὑψώθη δὲ θάλασσα, καὶ εἰς ὅρος ἰφόθι λόχμης
 Νηρεΐδες γεγάασιν Ὀρειάδες. ἃ μέγα δειλή,
 χερσὶν ἀπειρήτοισιν ἐτήχeto παρθένος Ἥχῳ 260
 ἀρχαίης φόβον ἄλλον ἀμειβομένη περὶ μήτρης,
 μὴ ποτε Πᾶνα φυγοῦσα Ποσειδάωνι μιγείη.
 ποντοπόροι δὲ λέοντες ἀήθεος ἐνδοθι πέτρης
 χερσαίων ἐχόρευον ἐνὶ σπήλιγγι λεόντων
 μυδαλέοις μελέεσσιν· χαραδραῖω δ' ἐνὶ κόλπῳ 265
 εἰναλίῳ δελφίνι συντήντετο κάπρος ἀλήτης·
 καὶ ξυνοῖς ῥοθίοισιν ὀρεσσιχύτου νιφετοῖο
 θῆρες ἐναυτίλλοντο σὺν ἰχθύσιν· εἰλικόεις δὲ
 πούλυπος οὐρεσίφοιτος ἐπισκίρτησε λαγαῶν.
 καὶ διεροὶ Τρίτωνες ὑπὸ σφυρὶ φωλαῖδος ὕλης 270
 ἔγχλοον αἰθύσσουντες ἐπ' ἰξυὶ δίπτυχον οὐρὴν
 Πανὸς ὀρεσσαύλοισιν ἐνεκρύπτοντο μελάθροις,
 σύμπλοον ἡερίοισιν ἐπιτρέψαντες αἰήταις
 στικτὴν ἡθάδα κόχλον· ἐν εὐνῶρῳ δὲ κολώνῃ
 Πανὶ φιλοσκοπέλῳ μετανίστιος ἦντετο Νηρεὺς, 275
 καὶ ναέτης πετραῖος ὅρος μετὰ πόντον ἀμείβων 277
 μυδαλέην σύριγγα διαπλώουσαν ἰάσσας· 278
 ἱκμαλέον σπέος εἶχεν ὑπωροφίης δόμον Ἥχοῦς.
 καὶ διερῶ τότε φῶτες ἀνοιδαίνοντες ὀλέθρῳ
 ὕδασι τυμβεύοντο, πολὺς δὲ τις ἄλλος ἐπ' ἄλλῳ 280
 πλώετο κυματόεντι νέκυς πεφορημένος ὀλκῷ·
 καὶ νιφετῷ κελάδοντι κεχηνότες ἀνθερεῶνος
 χανδὸν ἀπὸ σκοπέλοιο πίων ὀρεσιδρόμον ὕδωρ
 πίπτε λέων, πέσε κάπρος. ὁμοζεύκτῳ δὲ ῥέεθρῳ 285
 λίμναι ὁμοῦ ποταμοῖσι, Διὸς ῥόος, ὕδατα πόντου 285
 ἀλλήλοις κεκέραστο, καὶ εἰν ἐνὶ τέσσαρες αὖραι
 συμμιγέων ἀνέμων ἐπεμάστιον ἀκριτον ὕδωρ.

over the heights : the sea rose until Nereids became Oreads on the hills over the woodland. O poor thing ! Maid Echo had to swim with unpractised hands, and felt a new fear for that old maiden zone—Pan she had escaped, but she might be caught by Poseidon ! Sea-lions now leaped with dripping limbs in the land lions' cave among rocks they knew not, and in the depths of a mountain-torrent a stray boar met with a dolphin of the sea. Wild beasts and fishes navigated in common stormy floods that poured from the mountains. The many-footed squid dragged his many coils into the hills, and pounced on the hare. The dripping Tritons at the edge of a secret wood wagged their green forked tails against their flanks, and hid in the mountain vaults where Pan had his habitation, leaving their familiar speckled conchs to sail about with the winds. Nereus on his travels met rock-loving Pan on a submerged hill, the rock-dweller left his sea and changed it for the hill, leaving the waterlogged pan's-pipes that floated ; while he took to the watery cave where Echo once had sheltered.

Then the bodies of poor fellows swollen in their watery death were buried in the waters. Heaps of corpses were floating one upon another carried along by the rolling currents ; there fell the lion, there fell the boar into the roaring torrent, with open throat gulping draughts of the cascades that poured from rocks and mountains. With mingling streams, lakes and rivers, torrents of rain, waters of the sea were all combined together, and the four winds united their blasts in one, to flog the universal inundation.

¹ 276 placed after 277 by Marcellus. *Idiosyncrasy*, and edd., *Idiosyncrasy* Ludwig.

καὶ διερὴν χθόνα πᾶσαν ἰδὼν ὑπὸ μείζονι παλμῷ
 μῦνον ἀπειλητῇρι τινασσομένην Διὸς ὄμβρῳ
 πόντιος ἐννοσίγαιος ἦν ἔρριπεν ἀκωκῇν 290
 ἀσχαλόων, τίνα γαῖαν ἀνοχλίσσειε τριαῖν.
 Νηρεῖδων δὲ φάλαγγες ἐπέπλεον ἄβροχον¹ ὕδωρ.
 καὶ χλοερῆς θέτιν εἶχεν ἐπ' ἰξίος ὕγρος ὀδίτης,
 Τρίτων ἐϋρυγένειος, ἐπ' ἰχθυόεντι δὲ κῶτῳ
 πομπῖλον ἠνιόχευεν ἐν ἡέρι φοιτὰς Ἀγαυή, 295
 καὶ λόφον ὕδατόεντι φέρων κυκλοῦμενον ὀλκῷ.
 Δωριδα κουφίζων, μετανάστιος ἔτρεχε δελφίς.
 καὶ βυθίη φάλλαινα περισκαίρουσα καλῶναις
 πλάζετο, μαστεύουσα χαμηνιάδος αἶτρα λεαίνης.

Καὶ τότε κυματόεσσαν ἰδὼν ὑπὸ γείτονα πέτρην 300
 νηχομένην Γαλάτειαν ἀνίαχε μυδαλέος Πάν·

“ Πῇ φέρεαι, Γαλάτεια, δι' οὔρεος ἀντὶ θαλάσσης;
 μὴ τάχα μαστεύεις ἐρατὴν Κύκλωπος ἀοιδὴν;
 πρὸς Παφίης λίτομαί σε καὶ ὑμετέρου Πολυφήμου,
 μὴ κρύψης δεδαυῖα βαρὺν πόθον, εἰ παρὰ πέτραις 305
 νηχομένην ἐνόησας ἐμὴν ὀρεσιδρομον Ἥχῳ.
 ἦ ρά σοι ἴσον ἔχει διερὸν δρόμον; ἦ ρα καὶ αὐτὴ
 ἔξομένη δελφίνι θαλασσαίης Ἀφροδίτης,
 ὥς Θέτις ἀκρήδεμνος, ἐμὴ ναυτῖλεται Ἥχῳ;
 δεῖδια, μὴ μιν ὄρινε δυσάντα κύματα πόντου· 310
 δεῖδια, μὴ μιν ἔκευθε μέγας ῥόος· ὥς ἄρα δειλὴ
 ἄστατος ἐν πελάγεσσι μετ' οὔρεα κύματα βαίνει·
 ἦ ποτε πετρήεσσα φαιήσεται ὕδριας Ἥχῳ.
 ἀλλὰ τεὸν Πολύφημον ἔα βραδύν· ἦν ἐθελήσης,
 αὐτὸς ἐμοῖς ὤμοισιν ἀερτάζων σε σαώσω· 315

¹ Ludwich later restored ἄβροχον from I.Ω.

* A Nereid.

[†] The Cyclops Polyphemos loved Galatea the sea-nymph

☞ Earthshaker saw from the deep the earth all flooded, while Zeus alone with stronger push made it quake under his threatening torrents: he threw away his prongs, wondering in his anger what earth now he could heave with a trident! Nereids in battalions swam over the flooding waves; Thetis travelled over the water riding on the green hip of a Triton with broad beard; Agaue* on a fish's back drove her pilotfish in the open air, and an exile dolphin with the water swirling round his neck lifted Doris* and carried her along. A whale of the deep sea leaped about the hills and sought the cave of the earthbedded lioness.

☞ Then Pan well soaked saw Galatea swimming under a neighbouring wavebeaten rock, and sang out:

☞ "Where are you going, Galatea? Have you given up sea for hills? Perhaps you are looking for the love-song of Cyclops? I pray you by the Paphian, and by your Polyphemos you know the weight of desire, do not hide from me if you have noticed my mountainranging Echo swimming by the rocks! Does she course through the wet like you? Does she also sit on a dolphin of Aphrodite the sea-goddess, my own Echo navigating like Thetis unveiled? I fear the dangerous waves of the deep may have startled her! I fear the great flood may have covered her! How cruel for her, poor thing! She has left the hills and moves restless over the waves. Echo once the maid of the rocks will show herself as the maid of the waters. Come, leave your Polyphemos, the laggard! If you like, I will lift you upon my own back and save you. The roaring

and wooed her with such love-songs as he could contrive: see Theocritus, *Id.* xi.

οὐ με κατακλύζει κελάδων ῥόος· ἦν ἐβελήσω,
ἵχνεσιν αἰγείοισιν ἐλείσομαι εἰς πόλον ἀστρων."

"Ὡς φαμένω Γαλάτεια τόσῃν ἀντίαχε φωνήν·

" Πάν φίλε, σὴν ἀνάειρε δι' οἰδματος

ἁπλοῦν Ἠχώ·

μή με μάτην ἐρέεινε, τί σήμερον ἐνθάδε βαίνω· 320

ἄλλον ἐμοὶ πλοῦν εὔρεν ὑπέρτερον ἑτίος Ζεὺς.

καὶ γλυκερὴν περ εἶδον ἑα Κύκλωπος ἀοιδὴν.

οὐκέτι μαστεύω Σικελὴν ἅλα· τοῦσατίου γὰρ
τάρβος ἔχω νιφετοῖο καὶ οὐκ ἀλέγω Πολυφήμου."

Εἶπε, καὶ ὑγροπόροιο παρήλυθε Πανὸς ἐναύλους. 325

πυκνὰ δὲ κυμαίνοντος ἁμαιμακέτου νιφετοῖο

πᾶσα πόλις, πᾶς δῆμος ἦν ῥόος· οὐδὲ τις ἀγκῶν

ἄβροχος ἦν, οὐ γυμνὸς ἦν λόφος, οὐ ῥίον Ὀσσης,

οὐ τότε Πήλιον ἄκρον· ὑπὸ τριλόφῳ δὲ καλῶνῃ

Τυρσηνὸς κελεύθησεν· ἱμασσομένοιο δὲ πόντου 330

Ἀδριαδὲς Σικελοῖσιν ἐρόχθειον ὑδάσι πέτραι

ὀμβρηροῖς ῥοθίοισιν· ἐν ἡερίῃ δὲ κελεύθῳ

μαρμαρυγαὶ Φαέθοντος ἐθελύοντο ῥέεθροις·

ζώνῃ δ' ἐβδομαίτῃ χθαμαλῆς ὑπὲρ ἀντυγα πέζης 335

κύμασιν ἡλιβάτοισι σέλας ψέξασα Σελήνῃ

μυδαλέων ἀνέκοψε λελουμένον αὐχένα ταύρων·

ἀστραίῃ δὲ φάλαγγι μεμιγμένον ὀμβριον ὕδωρ

λευκοτέρην ποίησε Γαλαξαίην ἵτυν ἀφρώ·

Καὶ ῥοθίῳ γονόετι χέων ἐπτάστομον ὕδωρ

Ἀλφειῷ δυσέρωτι συνήντετο Νεῖλος ἀλήτης, 340

ὧν ὁ μὲν εὐκάρποιο δι' αὐλακος ἤθελεν ἔρπειν

τέρπων ἱκμαλέοισι φιλήμασι διψάδα νύμφην,

ὃς δὲ παραίξας προτέρην ὁδὸν ἠθάδος ἄγρης

* The three peaks are those of Sicily. The waters of the Tyrrhenian, Sicilian, and Adriatic seas were commingled.

* Hers is the lowest sphere and therefore the seventh.

flood does not overwhelm me ; if I like I can mount to the starry sky on my goatish feet ! ”

³¹⁸ He spoke, and Galateia said in reply :

“ My dear Pan, carry your own Echo through the waves—she knows nothing of the sea. Don’t waste your time in asking me why I am going here this day. I have another and higher voyage which Rainy Zeus has found me. Let be the song of Cyclops, though it is sweet. I seek no more the Sicilian sea ; I am terrified at this tremendous flood, and I care nothing for Polyphemos.”

³¹⁹ With these words, she passed away from the lair of waterfaring Pan.

³²⁰ As the irresistible torrent swelled on and on, every city, every nation was a flood ; not one corner was undrenched, not one hill was then bare—not the peak of Ossa, not the top of Pelion. Under the three peaks roared the Tyrrhenian Sea ; the Adriatic rocks rebounded with Sicilian waters in showers of foam from the flogging sea.* The sparkling rays of Phaëthon in his airy course became soft and womanish in the torrents. Selene in her seventh zone[†] over the low rim of the earth cooled her light in the mounting waves, and checked her cattle with drenched and soaking necks. The rainwater mixed with the starry battalions, and made the Milky Way whiter with foam.

³²¹ The Nile, pouring his lifegiving stream through his seven mouths, went astray and met love-sick Alpheios. His wish was to creep through the fruitful soil, and delight his thirsty bride with watery kisses ; but the other had lost the familiar road of his old-

counting from above downwards. The waters had risen to the limit of the earth’s atmosphere.

ἀχνύμενος πεφόρητο συνερπύζοντα δὲ λείψωσιν
Πύραμον ἡμερόεσσα τόσῃν ἀντιείκαστο φωτὴν·

345

“ Νεῦλε, τί κεν ῥίξαιμι

καλυπτομένης Ἀρεθοῖσσης;

Πύραμε, τί σπειδεῖς; τίτι κάλλεες ἤβδα Θιάβην;
ὀλβιος Εὐφρήτης, ὅτι μὴ λάχε κέντρον Ἑρώτων.

ζῆλον ἔχω καὶ δαίμα μεμιγμένον ἰδοῦσθαι γὰρ
ἡμερτῇ παρίαιε τάχα Κρονίδης Ἀρεθοῖσση·

350

δειδία, μὴ προχυῇσι τῇν ἐμφεῖστα Θιάβην.

Πύραμος, Ἀλφειοῖο παραΐφασσι, ἡμέας ἀμφω
οὐ Διὸς ὄμβρος ὄρειν, ὅσον βέλος ἀφρογυτείης.

ἴσπεό μοι φιλείonti, Σερηκοσίης δ’ Ἀρεθοῖσσης
ἰχθια μαστείσω, σὺ δέ, Πύραμε, δίξο Θιάβην.

355

ἀλλ’ ἐρείς, ὅτι γαῖα τυάσσεται, ὅτι χαλέπται
οὐρανός, ὅτι θάλασσα βλαζεται, ὅτι καὶ αὐτὸς
ἀπλοος ἀφρίωντι ῥόω κυμαίνεται αἰθήρ·

οὐκ ἀλέγω νηφτοῖο μεμηνότος ἢ μέγα θαῦμα·
αἰθομένην Διὸς ὄμβρος

ὄλην χθόνα καὶ φλόγα πόντου

360

καὶ ποταμοὺς ἐκάθηρεν, ἀπ’ Ἀλφειοῖο δὲ μούνου
οὐτιδαῖον Παφίης οὐκ ἴσβησεν ἀπτόμενον πῦρ.

ἔμπης, εἰ κλονέει με τύσος ῥόος, εἰ περὶ κάμνω,
βαιὸν ἐμῆς οὐδίνης πέλε φάρμακον, ὅτι καὶ αὐτὸς
πλάζεται ἄβρος Ἀδωνις ἀνάξων Ἀφροδίτην.”

365

Οὐ πω μῦθος ἔληγε, φόβος δ’ ἐβήσατο φωτὴν.
καὶ τότε Λευκαλίων περὶων ἐφούμενον ἰδωρ

¹ Φαίθοντι καὶ, χαίοντι I uel uach, otheti φαίοντι, φλογέ-
θοντι, etc.

* Poseidon.

* Aphrodite.

* The Nile's bride is apparently Egypt. Alpheios loved the fountain nymph Arethusa, and followed her underground from the Peloponnesos to Sicily. Pyramos and Thisbe.

time hunt, and rolled along in sorrow, until seeing Pyramos the lover moving by his side he cried out and said—

“ Nile, what am I to do? Arethusa is hidden. Pyramos, why this haste? You have left your companion Thisbe—to whom? Happy Euphrates! He has not felt the sting of love. Jealousy and fear possess me together. Perhaps Cronos’s watery son⁴ has slept with lovely Arethusa! I fear he may have wooed your Thisbe in his flowings! Pyramos is a consolation for Alpheion. The rain of Zeus has not stirred us so much as the arrow of the Foamborn! Follow me the lover, I will seek the tracks of Syracusan Arethusa, and do you, Pyramos, hunt for Thisbe.”

“ But you will say—the earth quakes, the sky attacks us, the sea compels us, the unnavigable upper air itself swells in a foaming flood! I care not for the wild deluge. See what a great miracle! The blazing earth, the flaming sea, the rivers—all have been swept clean by the downpour of Zeus, only one trifle it has not quenched, the Paphian fire of Alpheion! However, if the great flood confound me, if I suffer from fire, there is one small medicine for my pain, that tender Adonis is wandering too and vexing Aphrodite.”

His tale was not yet ended, when fear conquered his voice. Then also Deucalion⁵ passed over the

although both names of rivers, are much more familiar in Ovid’s version of their story, in which they are a young man and woman.

⁴ The cosmic flood is now forced into the framework of conventional mythology by introducing Deucalion, and the Thessalian story that the gorge of the Pénion was made by Poseidon to drain their country (Hesiod, vii. 129, 4).

NONNOS

ναυτίλος ἦν ἀκίχρητος, ἔχων πλόον ἡεροφοίτην,
καὶ στόλος αὐτοκέλευθος ἄτερ ποδός,

ἄρμους ἄρμους,

λάρτακος αἰτυπόροιο κατέγραφε δέσσητον ἰδωρ. 370

Καὶ νῦ κε κόσμος ἀκυσμος ἐγένετο,

καὶ νῦ κεν ἀνδρῶν

ἄσπορον ἀρμονίην ἀνελίσσασθαι πάντροφος Λίω·
ἀλλὰ Διὸς ζαθέοις ὑπὸ κτείμασι κινανοχαίτης
Θεσσαλικοῦ σκυπέλλοιο μεσὸμφαλον ἄκρον ἀρίζας
γχιωτόμῳ τριόδοιτι διέσχισε, καὶ διὰ μέσσου 375

ρήγνυμένου πρηῶτος ἐχάριετο μάρμαρον ἰδωρ·
καὶ χύσιν ἱφικέλευθος ἀπωσαμένη νεφετοῖο
γαῖα φέιη παλιντρούς· ἐλαινομένω δὲ βέβρωται
εἰς βυθίους κευθμώντας ἐγυμνωθῆσαν ἐρίπται.

καὶ χθονὶς ἰγρὰ μέτωπα χέων σελιδόφρον αἰγλήν 380

Ἥλιος ξήραιν· παχυνομένων δὲ ῥοδῶν

θερμότεραις ἀκτίσιν ἐχερσώθη πάλιν Διὸς
οἶα πάρος· βροτῆρ δὲ τετυγμένα μείζονι τέχνῃ
ἄσπερα λαϊνέοισιν ἐπιστήρακτο θερμέλλοις,

δαμνῆθη δὲ μέλαθρα, νεοκτίστων δὲ πολέμων 385

ἄρτιγόνοις μερόπεισιν ἐρμηνωθῆσαν ἀγναι.

καὶ φύσις ἄψ ἐγέλασσε συνισταμένω δὲ θυέλλαις
ὀρήθων περιύχουσιν ἐρετρωθῆ πάλιν ἀήρ.

ADDITIONAL NOTES TO BOOK VI

15. The name and relationships of Astralos are from Hesiod, *Theog.* 375-382, where he is son of Kronos and Eurybia the Titans, and father of the winds and stars (*ἀέρη*). Nonnos makes him into a divine astrologer, and to understand his activities it is necessary to have some smattering of his pseudo-science: Nonnos himself had little more.

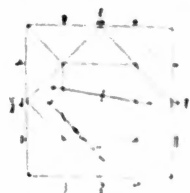
Like ancient astronomy, astrology depended upon the

mounting flood, to navigate far out of reach on a sky-traversing voyage; and the course of his ark self-guided self-moving, without sheet and without harbour, scored the stormy waters.

Then the whole frame of the universe would have been unframed, then all-breeding Time would have dissolved the whole structure of the unborn generations of mankind: but by the divine ordination of Zeus, Poseidon Scabluchair with earthplitting trident split the midmost peak of the Thessalian mountain, and dug a cleft through it by which the water ran sparkling down. Earth shook off the stormy flood which travelled so high, and showed herself risen again; the streams were driven into the deep hollows and the cliffs were laid bare. The sun poured his thirsty rays on the wet face of earth, and dried it; the water grew thick under the hotter beams, and the mud was dried again as before. Cities were fashioned by men with better skill and established upon stone foundations, palaces were built, and the streets of the new founded cities were made strong for later generations of men. Nature laughed once more; the air once more was paddled by the wings of birds that flew in the winds.

theory that the earth is the centre of the solar system. It further postulated that the "planets" (Sun, Moon, and the five real planets visible to the naked eye, viz., Saturn, Jupiter, Mars, Venus, Mercury), the twelve signs of the Zodiac and to a less extent those other constellations which rise at the same time as the various signs (*epagomenoi*) influence the earth and its inhabitants in various ways, according partly to their own supposed nature, partly to their relative position to each other in the heavens. When Demeter enters, Astrakos is making a diagram consisting of a circle (representing the Zodiac) with a square and an equilateral triangle inscribed in

it: this indicates that he is studying the position of certain stars which are in trine with each other (i.e. 120 deg. apart, and so on the points of the triangle) or quadratile aspect (90 deg. apart and so on the four angles of a square). These are two of the most important aspects, or relative positions, of the stars. When she consults him, he sends for his orrery or planetarium, a model, presumably in metal, and with movable parts, of the solar system as envisaged by the science of the time. On adjusting this, he finds (74) that the Moon is right opposite the Sun with the Earth in a straight line



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between them, i.e., that she is totally eclipsed at the zenith, the Sun being at the nadir. Further (81-83), Mars is in conjunction with Venus (i.e., both in the same sign of the Zodiac) in the seventh house (the West), which governs marriage, Jupiter with the Sun in the nadir, which is the house of parents. The signs of the Zodiac at these positions are respectively Sagittarius and Virgo.

The former has for its emblem the constellation Draco (98). The astrological significance of all this is as follows. The eclipsed Moon (the mother's planet) indicates grave trouble for Demeter herself. The conjunction of Mars and Venus in

the house of marriage indicates adultery, while Draco hints at the snake form assumed by Zeus to accomplish his desires. On the other hand, Jupiter is shedding good influence from the house of parents; he is also in quadratile aspect with Mars, thus again indicating honour and glory; that Venus is in the same aspect with the Moon (Demeter) is also good. So on the whole the scheme, so far as Nonnos gives it, is favourable, though it bodes irregularities and trouble before the glorious end is reached.

232. Here Nonnos sets out to give us the astrological scheme of the Deluge. If he were an orthodox astrologer of Stoic sympathies, he would have either a deluge only or a conflagration only, since it was their theory that at long intervals one or another of these disasters (*cataclysmos*,

ADDITIONAL NOTES TO BOOK VI

Zeus destroyed the universe, which then began again, repeating exactly everything that had happened since the last destruction (*Zeus*). But *Nommon* is an indifferent astronomer and a learned mythologist; he is also, despite the wretched times in which he lived, an uncurable optimist. His universe undergoes no *Zeus* but a change for the better (281), at least so far as men are concerned, and his flood comes to heal the ravages of the fire (282), instead of being separated from it by a whole cosmic period. He therefore must construct a scheme which will show the stars in a position appropriate to a deluge, while at the same time hinting at a conflagration and of a renewal and better world.

According to *Democritus* the astronomer poet, every planet has a favourite house, or sign of the *Zodiac*; all but the Sun and Moon have two, but each mostly prefers that one which is of its own sex (the signs are alternately male and female). The ideal arrangement is: Saturn in Aquarius (male in male); Jupiter in Sagittarius (male in male); Mars in Scorpio (male in male); Venus in Taurus (female in female). Taurus is the forepart only of a bull, and hence is accounted male and so female; Mercury in Virgo. The Sun's house is Leo, the Moon's Cancer. The result is the maturity of the Universe, according to this system; there are others. *Nommon*, however, departs somewhat from this plan, and puts the Sun in Leo, the Moon in Cancer, Venus in Taurus, Mars in Scorpio, Jupiter in Pisces, Saturn in Capricorn and Mercury in Virgo. He thus gets trace of a conflagration scheme, for the Sun in Leo brings heat, and is supported by Mars in Scorpio, and therefore in quadrantal aspect with him. Mars is also regent of the triangle Cancer-Scorpio-Pisces. But the opposite triangle, Taurus-Virgo-Capricorn, is of a cold and earthy nature, and is the stronger because Venus and Saturn are respectively moist and cold, while Saturn is further strengthened by being in diametrical opposition to the Moon, which is moist. Thus the deluge is provided for. Virgo, where Mercury stands, is identified with Justice, which is to rule in the new period; and the arrangement of the planets in alternate signs (hostile aspect) is favourable. See *Stegemann*, pp. 68-94.

ΔΙΟΝΥΣΙΑΚΩΝ ΕΒΔΟΜΟΝ

Ἐβδόμον ἱκεσίην παλὴν Λιῶνος ἀεῖδει
καὶ Σερμέλην καὶ ἔρωτα Διὸς καὶ φῶριον εὐνὴν.

Ἦδη δ' αἰετῶιο βίον παλιταυξέει καρπῷ
ἄρσενά θηλυτέρῃ γόνιμον σπόρον αἰλακι μῖξας
ἄσπορον ἤρωσε κόσμον Ἐρως, φιλότῃτος ἀροτρεῖς
καὶ φίσις ἐρρίζωτο, τιθηγήτειρα γενέθλης,
καὶ χθονὶ πῦρ κεράσασα καὶ ἥρι σύμπλοκον ὕδωρ δ'
ἀνδρομέην μόρφωσι γοιὴν τετράζυγα δεσμῷ.

Ἄλλῃ βίον μερόπων ἑτερότροπος εἶχεν αἰτή
ἀρχόμενον καμῆτοιο καὶ οὐ λίγοντα μερίμνης.
καὶ Διὶ παμμεδίοντι δυηπαθείων γένος ἀνδρῶν
ἄμμορον εὐφροσύνης ἐπεδείκνυε σύντροφος Λιῶν 10
οὐ πῶ γὰρ τοκετοῖο λεχῶνα νήματα λύσας
Βάκχον ἀτηκότιζε πατὴρ ἐγκύμονι μηρῷ,
ἀνδρομέης ἀμπαυμα μεληδόουτος οὐ τότε λοιβὴ
ἡερίους ἐμέθυσε πόρους εὐώδει καπνῷ
οἶνοβαφίης, στεφαίνουσιν δὲ θεῶν λειμωνῶνδε ποίῃ 15
θυγατέρες λυκάβαντος ἀτερπείας ἐπλεκον Ὀραι·
οἶνου γὰρ χρεῖος ἦεν ἀβαιχεύτου δὲ χορείης
ἡμιτελὴς ἀνότητος ἦν χάρις ἀγρομένων γὰρ

* The four elements.

† The threads which wound up the infant in his father's thigh.

‡ See note on xl. 146, cf. xl. 244.

BOOK VII

The seventh sings of the hoary supplication of Time,
and Semele, and the love of Zeus, and the
furtive bed.

ALREADY Eros, love's plowman, had plowed the seedless world, and mingled the man's seed of generation in the woman's furrow, with the fruit of everflowing life again renewed. Nature the nurse of the offspring took root again; earth mingling with fire and water interwoven with air shaped the human race with its fourfold bonds.*

† But sorrow in many forms possessed the life of men, which begins with labour and never sees the end of care: and Time his everlasting companion showed to Zeus Almighty mankind, afflicted with suffering and having no portion in happiness of heart. For the Father had not yet cut the threads of child-birth[‡] and shot forth Bacchos from his pregnant thigh, to give mankind rest from their tribulations; not yet did the libation of wine soak the pathways of the air and make them drunken with sweet-smelling exhalations. The Seasons, those daughters of the *lichtgang*,[§] still joyless, platted garlands for the gods only of meadow grass. For Wine was lacking. Without Bacchos to inspire the dance, its grace was only half complete and quite without profit; it

ὄμματα μοῖνον ἐθέλγει, ὅτε στραφάδεσσιν ἱρῶαῖς
 ὀρχηστήρ παλῆκαλος ἔλισσεται λαίλαπι ταρσῶν, 20
 κτύματα μῦθον ἔχων, παλάμην στόμα,

δάκτυλα φωνήν.

Ἄλλι Διὸς πετάσας ἐπὶ γούνασι λευκάδα χεῖρην
 Αἰῶν ποικιλόμορφος, ἔχων κληῖδα γενέθλης,
 ἱκεσίης ὀρέγων κεχαλισμένον ὀλεὸν ὑπότης,
 εἶχε λιγύς· ὀσπεδῶ δὲ καθελεομένοιο καρήτου 25
 ἐκταδίην ἔθλαφε ράχιν κυρτούμενος αὐχὴν
 καὶ ποδὸς ἀλαλξούτος ἀτέρμονα χεῖρα τιταίνων
 ἀεικίου βιότοιο γέρον ἐφθέγγετο ποιμήν·

Ἦ Ζεῦ αἶνα, καὶ σὺ δόσεις κατηφείας ἀλγέα κόσμου.
 οὐχ ὄρας, ὅτι γαίαν ὤλην οἰστρήσεν Ἐννῶ 30
 ὥριον ἡμῶνους ταχυφθιμένης στάχυν ἤβης;
 οὐ πῶ λείψαια κείνα παρήλαθεν, εἴ ὅτε φωτῶν
 ἐκλυσας ἔθνη πάντα, καὶ ἡρώων ῥόος ὄμβρον
 ἡέρα κυμαίνων ἐπεπάφλασε γείτοσι Μῆτη.
 χαιρέτω ὠκυμόρων μερόπων βίος, ὣν ἐπὶ πότμῳ 35
 οὐρανίους οἴηκας ἀναιῖτομαι, οὐκέτι κόσμον
 πείσμα κυβερνήσω μακάρων δέ τις ἄλλος ἀρείων
 πηδάλιον βιότοιο παλιννόστοιο δεχέσθω·
 ἄλλος ἐμῶν ἐτέρων ἐχέτω ὁρόμον αἰνοπαθὲς γὰρ
 οἰκτεῖρων ἐμόγησα πολυτλήτων γένος ἀνδρῶν. 40
 ἄρκιον οὐ πέλε γῆρας, ὃ περ νεότητα μαραίνει
 καὶ βραδὺν αἶδρα τίθησι κάτω κεύοντι καρῆν,
 κυφὸς ὅτε τρομερῆσι περισσοπόδεσσι πορείαις
 γηροκόμῳ βαρίγουντος ἐριῶδεται ἡβάδι βάκτρῳ·
 ἄρκιος οὐ πέλε πότμος, ὅς ἐκρυφε πολλάκι Λήθη 45

charmed only the eyes of the company, when the circling dancer moved in twists and turns with a tumult of footsteps, having only nods for words, hand for mouth, fingers for voice.

■ But Time the maniform, holding the key of generation, spread his white shock of hair over the knees of Zeus, let fall the flowing mass of his beard in supplication, and made his prayer, bowing his head to the ground, bending his neck, straining the whole length of his back; and as he knelt, the ancient of days, the shepherd of life ever flowing, reached out his infinite hand and spoke:

■ "Lord Zeus! behold yourself the sorrows of a despairing world! Do you not see that Eryx¹ has made the whole earth mad, mowing season by season her harvest of quick-perishing youth? We can yet see traces of that deluge which you brought upon all nations, when the streams of airy floods followed in the air and boiled against the neighbouring Moon. Farewell to the life of men, since they perish so soon! I renounce the divine helm at their fate, I will no longer handle the world's cable. Let some other of the blessed, one better than I am, receive the rudder of life ever renewed; let another have the course of my years—for I am weary of pitying the luckless race of suffering mankind. Is not old age enough, which blights youth, and makes a man go slow with bowed head, when bent and trembling he goes on his way with a foot too many,² heavy of knee and leaning upon a staff, the faithful servant of age? Is not fate enough, who often hides in Lethe the

¹ The goddess of War.

² The staff is the third foot. It was proverbial: see Hesiod, *Works and Days* 531.

νυμφίον ἀρτιχόρευτον ὁμόσταλον ἤλκε νύμφη,
 συζυγίης ἀλύτοιο φερέσθια πείσματα λίσσας.
 οἶδα μὲν, ὡς ἐρώεις πέλεται γάμος, ἤχι λυγαίνει
 Πανιάδος σύραγος ὁμόθροος αὐλὸς Ἀθήνης·
 ἔμπης, ποῖον ὄνειαρ, ὅτε ζυγίῳ παρὰ παστῶ 50
 ἐπτατόνου φόρμιγγος ἀράσσεται ὀρθὸς ἤχῳ;
 πηκτιδὸς οὐ λείονι μελεθόσας· ἀλλὰ καὶ αὐτὸς
 νυμφιδίην ἀχόρευτος Ἔρωι ἀπεισιέσσο πεύκτη
 τερπωλῆς χατέοντας ὀπισθεῖων ἕμεναιόους.
 ἀλλὰ πολυκμήτων μερόπων ἐπιλήθον ἀνίης 55
 φάρμακον ἐρρίζωτο βλοσυρόον· οὐράνιον γὰρ
 οὐκ ὄφελέν ποτε κείνῳ πύθον κρήδεμνον ἀνοῖξαι
 ἀνδράσι Πανδιώρῃ γλυκεροῖν κακόν· ἀλλὰ καὶ αὐτὸς
 ἀνδρομέης κακότητος ἐπαίτιός ἐστι Προμηθεΐν,
 ὅς μοιχευῶν μερόπων ἐπικτήδεται ἀρχιεάκου γὰρ 60
 ἀντὶ πυρὸς γλυκὺ νέκταρ,

ὃ περ μακάρων φρένα τέρπει,
 κλέψαι μᾶλλον ὄφελλε καὶ ἀνδράσι δῶρον ὀπάσσαι,
 ὄφρα τεῶ σκεδάσσει πυτῶ μελεδήματα κόσμου.
 ἀλλὰ λιπῶν βρώτοιο πολυφλοίσβοιο μερίμνας
 σὰς τελετὰς σκοπιάζε κατηφέας· ἡ γὰρ σε θέλγει 65
 ἀσπόνδων θυέων ἀνεμώλιος ἀτμός ἀλήτης;·

Ὡς φασμένοιο γέροντος ἐπὶ χρόνον ἑμφρονι σιγῇ
 μήτιν εἶν ἐλέλιζεν ἀτέρμονα μητίετα Ζεὺς·
 καὶ φρενὸς ἡνία λύσει· ἐπασσυντέρησι δὲ βουλαῖς
 ἐγκεφάλου γονόετος ἰδυεῖοντο μενοιναί. 70

young bridegroom, companion of an agemate bride lately wed, and breaks the life-bringing cables of a union that cannot be broken! I know how delightful a marriage is when Athena's hoboy sounds along with the panpipes: nevertheless, what bores it, when the loud sound of the sevenchord harp is heard twanging near the bridal chamber? Lutes cannot comfort a heavy heart: but Eros himself stops the dance and throws away the bridal torch, if he sees a wedding without joy.

16 " But (some may say) a medicine * has been planted to make long-suffering mortals forget their troubles, to save their lives. Would that Pandora had never opened the heavenly cover of that jar—she the sweet bane of mankind! Nay, Prometheus himself is the cause of man's misery—Prometheus who cares for poor mortals! Instead of fire † which is the beginning of all evil he ought rather to have stolen sweet nectar, which rejoices the heart of the gods, and given that to men, that he might have scattered the sorrows of the world with your own drink. But never mind the cares of tempest-tossed life, just consider your own ceremonials brought to sadness. Are you pleased at the empty vapour of the burnt-offering that strays without libation? "

17 When the ancient had ended, Zeus Allwise for a time turned over his infinite wisdom in thoughtful silence, and gave rein to his mind: one after another the meditations of that creative brain revolved before

* Hope. Pandora, the first woman, brought with her a jar containing all manner of evils: when it was opened these flew out to afflict mankind, but hope remained in the jar. See Hesiod, *Works and Days* 90 ff.

† For his theft of fire see Hesiod, *Theog.* 561, *Works and Days* 50 ff.

καὶ Κρονίῳδης Λίῳσι θεηγόρον ἴαχε φαίην
 ἄξιος ὁμφέντος ὑπέρτερα θέσφατα φαίνων.
 "ὦ πάτερ, ἀνείων ἔτιωσ' αὐτόσπορε ποιμήν,
 μὴ νεμέσα· βροτῇ γάρ ἀώρως οὐ ποτε λήγει
 πληθομένη μιγέλουσα φύσις, μίμημα σελήνης. 75
 νέκταρ ἔα μακάρεσσι, καὶ ἀνδράσιον ἄλευρ ἀνίης
 αὐτοχίτῳ γλυκύν οἶνον ἰοικύτα νέκταρι δύνω.
 ἄλλο ποτὸν μερόπεισιν ἐφάρμετον· ἀρχέγονος δὲ
 ἄχνηται εἰσέτι κόσμος, ἕως ἵνα παῖδα λοχεύσω.
 τίκτω ἐγὼ γενέτης, καὶ τλήσομαι ἀροτὶ μηρῷ 80
 θηλυτέρας ὠδίναις, ὅπως ὠδῖνα σαώσω.
 χθρὶά μὲν εὐρεάλαος ἐμῆς ὑπὸ νείματι Διοῦς
 γαῖα χαρισσομένη σταχίων μνηστῆρα σιδήρου
 ξηρὸν ἀμαλτοκόμοιο λοχεύσαστο καρπὸν ἀρούρης.
 ἦδ' ὁ' ἀγλαόδαυρος ἐμὸς πάρις ἐν χθονὶ πῆξει 85
 ἕγρον ἀκροσιπόνοιο θινώδες καρπὸν ὀπώρης,
 ἠπειθῆς Διόνυσος, ἀπενθεία βότριν ἀέζων,
 αἰτίπαλος Δῆμητρα καὶ αἰνῆσαις με δοκεύων
 ἄμπελον οἰντοκόμοισιν ἐρεθίζουσαν ἱέραις
 εὐφροσύνης κήρυκα, καὶ ἀγρονύμωνε παρὰ ληνῷ 90
 ποσσὶ βαρυνομένην ἐπιθλίβοντας ὀπώρην,
 Βασσαριῶν τε φίλαγγα φαλαίον ὑφόθεν ὤμων
 ἀπλοκὸν αἰθύσσουσιν ἐς ἥρα λυσσάδα χαίτην·
 καὶ φρένα βακχεύουσαις ἀμοιβάζουσιν κυπέλλοις
 πάντες ἀνενάξουσιν ἐπ' εὐκελάδοιο τραπέζης 95
 ἀνδρομέης Διόνυσον ἀλεξητῆρα γενέθλης·
 τοῦτον ἀεθλεύσαντα μετὰ χθόνα σὺνδρομον ἄστρον,
 Γηγενέων μετὰ δῆρην, ὁμοῦ μετὰ φύλοισιν Ἰνδῶν
 Ζηνὶ συναστράπτουτα δεδέξεται αἰόλος αἰθήρ.

* This alludes to the Delphic oracle, at the centre, or, as Nonnos here calls it, the axle of the earth. Being Apollo's

him; and at last Cronides addressed his divine voice to Time, and revealed oracles higher than the prophetic centre *

" O Father self begotten, shepherd of the ever flowing years ' be not angry; the human race waxes and wanes like the moon, and never fails or forgets its season. Leave nectar to the Blessed; and I will give mankind to heal their sorrows delicious wine, another drink like nectar self-distilled, and one suited to mortals. The primeval world will sorrow still, until I be delivered of one child. I am father and mother both; I shall suffer the woman's pangs in my man's thigh, that I may save the fruit of my pangs. Yesterday at the nod of my Deo, lady of wide threshingfloors, the earth dug by the iron woeer of corn ' was delivered of the dry fruit of the sheaf-bearing soil. Now also my son, bringer of a glorious gift, shall plant in the earth the moist fragrant fruit of vintage the Allheal my son Dionysos Alljoy will cherish the no-sorrow grape, and rival Demeter. Then you will commend me when you watch the vine reddening with wineteeming dew, herald of the merry heart; and the countrymen at the winepress treading the fruit with heavy feet; and the revelling company of Baccarids shaking their mad hair unkempt into the wind over their shoulders. Then all in wild jubilation will cry *Eua* over the echoing table with mutual toasts, in honour of Dionysos the protector of the human race. This my son after struggles on earth, after the battle with the giants, after the Indian War, will be received by the bright upper air to shine beside Zeus and to share the courses of the

oracle it gave Zeus's wisdom at second hand; this prophecy is from Zeus direct.

* The plow-share.

καὶ θεὸς ἡμερῶν ἐπικείμενον οἴσσι κισσῷ 100
ὡς στέφος ἐρπηστήρι περὶ πλοκάμοισιν ἐλίξας . . .
σῆμα γένε θεότητος ἔχων ὀφθαλμοὺς μήτηρ
καὶ μακάρων ὁμότιμος ἐπιώνυμος ἀνδράσιον ἴσται
ἀμπελόεις Διόνυσος, ἅτε χρυσόρραπις Ἑρμῆς,
χάλκεος ὡς περ Ἄρης.

ἐκατηβόλος ὡς περ Ἀπόλλων." 103

Εἰπε πατὴρ Μοῖραι δὲ συνήκον· ἀμφὶ δὲ μύθῳ
ἰσσομένων κήρυκτε ἐπέπταρον εὐσποδες Ὀραι.
καὶ τὰ μὲν ὡς εἰπόντε διέτρυγον, ὅς μὲν ἱκάνων
οἶκον εἰς Ἀρμονίης, ὁ δὲ ποικίλον εἰς δόμον Ἥρης.

Καὶ σοφὸς αὐτοδίδακτος Ἑρως αἰῶνα τομείων 110
πρωτογόνου Νάεος ζοφεροῖς στυλῶνται ἀράξας
ιοδόκην ἐκόμισσε θεήλατον, ἥ ἐν μαινῇ
εἰς πόθον ἀλλοπρόσαλλον ἐπιχέοντων ὑμεναίων
Ζητὶ πυρραφείας πεφυλαγμένοι ἦσαν δίστοί
δώδεκα, καὶ χρίσειον ἔπος μετρηδὸν ἐκάστω 115
ἔγραφεν εἰς μέσσην ῥῶτα πολλοβλήτοισι φαρέτρης·

" πρῶτος ἀγχι Κρονίωνα βοώπειδος εἰς λῆχος Ἴουε "

" δεῦτερος Εὐρώπην μηροτείεται ἀρπαγὴ ταύρῳ "

" Πλουτοῖς εἰς ὑμεναίων ἀγχι τρίτος

ἀρχὸν Ὀλύμπου "

" τέττατος εἰς Δανίην καλεῖ χρίσειον ἀκοίτην " 120

" πέμπτος ἐπειτὶναι Σαμέλῃ φλογεροῖς ὑμεναίοις "

" αἰετὸν Αἰγίῃ πρόμον αἰθέρος ἕκτος ὀπάξει "

" ἑβδομος Ἀντιόπην Σατίρῳ δολόεντι συνάπτει "

" ὄγδοος ἐμόφρονι κύκτον ἀγχι γυμνόχροι Λήδῃ "

* A good omen, signifying that the words just spoken should come true. See Hom. *Od.* xviii. 541.

stars. So the god shall wind a tendril of garden vines laid upon the bright ivy round his locks for his garland . . . having a serpent-coronet as a sign of new godhead. He shall have equal honour with the gods, and among men he shall be named Dionysos of the Vine, as Hermes is called Goldenrod, Arco Beazen, Apollo Farchooter."

¹⁰⁰ The Father spoke, the Portioners applauded; at his words the lightfoot Seasons sneezed,* as a presage of things to come. Their parley done they separated, Time to Harmonia's house, the other to the fine-wrought chamber of Hera.

¹¹⁰ Now Eros the wise, the self taught, the manager of the ages, knocked at the gloomy gates of primeval Chaos. He took out the divine quiver, in which were kept apart twelve firefed arrows for Zeus, when his desire turned towards one or another of mortal women for a bride. Right on the back of his quiver of lovebolts he had engraved with letters of gold a sentence in verse for each:

- "The first takes Cronion to the bed of heifer-fronted Io."
- "The second shall Europa woo for the bold bull abducting."
- "The third to Pluto's bridal brings the lord of high Olympus."
- "The fourth shall call to Danaë a golden bed companion."
- "The fifth shall offer Semele a burning fiery wedding."
- "The sixth shall bring the King of heaven an eagle to Aigina."
- "The seventh joins Antiope to a pretended Satyr."
- "The eighth, a swan endowed with mind shall bring to naked Leda."

" εἵνατος ἵππια λέκτρα φέρει Περραιβίδι Διὶ " 122

" θέλγεται Ἀλκμήτης δεκάτῳ τρισέλητος ἀκοίτης ".

" ἐνδέκατος μεθέπει νυμφεύματα Λαοδαμείης ".

" δωδέκατος τρισέλιαν Ὀλυμπιάδος πόσιν ἔλκει ".

ἀλλ' ὅτε πάντα ὅπωπεν Ἔρως στοιχηδὸν ἀφάσσαν,
ἄλλους μὲν μεθέηκε πυργαλῶχιναις οἰστοῖς, 126

χειρὶ δὲ πέμπτον αἶρε καὶ ἤρμασεν αἰδοσι νευρῇ

κισσὸν ἐπὶ γλῶχιν βαλὼν πτερόεντος οἰστοῦ,

δαίμονος ἀμπελοεντος ἵνα στέφος ἀρμενον εἴη,

νεκταρίου κρητήρος ὅλον βέλος ἱκμάδι βάψας,

νεκταρίην ἵνα Πάικχος ἀξήρσειεν ὅπωπην. 128

Ὅφρα μὲν εἰς Διὸς οἶκον Ἔρως κοιφίζετο παλμῷ,

τόφρα δὲ καὶ Σαμέλῃ ροδοκίδει σινδρόμος ὀρθρῇ

ἀργυρέῃς ἐτίτανε δι' ἄστεος ἤχου ἱμάσθλης

ἡμιόνοις ἐλάουσα, καὶ ὀρθρὸς ἀερα κοίτης

λεπτὸς ἐναγήμεναι ἐπέγραφεν ἀλὸς ἀπήτης. 130

ὄμμασι γὰρ Ἀθηαίων ἀμεργομένην στερὸν Ὑπνου

ἀντιτίπῃ πόμπειεν ἀλγίμονα θυμὸν ὀνείρῳ

θέσφατα ποικιλλοῦσι, καὶ ἀρτιγόνοισι κορύμβοις

ἔλπετο καλλιπύηνων ἰδεῖν φυτὸν ἐνδοθὶ κήπου

ἔγχλαον, οἰδαλίῳ βεβερημένον ὀμφακι καρπῷ, 132

κφόμενον Κροτιάων ἀξιφύτοισιν ἐέρσαις.

ἔξαπύης δὲ πεσοῦσα δι' αἰθέρος οὐρανὴν φλόξ

* Io, daughter of the Argive river Inachos and mother by Zeus of Epaphos; she was turned into a heifer in an attempt to hale her from Hera. *Europa*, see bk. I. 45 ff.; *Pluto*, a nymph, mother by Zeus of Tantalos; *Leda*, daughter of Aetion of Argos, mother of Perseus; Zeus visited her in the form of a shower of gold; *Semele*, see *inf.*, 137 ff.; *Argina*, daughter of the river Aousos, mother by Zeus of Atakos; *Antiope*, daughter of Nykteus of Boeotia, mother of Amphion and Zethos; that Zeus approached her as a satyr is a detail rarely found; *Leda*, daughter of Tyndaros

"The ninth a noble stallion gives unto Perithaibid
Dia."

"The tenth three fullmoon nights of bliss gives to
Alcmena's bedmate."

"The eleventh goes to carry out Laodameia's bridal"

"The twelfth draws to Olympus her thrice-encircling
husband." *

¹²⁵ When Eros had seen and handled each in turn, he put back the other five-barbed shafts, and taking the fifth he fitted it to the shining bowstring; but first he put a sprig of ivy on the barb of the winged arrow, to be a fitting chaplet for the god of the vine, and dipt the whole shaft in a bowl of nectar, that Bacchus might grow a nectaral vintage.

¹²⁶ While Eros was fluttering along to the house of Zeus, Semele also was out with the rosy morning, shaking the cracks of her silver whip while she drove her mules through the city; and the light straight track of her cartwheels only scratched the very top of the dust. She had brushed away from her eyes the oblivious wing of sleep,¹ and sent her mind wandering after the image of a dream with riddling oracles. She thought she saw in a garden a tree with fair green leaves, laden with newgrown clusters of swelling fruit yet unripe, and drenched in the fostering dews of Zeus. Suddenly a flame fell through the

of Sparta, visited by Zeus in the form of a swan; mother of Castor and Polydeuces, Helen and Clytemnestra; Dea, daughter of Demetrius, mother of Peirithoos; the allusion in *Zeus Merys* is unexplained. *Alcmena*, mother of Heracles, the night of whose begetting by Zeus was of three normal length. *Laodameia*, daughter of Hellorophos, mother by Zeus of Sarpedon, II. vi. 197-199. *Olympus*, mother of Alexander the Great. The legend was that she dreamt she lay with a serpent.

* Compare v. 411

δεινόνον ὅλον πρήνιζεν, εἰς δ' οὐχ ἤπτετο καρπού·
 ἀλλὰ μιν ἀρπάξας ταλαιώτερος ὄρνις ἀλήτης
 ἡμιτελὴ χυτέοντα τελεσιγόνουιο λοχεύει 150
 ὥρεγε μὲν Κρονίῳ πατὴρ δέ μιν ἤδ' ἐκ κόλπου
 δέκτο λαβῶν, μηρῷ δὲ συνέγραφε· ἀντὶ δὲ καρπού
 ταυροφυῆς κερύοντι τυτφὸν μορφοῦμενος ἀτὴρ
 αὐτοτελὴς βλάστησεν ὑπὲρ βουβῶνα τοκῆος·
 καὶ Σμελὴ φυτὸν ἦεν, ὑπερφρίσσουσα δὲ κούρη 155
 ἐκ λεχέων ἀνέπαλτο καὶ ἐστοίχῃς τοκῆα
 εὐπετάλῳ ἐνέποισα σελασφόρον ἀτμὸν ὀνείρων,
 καὶ Σμελὴς δαδόντη τοτὸν συρίκωντος ἀκούων
 Κάδμος ἀναξ, καλίσας δὲ θεηγόρον ἵα Χαρικλοῖς
 πρῶτος αἰθαλόεντας ἐπιφρίδε παῖδ' ὀνείρους. 160
 καὶ τότε Τευκρῖοιο δεδεγμένους ἐνθεὸν ὀμφῆς
 παῖδα πατὴρ προέηκεν ἐς ἡθάδα γῆρ' Ἀθήνης
 Ζητὶ θυηπαλίσκουαν ἀκουτιστήρι κεραυνού
 ταῦρον ὀμοκραίριοιο φηγῆς ἰδάλμα Λυαίου,
 καὶ τράγον ἐσοομένης

σταφυλητόμον ἐχθρόν ὀπώρης. 165

Ἔαθεν ἔβη πρὸ πύλῃος, ὅπως Διὶ βωμὸν ἀνάφη,
 ἀστεροπῆς μεδέοντι παρασταμένη δὲ θυγαῖς
 αἵματι κόλπον εἶδεναι, φόνῳ δ' ἐρραίνετο κούρη·
 καὶ πλοκάμους εἶδ' ἔχειν ἀφειδῆς αἵματος ὀλοῖ,
 καὶ βοείας λιβίδεσσιν ἐπορφύροντο χιτῶνες· 170
 καὶ δρόμον ἰθύνουσα βιβνισχοῖν παρὰ ποίῃ
 γείτοινος Ἀσωποῖο μετέστιχε πάτριον ὕδωρ
 παρθένης αἰολόπεπλος, ἵνα σμήξειε ρέεθροις
 στικτὰ πολυρραθάμυγχι διδευμένα φάρεα λύθρων. 174

Καὶ Σμελὴν ὀρώουσα παρ' Ἀσωποῖο ρέεθροις 180
 λουομένην ἐγέλασεν ἐν ἡμέρᾳ φοιτᾶς Ἐρινὺς

air from heaven, and laid the whole tree flat, but did not touch its fruit; then a bird flying with outspread wings caught up the fruit half grown, and carried it yet lacking full maturity to Cronion. The Father received it in his kindly bosom, and sowed it up in his thigh; then instead of the fruit, a bull-shaped horned figure of a man came forth complete over his loins. Semele was the tree!

¹⁴⁸ The girl leapt from her couch trembling, and told her father the terrifying tale of leafy dreams and fiery blast. King Cadmos was shaken when he heard of Semele's fireburnt tree, and that same morning he summoned the divine seer Teiresias son of Chariclo, and told him his daughter's fiery dreams. As soon as he heard the seer's inspired interpretation, the father sent his daughter to their familiar temple of Athena, and bade her sacrifice to thunderhurling Zeus a bull, the image of likehorned Ixion, and a boar, vine-ravaging enemy of the vintage to come.

¹⁴⁹ Now the maiden went forth from the city to kindle the altar of Zeus Lord of Lightning. She stood by the victims and sprinkled her bosom with the blood; her body was drenched with blood, plentiful streams of blood soaked her hair, her clothes were crimsoned with drops from the bull. Then with robes discoloured she made her way along the meadow deep in rushes, beside Asopos the river of her birthplace, and plunged in his waters to wash clean the garments which had been drenched and marked by the showers of blood.

¹⁵⁰ Erinyes the Avenger flying by in the air saw Semele bathing in the waters of Asopos, and laughed

μητσαμένη Κρονίωνος, ὅτι ξυτήρι πότμῳ
 ἀμφοτέρους ἡμελλε βαλεῖν φλογόεντι κεραυνῷ.
 κείθι δέμας φαῖδρινε, σὺν ἀμφεπάλοισι δὲ γυνή
 χείρας ἐρετμώσασα δι' ἰδατος ἔτρεχε κόρη· 185
 καὶ κεφαλὴν ἀδίατον ἐκούφισεν ἰδμοι τεχνῇ
 ἵψι τιτανουμένην ὑπὲρ οἰδματος, ἄχρι κομάων
 ἰγροβαφίης, καὶ στέρον ἐπιστορέσασα ρέεθρον
 ποσσὶν ἀμραιβαίοισιν ὑπίστερον ᾤθειεν ἰδαρ. 189
 καὶ φόρον¹ ἄλλον ἔδεκτο, καὶ ἐφόθι γείτονος ὄχθη 173
 ἤψην παρὰ πῆζαν ἀλεξιπάρκου Διονύσου
 εἰς ῥοόν, εἰς ἀνέμοις ἀπεισίστατο τάρβος ἀνείρων.
 οὐκ ἄθει δὲ ρέεθρα μετήκεν, ἀλλὰ ἐ κείνου
 εἰς προχῶς ποταμοῖο προμάντιες ἤγαγον 'Ωραι.' 179
 Οὐδὲ Διὸς λάβεν ὄμμα παρόφιον· ἀμφὶ δὲ κόρη 190
 ἱψιφαίης ἐλάλιζεν ἀτέρματα κύκλον ὀπωπῆς.
 καὶ βιωτῆς ἐπικούρου ἐν ἡέρα τόξον ἀνέλειπον
 πατρός ὀπιπευτήρος Ἑρως ἀντῷπιος ἔσθῃ,
 τοξευτήρ ἀκίχτης ἐπ' ἀνθοκόμῳ δὲ βελέμνῳ
 νευρὴ μὲν σελιγίλει, ὀπισθοτόνοιο δὲ τόξου 195
 ἐλκομένου ροίζησε σαρφόν βέλκος Εἰῶν ἡχώ.
 Ζεὺς δὲ πατὴρ σαρπός ἦεν ὁ τηλίκος· οὐτιδαίνῳ δὲ
 αὐχέει κάμφεν Ἑρῳτι καὶ εἰκελος ἀστέρος ἀλεῷ
 συριγμῷ γαρμῷ δεδονημένος ἰὸς Ἑρώτων
 εἰς κραδίην Διὸς ἦλθε παράτροπος ἐμφρόσι παλμῷ, 200
 ἀκροτάταις γλιφιδέσσιν ἐπιγρύφας πτύχα μηροῦ,
 ἐσσομένου τοκετοῖο προάγγελος. ἐνθα Κρονίων

¹ φόρος non., φόρον Marcellus in the sense of φόρημα.

² 173-179 are placed after 149, with Marcellus.

* Aigina was a daughter of Aegæon, and he suffered that fate. Græfe suggests that a line has fallen out which mentioned Semele and her son; but the son was not destroyed.

as she thought how Zeus was to strike both with his fiery thunderbolt in one common fate.*

¹²⁶ There the maiden cleansed her body, and naked with her attendants moved through the water with paddling hands; she kept her head stretched well above the stream unwetted, by the art she knew so well, under water to the hair and no farther, breasting the current and treading the water back with alternate feet.

¹²⁷ There she received a new dress, and mounting upon the neighbouring river-bank, by the eastern strand which belonged to Dionysos the Guardian Spirit,[†] she shook off into the winds and waters all the terror of her dreams. Not without God she plunged into the water, but she was led to that river's flow by the prophetic Seasons.

¹²⁸ Nor did the all-seeing eye of Zeus fail to see her: from the heights he turned the infinite circle of his vision upon the girl. At this moment Eros stood before the father, who watched her, and the inexorable archer drew in the air that bow which fosters life. The bowstring sparkled over the flower-decked shaft, and as the bow was drawn stretched back the poet missile sounded the Bacchic strain. Zeus was the butt—for all his greatness he bowed his neck to Eros the nobody! And like a shooting star the shaft of love flew spinning into the heart of Zeus, with a bridal whistle, but swerving with a calculated twist it had just scratched his rounded thigh with its grooves[‡]—a foretaste of the birth to come. Then

* No one has explained this line, and it is thought to be out of place here.

† The grooves in which the feathers were set, not the notch at the end of the shaft for the bowstring. The babe is to be sown into his thigh under the skin.

ἀστατον ὄμμα φέρων γυμνῆς ὀχετηγῶν ἀνάγκῃς
 παρθενικῆς ἐς ἔρωτα πόλιν μαστίζετο κεστόν·
 καὶ Σεμέλην ὀρόων ἀντεπάλλετο, μὴ σχεδὸν ὄχθη 205
 Εὐρώπην ἐτόσσε τὸ δεύτερον· ἐν κραδίῃ δὲ
 κάμνῃ πάλιν Φοῖνικα φέρων πόλιν ἀγλαΐης γάρ
 τῆς αὐτῆς τύπον εἶχεν, αἶψά δ' οἱ ἀμφὶ προσώπων
 πατροκασσιγνήτης ἀμαρίσσετο σίγγονος αἰγλή.
 Ζεὺς δὲ πατὴρ δολώσσαι ἐν ἡλλάξατο μορφήν, 210
 καὶ Σεμέλης δι' ἔρωτα προῦρας αἰετὸς ἔπη
 ὑφ' ὅθεν Ἀσωποῖο, θεγατρογόνου πυταμοῖο,
 Λιγυῖης ἄτε μάντις ἐνπεριέργων ἡμεταίων
 ὀξυφαῖς μίμημα φέρων ὀρνίθου ὀπωπῆς·
 αἰθέρα δὲ προλέλοιπε καὶ ἀγχιπύρον σχεδὸν ὄχθη 215
 γυμνὸν ἐνπλοκάμοιο δέμας διεμέτρεσ' αὐτῆς·
 οὐ γὰρ ἰδεῖν μενίσκειν ἀπόπροθεν, ἀλλὰ δοκεῖν
 ἀγχιφανῆς πάνλευκον ὅλον δέμας ἦθελε νύμφης,
 ὅττι τόσον καὶ τοῖον ἀτέρμονα πάντοθι πέμπων
 ὀφθαλμῶν περίμετρον, ὅλου θεήτορα κόσμου, 220
 ἄρκιον οὐ δοκεῖσκειν ἰδεῖν μίαν ἀέζυγα κοῦρην.
 Καὶ ῥοδόεις μελέσσειν ἐφανίχθη μέλαν ἰδῶρ,
 καὶ ῥόος ἡμερόεις πυταμήως ἔπλετο λευκῶν
 ἀστράπτων Χαρίτεσσιν ὑπὸ πτερόεντα διὰ νύμφην
 Νηϊᾶς ἀκρίδεμνος ἀνίρυσσε θαύματι φωνήν· 225

Μὴ προτέρην μετὰ Κύπριν

ἀμεροισγάμψ Κρόνος ἄρπη

μήδεα πατρὸς ἔτεμνεν, ἕως πάλιν ἀφρὸς ἐχέφρων

* The cestus is described as a magical strap or bit of leather full of charms, which Aphrodite carried under her bosom: ἐν μεν φλόγῃ, ἐν δ' ἡμερῇ, ἐν δ' ἀμερόντι, Hom. II. xiv. 216: τῷ ἐγνώθει καὶ τῷ, she says. Here it is a magical charm.

† Hera. Some of Hera's precious ointment had been given to Europa: but in Semele the white skin is natural.

Cronos quickly turned the eye which was the channel of desire, and the love-charm flogged him into passion for the girl.² At the sight of Semele, he leapt up, in wonder if it were Europa whom he saw on that bank a second time, his heart was troubled as if he felt again his Phœnician passion; for she had the same radiant shape, and on her face gleamed as born in her the brightness of her father's sister.³

¹²⁰ Father Zeus now deceitfully changed his form, and in his love, before the due season, he flew above River Asopos, the father of a daughter, as an eagle with eye sharp shining like the bird, as he were now presaging the winged bridal of Aigina.⁴ He left the sky, and approaching the bank of the near-flowing river he scanned the naked body of the girl with her lovely hair. For he was not content to see from afar; he wished to come near and examine all the pure white body of the maiden, though he could send that eye so great 'such an eye' ranging to infinity all round about, surveying all the universe, yet he thought it not enough to look at one unwedded girl.

¹²¹ Her rosy limbs made the dark water glow red; the stream became a lovely meadow gleaming with such graces. An unveiled naiad spying the nymph in wonder, cried out these words:

¹²² "Can it be that Cronos, after the first Cypris,⁵ again cut his father's loins with unmanning sickle, until the foam got a mind and made the water shape

² He approached her (cf. note on 117 ff.) in the form of an eagle.

³ Aphrodite, called Cypris because of her important shrine at Cyprus, was born of the sea, fertilized by Cronos flinging into it the cut off genitals of his father Uranos; see Hesiod, *Theog.* 120 ff.

εἰς τόκον αὐτοτέλεστον ἄγων μορφοῦμενον ἰδὼρ
 ὀπλοτέρην ὤδινε θαλασσοαῖην Ἀφροδίτην;
 μὴ ποταμός μετὰ πότον ὁμοζήλοισι λοχείαις
 κυματος αὐτογόνοιο λεχώιον ἄλκον ἐλίσσων
 ἄλλην Κύπριν ἔτιατε, καὶ οὐχ ὑπόειξε θαλάσση;
 μὴ μία Μουσάων τις ἐμὸν πατρώιον ἰδὼρ
 γείτονος ἐξ Ἑλικώϊος ἐδύσατο, καὶ τινι πηγῇς
 Πηγασίδος προάλοιπε μελισταγῆς ἵππιον ἰδὼρ
 ἢ ῥόον Ὀλμειοῖο, τιτυιομένην δὲ ρεῖθροις
 παρθέϊον ἀργυρόπεζαν ἴσω ποταμοῖο δοκεῖω
 πείθουμαι, ὡς ἐθέλουσα μαλεῖν ἐπὶ Λάτμιον εὐνὴν
 εἰς λέχος Ἑδουρίωνος, ἀκοιμήτοιο τομῆος,
 λούεται Ἀοιήσιν ἐνὶ προχῆσσι Σελήῃ;
 εἰ δὲ δέρμα φαῖδρινε χάριν γλυκεροῖο τομῆος,
 τί χρέος Ἀσωποῖο μετὰ ῥόον Ὀκεανοῖο;
 εἰ δὲ καὶ αἰθερίην μεθέπει χιονοῖδα μορφήν,
 Μήτηρ ποῖον ἔχει σημήιον, ἀστομίῳ γὰρ
 οὐρήων ζιγώδεσμα καὶ ἀργυρόκυκλος ἀπήτη
 αἰγιαλῷ παρέασιν, ὑποζεύξαι δὲ λεπάδων
 ἡμιότους οὐκ οἶδε βῶων ἐλάτεια Σελήῃ.
 εἰ δὲ τις οὐρανὴ θεὸς ἦλθε παρθενατικῇ γὰρ
 γλαυκὰ γαληνῶϊων βλεφάρων

ἀμαρίγματα λεύσσω—,
 καὶ τάχα Τειρεσίῳ παλαιωτέρην μετὰ νείκην
 λούσατο δέρμα βαλοῖσα πάλιν γλαυκῶπις Ἀθήνη.
 κούρη μὲν ῥοδοπήχης ἔχει θεοειδέα μορφήν
 εἰ δὲ μιν ἀγλαόφορτος ἐπιχθονίῃ τέκε γαστήρ,
 αἰθερίων Κρονίωνος ἐπᾶξις ἐπλετο λέκτρων."

Τοῖα μὲν ἐν ῥοθίοισιν ὑποβρυχίῃ φάτο φωνή.
 Ζεὺς δὲ πυριγλώχινι πόθου δαδονημένος οἶστρον

* This runs from Helicon into Lake Copah. The fountain Hippocrene was struck out by the hoof of Pegasus.

itself into a self-perfected birth, delivered of a younger Aphrodite from the sea? Can it be that the river has rivalled the deep with a childbirth, and rolled a torrent of self-pregnant waves to bring forth another Cypris, not to be outdone by the sea? Can it be that one of the Muses has dived from neighbouring Helicon into my native water, and left another to take the honeydripping water of Pegasus the horse, or the stream of Olmeion? * I spy a silverfooted maiden stretched under the streams of my river. I believe Selene bathes in the Aonian waves on her way to Endymion's bed on Latmos, the bed of a sleepless³ shepherd; but if she has prinked herself out for her sweet shepherd, what's the use of Asopos after the Ocean stream? And if she has a body white as the snows of heaven, what mark of the Moon has she? A team of mules unbridled and a mule-cart with silver wheels are there on the beach, but Selene knows not how to put mules to her yokestrap—she drives a team of bulls! Or if it is a goddess come down from heaven—I see a maiden's bright eyes sparkling under the quiet eyelids, and it must be Athena Brighteyes bathing, when she threw the skin back at him after the old victory over Teiresias.⁴ This girl looks like a divine being with her rosy arms; but if she was the glorious burden of a mortal womb, she is worthy of the heavenly bed of Cronion."

²²⁸ So spoke the voice from under the swirling waters. But Zeus shaken by the firebarbed sting of

* An odd variant: usually Endymion never wakes, see note on iv. 196.

⁴ Teiresias saw Athena bathing, and she blinded him by sprinkling water in his face. The "skin" would be the aegis-cape.

ιηχομένης πάπτειν ροδόχροα δάκτυλα κούρης·
 ἀσταθέος δ' ἐλέλιζεν ἀλήμονα κύκλον ὀπωπής,
 πῇ μὲν ὀπιπείων ρυδέου σπινθήρα προσώπου,
 πῇ δὲ βοογλήτων βλεφαίρων σέλας, ἄλλοτε χαίτην 260
 πλαζομένην ἀνέμοισι, παρελκομένων δὲ κομῶν
 ἀσκεπέος σκοπιάζειν ἐλευθέρων αἰχέτα κούρης·
 στέρνα δὲ μάλλον ὀσωσε, κατὰ Κρονίδαο δὲ γυμνοί
 μαζοὶ ἐκωρήχθησαν ἀκοιτιστήρες Ἑρώτων·
 καὶ χροῖα πάντα δόκειεν ἀθηήτωσιν ἀμύνου 265
 ὄμμασιν αἰδομένοι· παρήλατον ὄργια κόλπου,
 καὶ Διὸς αἰθερίοιο γυῖος μεταγέστος ἔρπων
 ιηχομένη Σεμέλῃ συνετήχeto· θελγομένην δὲ
 ἡδυματὴ σπινθήρα δεδωγμένος ἡβᾶδι θυμῷ
 παιδί πατὴρ ὑπόκειεν· ἀκιδνοτάτῃ δὲ βελέμνῃ 270
 βαίως Ἑρως ἐφλέξεν ὀπισθεντήρα κεραυτοῦ·
 αἰδὲ χιῖσις ἡφελτοῖο, καὶ οὐ φλογόντι φορῇ
 ἀστεροπὴ χραίσμῃσιν, ἐναγέθη δὲ καὶ αὐτὴ
 ἀπτολέμων Παφίης ὀλίγῃ πυρὶ τοσσαστῇ φλόξ
 οὐρανῇ καὶ βαίως Ἑρως λασιότραχι ριπῇ, 275
 αἰγίδι κιστὸς ἐρίζεν, ἐρωτοτόκῃ δὲ φαρέτρῃ
 βροιταίης βαριδούπεος ἐδουλαῖθι κτύπος ἡχοῖς.
 καὶ Σεμέλης δεδόνιττο πόθεν φρενοβελγίᾳ κέντρῳ
 θάμβος ἔχων· φιλιῷ γάρ ἔρως πέλε θαύματι γείτων.

Καὶ μόγις εἰς πόλον ἦλθε

δολοπλόκος ὑψιμέδων Ζεὺς 280
 εἴθεον ἀμφιέπων παλινίγρετον εἶδος ὀπωπής.
 καὶ τυχίης ἐθέλων Σεμέλης ἐπιβήμεται εὐνῆς
 εἰς δίσιν ὄμμα τίτανε, ποτε γλυκεὺς Ἑσπερος ἔλθῃ·
 καὶ δολιχὴν Φαέθοντος ἐμέμφετο δαίελον ὤρην,
 καὶ φιλίους στομάτεσσι δυοῖμερον ἰαχε φωνήν· 285

Ἔνεπε, Νύξ χρονίη,

φθονερὴ πότε δύεται Ἥώς;

desire watched the rosy fingers of the swimming girl. Unrestingly he moved his wandering glance, now gazing at the sparkling rosy face, now bright eyes as full as a cow's under the eyelids, now the hair floating on the breeze, and as the hair blew away he scanned the free neck of the unclad maid: but the bonniest of all and the naked breasts seemed to be armed against Cronides, volleying shafts of love. All her flesh he surveyed, only passed by the secrets of her lap unseen by his modest eyes. The mind of Zeus left the skies and crept down to swim beside swimming Semele. Enchanted he received the sweet maddening spark in a heart which knew it well. Allfather was worsted by a child: little Eros with his feeble shot set afire this Archer of Thunderbolts. Not the deluge of the flood, not the fiery lightning could help its possessor: that huge heavenly flame itself was vanquished by the small fire of unwarlike Paphia; little Eros faced the shaggy skin, his magical girdle faced the aegis: the heavy booming din of the thunderclap was the slave of his lovebreeding quiver. The god was shaken by the heartbewitching sting of desire for Semele, in amazement: for love is near neighbour to admiration.

Zeus could hardly get back to his imperial heaven, thinking over his plans, having now resumed his divine shape once more. He resolved to mount Semele's nightly couch, and turned his eye to the west, to see when sweet Heaperos would come. He blamed Phaëthon that he should make the afternoon season so long, and uttered an impatient appeal with passionate lips.

"Tell me, laggard Night, when is envious Eos

ἀλλὰ σὺ δαλὸν ἄειρε Διὸς προκείμενον Ἑρώτων,
 λαμπάδα νυκτιπάλαιοι προθεσπίζουσα Λυαίου.
 ζηλήμων Φαίδων με βιάζεται· ἢ ῥα καὶ αὐτὸς
 ἰμείρει Σμελῆς καὶ ἔμοι ποθέοντι μεγαίρει; 290
 Ἦέ τις, κλονέεις με, καὶ εἰ μάθες οἶστρον Ἑρώτων
 φειδομένη μᾶστιγι πόθεν βραδὴν ἵππον ἰμάσσεις;
 οἶδα καὶ ὀξυτάτην ἐτέρην δύναι· ἣν ἐβέλθω,
 καὶ σέ καὶ ἡγαγέμεναι ἔμοις νεφέεσσι καλέψω,
 καὶ σέο κευθόμενον φατήσεται ἡματιῇ Νύξ 295
 Ζητὸς ἐπειγομένοιο γαμοστώλος, ὅφρα φαείνη
 ἄστρα μεσημβρίζοντα, καὶ ἠέβδα πομπὴν Ἑρώτων
 Ἑσπερον ἀπτελλόντα καὶ οὐ δύνοντα τέλεισω.
 ἀλλὰ τέον προκείμενον Ἑωσφόρον εἰς δύον ἔλκω
 σοὶ καὶ ἔμοι ποθέοντι χαρίζεο, πατήριος δέ 300
 σῆς Κλεμένης ἀπόταιο, καὶ εἰς Σμελῆν ταχὺς ἔλθω.
 ζεῖξον ἔμοι τέον ἄρμα, Φωσφόρε καὶ σὺ Σελήη,
 μαρμαριγὴν πέμπουσιν φυγηκόμον, ὅττι γενέθλην
 θεσπίζει γάμος οὗτος ἀξιφύτον Διονύσου,
 καὶ Σμελῆς ἐρατοῖσιν ἐπαπτελλούσα μελάβροισι 305
 λήμφον ἔμοι ποθέοντι σὺν ἀστέρι Κυπρογενεΐης,
 καὶ γλυκερὴν μήκυνε Διὸς θαλαμηπάλον ὄρφην."

Τοῖα πατήρ ἀγόρευε, τὰ περ πόθος οἶδε κελεύσαι.
 ἀλλ' ὅτε οἱ σπειδόντι χαμαιγενὲς ἄλμα τιταίνων
 ἀκροτενὴς περίμετρος ἀνέδραμε κῶνος ὁμίχλης, 310
 δυσμένης ζόφον ἰγρὸν ἄγων ἀντίσκιον Ἥου,

* "Deliverer," a title of Dionysus.

* The Homeric epithet of Eos, Dawn.

* Whatever planet was there, morning star would by

to set? It is time now for you to lift your torch and lead Zeus to his love—come now, foreshow the illumination of night-ranging *Ilyaion*! * Phaëthon is jealous, he constrains me! Is he in love with Semele himself and grudges my desire? Helios, you plague me, though you know the madness of love. Why do you spare the whip when you touch up your slow team? I know another nightfall that came very quickly! If I like, I will hide you and the daughter of the mists¹ together in my clouds, and when you are covered Night will appear in the daytime, to speed the marriage of Zeus in haste; the stars will shine at midday, and I will make rising Hesperos, instead of setting Hesperos, the regular usher of the loves. Come now, draw your own forerunner Phosphoros to his setting,² and do grace to your desire and mine; enjoy your Clymene³ all night long, and let me go quick to Semele. Yoke your own car, I pray, bright Moon, send forth your rays which make the trees and plants to grow,⁴ because this marriage foretells the birth of plant-cherishing Dionysos; rise over the lovely roof of Semele, give light to my desire with the star of the Cyprian, make long the sweet darkness for the wooing of Zeus! "

Such was the speech of Zeus, even such commands as desire knows. But when in answer to his eagerness, a huge cone of darkness sprang up from the earth and ran stretching into the heights, bringing a shadow of darkness opposite to setting evening be in the west, a little behind the sun, and would therefore set, as evening star, shortly after him.

* Loved by the Sun-god, to whom she bore Phaëthon.

¹ The idea that growing things on earth are affected by the waxing and waning of the moon is ancient and widespread.

ἀστερόεν τότε δῶμα παρίστικεν ἡέριος Ζεὺς
 εἰς Σεμέλης ὑμέναιον, ἀτεκμήρῳ δὲ πεδάλῳ
 ἄλμα βορῶν πρῶτιστον ὄλην παρεμέτρει τασσῶ
 ἀτραπὸν ἡέριον· τὸ δὲ δεύτερον ἵκετο Θήβην· 315
 ὡς πτερόν ἢ νύγμα διεσσυμένῳ δὲ μελάβρου
 αὐτόματοι πελιδῶνος ἀνωίχθησαν ὄχθης.

Καὶ Σεμέλην φιλεῖν παλάμῃ ἠγκάσασατο δεσμῷ,
 πῇ μὲν ὑπὲρ λεχέων βοήην μεκώμενος ἤχῳ,
 ἀνδρομέοις μελέεσσιν ἔχων κερόεσσας ὄπωπην, 320
 ἰσχυφαῖς μίμημα βοοκραίρου Διονύσου,
 πῇ δὲ λεοντείην πυκνότερα δέσασα μορφήν,
 ἄλλοτε πορδαλὸς ἦεν, ὅτε θρασὺν νύα φυτεύων,
 πορδαλίων ἐλατῆρα καὶ ἡνιοχὴ λεόντων
 ἄλλοτε μιτρωθείσαν ὑπὸ στείρῃσι δρακόντων 325
 νημφίος ἀμπελόντι κόμην ἐσφίγγετο δεσμῷ,
 οἴσῃπα δινεύων ἐλεαῶδες εἰσσοὶν εἰσείρης,
 Βάκχου πλεκτόν ἀγαλμα·

δρείων δὲ τις ἀγκυλὸς ἔρπων
 ταρβαλὴς λεχημάτῳ ρυδόχρουν αἰχένῃ νύμφης
 χεῖλεσι μελιχίκοις, κατα στέρνοιο δὲ βαίνων 330
 ἀκλανέων τροχόεσσαι ἴτην μιτρώσασα μαζῶν,
 συρίζων ὑμέναιον, ἐνομήνοιο μελίσσης
 ἠδὺ μέλι προχέων, οὐ λοίγιον ἰὸν ἐχιδνῆς.
 Ζεὺς δὲ γάμῳ δῆλθαι, καὶ ὡς παρὰ γείτοσι ληνῷ
 Εὐιον ἐσμαρίγτρει, φιλείοιο νύα φυτεύων· 335
 καὶ στόματι στόμα πῆξεν ἔρωμανές, ἡμερόεν δὲ
 νέκταρ ἀνιבלύζων Σεμέλην ἐμέθυσεν ἀκοίτης,
 νεκταρέης ὡς παῖδα τέκῃ σκηπτούχον ὀπώρης,
 ἀγγελον ἐσσομένων λαθικηδέα βότριν ἀείρων,
 πυρσοφόρῳ κέρθηκε καταχθὲν πῆχυν ἐρείσας· 340

Εοι,* Zeus passed along the starry dome of the sky to Semele's bridal. Without leaving a trace of his footsteps, he traversed at his first bound the whole path of the air. With a second, like a wing or a thought,[†] he reached Thebes; the bars of the palace door opened of themselves to let him through, and Semele was held fast in the loving bond of his arms.

[‡] Now he leaned over the bed, with a horned head on human limbs, lowing with the voice of a bull, the very likeness of bullhorned Dionysos. Again, he put on a shaggy lion's form, or he was a panther, as one who begets a bold son, driver of panthers and charioteer of lions. Again, as a young bridegroom he bound his hair with coiling snakes and vine-leaves intertwined, and twisted purple ivy about his locks, the platted ornament of Bacchos. A writhing serpent crawled over the trembling bride and licked her rosy neck with gentle lips, then slipping into her bosom girdled the circuit of her firm breasts, hissing a wedding tune, and sprinkled her with sweet honey of the swarming bees instead of the viper's deadly poison. Zeus made long wooing, and shouted "Εοι!" as if the winepress were near, as he begat his son who would love the cry. He pressed love-mad mouth to mouth, and beaded up delicious nectar, an intoxicating bedfellow for Semele, that she might bring forth a son to hold the sceptre of nectaral vintage. As a presage of things to come, he lifted the careforgetting grapes resting his laden arm on

* i.e., when the conoid shadow of earth darkened the skies and dawn rose (set, from the point of view of the Northern hemisphere) in what we call the West (East to those living beyond our western horizon).

† From Hom. *Od.* vii. 36.

ἄλλοτε θύραρον ἄειρε πολύπλοκον οὔρουσι κισσῶ,
 δέρμα φέρων ἐλίδονο γυναιμαντός δὲ φορήτος
 λαυρ ποικιλόεντος ἐσέϊστο νεβρίε ἀγροστῶ.
 γαῖα δὲ πῶσα γέλισσε, καὶ αὐτοφύτοισι πετήλοισι
 ὄρχατος ἀμπελόεις Σερμέλης περιδέδρομεν εὐνῇ, 343
 καὶ ὀροστροῦ λειμῶνος ἀνέβρουν ἀνθεα τοῖχοι
 ἀμφὶ γοτῇ Προμίοιο, καὶ ἀντεφύλων ἐπὶ λέκτρων
 βροταίως πατήγῳσι ἐσέκτυπεν ἐνδόμουχος Ζεὺς
 τύμπανα νυκτελίοιο προθεσσίῳ Διονύσου.
 καὶ Σερμέλην μετὰ λέκτρα φάω προσπτίξατο μέθῃ 350
 ἐλπίσιν ἐσσομένην σαρηγορέων ἰο γύμφῃ.
 " Ἐγὼ γίνοι, Κρονίδης σέο νυμφίος· αἰθερίῳ μὲν
 αἰχένῃ γαῦρον ἄειρε συναπτομένη παρακοίτῃ,
 μείζονα δὲ βροτέης μὴ δίξω μέτρα γενέθλης.
 οὐ σοι ἐριδράινται Λατῆς γάμος· ἀλλὰ καὶ αὐτῇ 355
 πατροκασσιγῆτης βοῶν ἱμέναιον Ἑρώτων
 ἐκρυφες· Ἑρώτη γὰρ ἀγαλλομένη Διὶς εὐνῇ
 ἤλυθεν εἰς Κρήτην, Σερμέλη δ' ἐς Ὀλυμπον ἰάνει.
 τί πλέον ἤθελες ἄλλο μετ' αἰθέρα καὶ πόλον ἄστρων;
 καὶ ποτέ τις λέξει, ὅτι Κρονίδης πόρε τιμὴν 360
 νερτερίῳ Μίνω καὶ οὔρεσίῳ Διονύσῳ.
 ἀλλὰ μετ' Αἰτωπότης βροτὸν νύα καὶ τόκον Ἰνούς,
 τὸν μὲν εἰς σκυδικέσσι δαδουπότα, τὸν δὲ τοκῆος
 παιδοφόρου μέλλοντα θανεῖν πτερόεντι βελέμνῃ,
 καὶ μετὰ Λυσσαλέης μινώριον υἱὸν Ἀγαυῆς 365
 ἄφθιτον νύα λόχευε, καὶ ἀθανάτην σε καλέσω·
 ὀλβίῃ, ὅττι θεοῖσι καὶ ἀνδράσι χάρμα λοχεύσεις
 νύα κυσαμένη βροτέης ἐπ' ἄλῃθρον ἀνίης."

* The fennel, in which Prometheus brought fire for men,

the firebringing fennel¹; or again, he lifted a thyrsus twined about with purple ivy, wearing a deer-skin on his back—the lovesick wearer shook the dappled fawn-skin with his left arm.

³⁴⁴ All the earth laughed: a viny growth with self-sprouting leaves ran round Semele's bed; the walls budded with flowers like a dewy meadow, at the begetting of Bromios; Zeus lurking inside rattled his thunderclaps over the unclouded bed, foretelling the drums of Dionysos in the night. And after the bed, he saluted Semele with loving words, consoling his bride with hopes of things to come:

³⁴⁵ "My wife, I your bridegroom am Cronides. Lift up your neck in pride at this union with a heavenly bedfellow; and look not among mankind for any child higher than yours. Danaë's wedding does not rival you. You have thrown into the shade even the union of your father's sister with her Bull, for Europa glorified by Zeus's bed went to Crete. Semele goes to Olympus. What more do you want after heaven and the starry sky? People will say in the future, Zeus gave honour to Minos in the underworld, and to Dionysos in the heavens! Then after Autonoe's mortal son and Ino's child—one downed by his dogs, one to be killed by a sonslaying father's winged arrow²—after the shortlived son of mad Agaue, you bring forth a son who shall not die, and you I will call immortal. Happy woman! you have conceived a son who will make mortals forget their troubles, you shall bring forth joy for gods and men."

and which also was used in the rites of Dionysos as the shaft of the thyrsus.

¹ Actaeon (see v. 301 ff.) and Leucis (see x. 52 ff.).

ΔΙΟΝΥΣΙΑΚΩΝ ΟΥΔΟΩΝ

Ὁυδοῶν αἰαλώμενον ἔχει φλόγον ὄργων Ἥρης
καὶ Σμελῆς πυρόεντα γάμον καὶ Ζῆνα φονῆα.

Ὡς εἰπὼν εἰς Ὀλυμπον ἔβη θεός· ἐν δὲ μελάρω
ὑφορόφω τὸν εἶχεν αἰώμενον ἐγγύθι νύμφης,
τῆβης οἶστρον ἔχων πλέον αἰθέρος· ἡμερόεις γάρ
οὐρανὸς ἦν Κρονίδῃ Σμελῆς δόμος, ἀμφὶ δὲ παστῶ
ἀμφίπαλοι Κάδμοιο Διὸς πέλον εὐποδες Ὀραι. 3

Καὶ γαμῇ ραθύμῃγχι Διπετείων ἡμεταίων
ὄγκῳ θλιβομένη Σμελῆς κυμαίνεται γαστήρ·
μαρτυρίῃ δὲ τόκῳ φλοκατεφαίνου Διονύσου
στέμματι θυμὸν ἔτερπεν, ἐπ' ἀνθοκόμῳ δὲ καρήνῳ
θιαῆδος αὐτοελάτου ἀνέπλεκε κισσὸν ἐθείρης 10
Βασσαριῶν ἄτε μάντις, ἐπεσσομένησι δὲ νύμφαις
ὄψιμον ἀγχιτόκοισιν ἐπωνυμίην πόρε κισσοῦ,
καὶ βαρὴν ὄγκον ἔχουσα θετηγενέος τοκετοῖο,
εἰ ποτέ τις σύριγγι γέρων ἐμελίζετο ποιμήν,
γείτονος εἰσαίονσα φελαγραῖλου μέλος Ἥχοις, 15
οἰοχίτων θαλάμοιο διέστιχε θιαῆδι ῥαπῇ·
εἰ κτύπος οὔρευσίφοιτος ἀκοίετο δίζυγος αἰλοῦ,
ὑφορόφων ἀπέδυλος ἀναθρόσκουσα μελάρων
εἰς ῥάχιν αὐτοκέλευστος ἔρημάδος ἔστιχεν ὕλης·
κύμβαλον εἰ πλατάγησι, ποδῶν ἐμελίζετο παλμῶ, 20

* Dionysos was called Cumeus.

BOOK VIII

The eighth has a changeful tale, the fierce jealousy
of Hera, and Semele's fiery nuptials,
and Zeus the slayer.

With these words Zeus returned to Olympus; but in the highroofed hall his mind still wandered near his bride, embarrassed for Thebes more than for heaven. For to Cronides Semele's house was lovely heaven, and the quickfoot Seasons of Zeus became the attendants in the palace of Cadmos.

* By the espousal drop of the divine union Semele's body swelled laden with a heavy burden. In witness of the birth of garlandloving Dionysos she took delight in wreaths. She plaited into her flower-decked hair the natural tendrils of the maddening ivy like a prophetess of the Bassarids, and provided for the nymphs who were soon to be born, the later title of the ivy.* As she carried the heavy burden of the divinely conceived child, if some old shepherd made melody with his panpipes, and she heard the tune repeated by countryloving Echo near, clad in tunic alone she went rushing wildly out of the house. If the mountainranging tones of the double pipe was to be heard, she leapt up, and out of the lofty halls went shoeless, uncalled, to the lonely woods on the hills. If there was clashing of cymbals,

λοξῷ καμπύλῳ ἰχθυὶ ἵπποκυύρουσα πεδῶν·
 εἰ δὲ ταυτεκράϊοιο μεμικτός ἐκλεγε ταύρου,
 αἰτίτυπον μίμημα βοῦς μεκτράτο λαιμῷ·
 πολλάκι ποιμενίην ὑπὸ δεῖραδα θηγάδι φωνῇ
 Παῖ μέλος στυαίνει καὶ ἐπλετο σύνθροος Ἥχῳ, 25
 καὶ τόμοι κερρόεντος ἀμειβομένη κτύπον αἰλοῦ
 εἰς χορὸν ἰχθυὶ ἐκαμψε· πάς δ' ἀλόχευτος ἐχέφρων
 αἵμασι ἐνδομύχοισι συνεσκίρτησε τεκοῖσιν
 αἰλομανὲς μίμημα, καὶ αὐτοδιδάκτορ αἰοδὴν
 ἡμιτελὲς κελεύθερος χίων ὑποκόλπιον ἤχῳ. 30
 ὡς ὁ μὲν ἀρσενεὺς παῖς ἀέζετο γαστέρος ὄγκῳ
 ἄγγελος εἰφροσύνης, τοκρὸν βρέφος· ἀμφὶ δὲ κοῦρῳ
 ἀμφίπαλοι Κροτῶντες ἐπίστροφον οὐρανὸν Ὀραι.
 Καὶ Φθόνος ὑφ' ἡμεδόντος ὀσιπεύων Διὸς εὐνὴν
 καὶ Σερμέλης ὠδὴν θεηγγενέος τοκετοῖο 35
 Βάκχου ζῆλον ἰδεάτο καὶ ἰδοθὶ γαστρός ἐόντος,
 αἰτυπαθὲς ἀστοργὸς ἐν βεβωλημένῳ ἰψί.
 καὶ φρενὶ κερδαλέῃ σκαλὴν ἐφράσσαστο βουλήν
 Ἄρειος αἰτιτύποιο φέρων ψευδόμενα μορφῇν 40
 ἔντεσι μιμητοῖσι, καὶ οἶα περ αἵματος ὀλεῶ
 ἀνθεῖ φαρμακόντι κατέγραφε τῶτα βοείης
 ποιητῇ ραθάμιγχι, καὶ ὡς καταμένων ἀπὸ φωτῶν
 βάψας ἰστυτίπῳ διδαλωμένα δάκτυλα μάλτῃ
 χεῖρας ἐρευνθίσωσιν τόλῃ φοιτίσσετο λίθῳ· 45
 καὶ κτύπον ἐντεσχυλὸν ἀτήρηγεν ἀνθερεώτος
 σμερδαλέοις στυμάτεσσι χίων ῥήξήτορα φωνῇ·
 κλεψιδόοις δ' ὀάροισιν ἀπεποίησεν Ἀθήνην,
 καὶ φθονερὴν οἰστρησεν ἐπὶ πλεόν εἰς χάλον Ἥρην·
 ἀμφοτέρως δ' ἐρίβιζε τύσῳ δ' ἠνίπαπε μύθῳ·
 " Δίξέ σοι νῖον ἄλλον ἐν αἰθέρι νυμφίον, Ἥρην, 50

she tripped with dancing foot and shuffled a side-long shoe in winding paces. If she heard the bellow of a broadhorned bull, her throat bellowed mimicry of the creature in reply. Oft on some hillside pasture she sang with Pan in maddened voice, and played harmonious Echo to him; she answered the tones of the herdsman's pipe of horn by bending her steps to the dance, and the fruit of her womb (sensible, though yet unborn!) joined in his mother's dance as if he also were maddened by the pipes, and although only half-made sounded a self-taught echo of tune from within her. So in the burden of the manchilding womb grew the messenger of merry-hearted cheer, that understanding baby; and round about the boy, Cronion's attendants the Seasons went their rounds about the sky.

¹⁴ Now Envy, surveying the bed of lofty Zeus and Semele's labour in the divine birth, was jealous of Hecabe while yet in the womb, Envy self-tormenting, loveless, stung with his own poison. In that crafty heart he conceived a crooked plan. He put on the false image of a counterfeit Ares, with armour like his; he scored the front of the shield with a liquid of his own made from a poisonous flower, to imitate smears of blood. He dipt his deceitful fingers in vermilion dye, staining his hands with red stuff which pretended to be gore (which it resembled) from his slain enemies. He belched out from his throat through his horrible mouth a nine-thousand power roar,* a man-breaking voice indeed! He provoked Athena with seductive whispers, and goaded jealous Hera yet more to wrath, and irritated them both; and these are the words he said:

¹⁵ "Find another bridegroom in the sky, Hera,

ἄλλον, ἐπεὶ Σερμέλη τέον ἤρπασεν, ἥς χάριν εὐνῆς
 τήβης ἐπταπίλοιο γαμήλιον οὐδας ἀμείβων
 οὐρανὸν ἐπτάζωνον ἀναίκεται· ἀντί σέθεν δὲ
 τέρπεται ἀγκὰς ἔχων χέουτῃν ἐγκύματα νύμφην.
 πῇ μοι ζῆλος ἔβη μητρίως; ἢ ῥα καὶ αὐτῆς 55
 εἰς Σερμέλης ὑμέναιον ἐθελύθη χάλος Ἴρῃς;
 πῇ σὺ κέντρα μύωπος ἀφειδέος; οὐκέτι πόσῃ
 πόρτις ἀλεπτύητος ἐλαίνεται, οὐκέτι βοῦτῃς
 Ἄργος ἀκοιμήτοις παλαιοπέριουσιν ὄσωπαῖς
 κλεψιγάμου Κρονίδαο κτώτερα λέκτρα φυλάσσει; 60
 ἀλλὰ τί μοι δομος οὗτος Ὀλύμπιος;

εἰς χθόνα βαίνων
 αἰθέρα καλλείψω πατρίων, ἡμετέρῃν δὲ
 θρήκην καίεσθαι οὐ μητέρος ἀλγέα λείψω
 ἀχτυμένης, οὐ Ζῆνα γαμοκλόπον· εἰ δέ ποτ' ἔλθῃ 65
 γαῖαν ἐς ἡμετέρῃν ποθέων Πιστιωνίδα κούρην,
 γινώσεται, οἷος Ἄρης, ὅτε χύεται· ἡμετέρῃν γάρ
 Τιτήνων ἀλέτειραν ἔχων θαναστηφόρον αἰχμὴν
 ἐκ θρήκης Κρονίωνα γυναιμανέοντα διώξω·
 καὶ πρόφασιν μεθέπων,

ὅτι παρέλινον εἰς λέχος ἔλκει,
 εἶσομαι αὐτοκείλειστος ἐμῆς τιμήρος εὐνῆς, 70
 ὅττι χαμαιγενέουσιν ὀμλήσεις ὑμεναίους
 αἰθέρα ποικιλόνητον εἰὼν ἐπλησεν ἐρώτων.
 οὐρανὸς ἰλήκοι, μερόπων δομος· ἄξονα βαίνω;
 Καλλιστῶ κατ' Ὀλυμπον ἐλίσσεται, ἥχι φαίνει
 κύκλος ἀερσιλόφοιο φερώνυμος Ἀρκάδος Ἀρκτου. 75
 Πλειάδος ἐπταπόρου στεγῇ ὁρόμον·

ἐν γὰρ Ὀλύμπῳ
 Ἥλέκτρη κλονεῖ με συναστράπτουσα Σελήνῃ.

yes another ! for Semele has stolen yours ! For her sake he renounces the seven-toned sky and treads the bridal floor of revenged Thebes ! In your place he holds in his arms an earthly bride with child, and is happy ! What has become of my mother's jealousy ? Has even Hera's wrath become unmanned for this marriage with Semele ? Where are the stings of your merciless gadfly ? No heifer is now driven in seapanic over the deep—no herdsman Argos with a thick crop of eyes watches the latest bed of lecher Cronides ? *

“ But what is this palace of Olympus to me ? I will go down to earth, I will leave my father's heaven and live in my own Thrace,† I will no longer look on at my unhappy mother's wrongs and Zeus the wife-spoiler ! If he ever comes to my country because he wants a Bistonian girl, he shall know what Ares is like when he is angry. I will take my Titan-destroying death-dealing spear and chase woman-mad Cronion out of Thrace ! I will use the excuse that he drags this maiden to his bed, I will be avenger self-appointed of the bed where I was born, because he has frequented earth-born brides and filled the bespangled heavens with his loves !

“ Goodbye Heaven—where mortals are at home ! Shall I climb the pole ? But Callisto † circles about Olympus, and there shines the ring named after the higher-crested Arcadian Bear. I hate the seven Pleiads in their courses—for in Olympus it irks me that Electra shows her light with Selene. Now why are

note on vii. 117 ff.), and set Argos, who had eyes all over him, to watch her.

* Ares was regarded, perhaps rightly, as a Thracian god.

† The Great Bear. She was one of Zeus's loves, Electra the Pleiad another. Arcas was Callisto's son.

νῦν πόθεν ἡμεῖς; ὑποκάλπιον νῖδα Λητοῦς
 ἦκαχες Ἀπάλλωνά, καὶ οὐ Διόνυσον ὀρένεις;
 τικτομένης. Ἥφαιστε, μογυστάει Τριτογενεΐης, 80
 νῖα γόθης ἀλόχοιο λοχεύεται αὐτοτάκος Ζεὺς
 ὠδίνων τόκον ἄλλον ὑπέρτερον ἄρσενι μηρῷ,
 οἷδέ τοι βουβλήγος ἐστὶ χρόας. εἶλον, Ἀθήνη,
 λῆγε Διὸς βοάωσα λεχώιον ἀντιγα κόρης,
 ὅττι σοφὴν ὠδῖνα τελευσιγόνου καρήνου 85
 αἰσχύνει Διόνυσος, ὅτι χθονίης ἀπὸ φύλης
 ἐσσεταὶ αὐταλόχευτος Ὀλύμπιος, ὡς περ Ἀθήνη,
 κρύπτων Παλλάδος εὐχος ἀμήτορος.

ἀλλὰ καὶ αὐτὸς
 αἰδέομαι πολὺ μᾶλλον, ὅταν μερόπων τις ἐνέφη·
 Ἰεὺς πόρε δῆριν Ἄρηι καὶ εὐφροσύνην Διονύσῳ. 90
 ἀλλὰ πόλον Κρονίδαο γόθοις τελέσσειν εἴσας
 ἴξομαι οὐρανόθεν μεταστάσιος ὑγροπαγῆς δέ
 Ἰστρος εἶον σκηπτοῦχον ἀλητεύοντα δεχέσθω,
 πρὶν Διὸς οἰσυχῶον Γανυμήδεα δεῦρο γόσω,
 βουκόλον εὐχαιτήν.

μετὰ Πέρηνιον ἀστὸν Ὀλύμπου, 95
 οὐρανίης ἀφαιστον ἀμειβόμενον δέπας Ἥβης,
 πρὶν Σεμέλην καὶ Βάκχον ἰδὼ ραετήρας Ὀλύμπου,
 καὶ στέφος ἀστερόφοιτον ἐπιχθονίης Ἀριάδνης
 σύνδρομον Ἡελίοιο, συνέμπορον ἡραγενεΐης.
 κεῖθι μένω, μὴ Κῆτος ἰδῶ, μὴ Περσέος ἄρπην, 100
 μὴ τύπον Ἀνδρομέδης.

μὴ Γοργόνος ὄμμα Μεδούσης
 οὐς Κρονίδης μετόπισθεν ἐπιστήσειεν Ὀλύμπῳ."
 Εἶπε, καὶ αὐτογόνοιο γόνι συνέχευεν Ἀθήνης,

* See Callim. *Hymns* iv. 55 ff.

† Hephaistos cleft the head of Zeus and Athena issued from the place.

you quiet? You persecuted Apollo in the womb of his mother Leto,² and you leave Dionysos in peace? Hephaistos, you helped in the painful birth of Tritogeneia,³ and Zeus shall be his own midwife for the bastard son of a drab, more mighty still than Athena, and he shall produce him from his manly thigh—no need now for the pole-axe! Give place, Athena! Cease to cry up that rounded forehead as your birthbed! Dionysos puts into the shade the clever delivery of that teeming head! Sprung from a mortal stock, he shall be an Olympian like Athena, but self-delivered, and eclipsing the boast of Pallas the motherless.

²² "But I am ashamed myself far more, when some mortal man shall say: 'Zeus granted battles to Ares, and merry-hearted cheer to Dionysos.' Well, I will leave the sky to the bastard brats of Cronides, and quit the heavens a banished god. Let Ixion with his frozen flood receive its homeless monarch, before I see Ganymedes come here to pour the wine, that long-haired cowdrover, first in Pergamos then domiciled in Olympus, usurping the untouched cup of heavenly Hebe; before I can see Semele and Bacchos denizens of Olympus, and Ariadne's crown translated to the stars to run its course with Helios, to travel with misty Dawn. There I will stay, that I may never behold the sea-monster, the sickle of Perseus, the figure of Andromeda, the glare of Gorgon Medusa,⁴ whom Cronides will establish in Olympus by and by."

²³ He spoke, and disquieted the mind of selfborn

² Constellations. The Northern Crown was the wedding garland of Ariadne when Dionysos married her, see *xiviii.* 911. Pergamos (with the Gorgon's head in his hand), Andromeda and Cetus together commemorate his rescue of her.

καὶ πλεον ἤξῃσαι βαρυέηλον χάλον Ἥρης.
καὶ Φθόνος ὄξιν ὄρουσε,

καὶ ἀγκύλα γούνατα πάλαν 100
ἦε λοξὰ κέλευθα δι' ἥρος ἀνδρομέοις δὲ
ὄμμασι καὶ πραπίδεσσιν ὁμοίως ἔσσντο καπνῷ,
εἰς δόλον, εἰς κακότητα τῶν τελχίνα κορέουσιν.

Οἶδε Διὸς βαρέμηνος ἐλώφειν εὐνέτις Ἥρη· 110
ἀλλὰ θυελλήεντι παραΐξασα πεδάλῳ

ποικίλοι εἰφαίεσσι κεκυρμένον οὐρανὸν ἄστροις
ἄσπετα φοιτητῆρι διεδραμεν ἄσπετα τυροῦ,
κερδάλῃην Ἀπάτην διζήμενῃ, εἰ σου ἐφεύροι.
ἀλλ' ὅτε Διαταίη Κορεβατίδος ὑφ' ὀφθι πέτρης 115
γείτονος Ἀμνησσία λεχυσὶν ἰδρακεν ὕδωρ,

εἰθ' αἱ ἄλλοπρόσαλλοι ὀρεστιάς ἦντοτο δαίμων
καὶ γὰρ αἰὶ παρέμμενε Διὸς φειδήμωνι τύμβῳ
τερπομένη Κρήτεσσιν, ἐπεὶ πῖλον ἠπεροπῆες.
ἀμφὶ δὲ οἱ λαγόνεσσι Κυδωνιάς ἔρρεε μήτηρ,
τῇ ἐν δαιδαλα πάντα βροτῶν θελετήρια κείται· 120

ἐν μὲν ἐπικλοπῇ παλιμήχανος, ἐν δ' ὀαριστὺς
πάρφασις, ἐν δὲ δόλοι παλιτιδέες, ἐν δὲ καὶ αὐτὸς
σύνδρομος ἡρώϊος ἀπατήριος ὄρκος ἀήταις.

Καὶ δολίην Ἀπάτην δολίῳ μελίζατο μύθῳ 125
Ἥρη ποικιλόμητις, ἀμεινυμένη παρακοίτην

Ἥ. Χαῖρε, θεὰ δολόμητι δολοπλανέες·

οὐ σε καὶ αὐτὸς
κλεψινόοις ὁάροισι παρέρχεται αἰμίλος Ἑρμῆς·

* The Telchines, a sort of gnomes or dwarfs, were credited with skill in metal-working and envious, spiteful dispositions.

¹ Deceit is a goddess in Hesiod, *Theog.* 224.

² A mountain in Crete. For the Corybantes see note on ii. 693.

³ Eileithyia, the goddess of childbirth, was said to have

Athena, and the more increased the wrath of jealous Hera. Swift leapt up Envy, and wagging his crooked knees passed on his sidelong roads through the lower air: he moved like smoke to human eyes and thoughts, arming his boggart's * mind for deceit and mischief.

¹⁰⁰ Nor did the consort of Zeus abate her heavy anger. She stormed with flying shoe through the heaven bespangled with its pattern of shining stars, she coursed through innumerable cities with travelling foot, seeking if anywhere she could find Deceit the crafty one.¹ But when high above Corybantian Diets² she beheld the childbed water of neighbouring Amnisos,³ the fickle deity met her there on the hills; for she was fond of the Cretans because they are always liars, and she used to stay by the false tomb of Zeus.⁴ About her hips was a Cydonian⁵ cincture, which contains all the cunning bewitchments of mankind: trickery with its many shifts, cajoling seduction, all the shapes of guile, perjury itself which flies on the winds of heaven.⁶

¹⁰¹ Then subtle-minded Hera began to coax wily Deceit with wily words, hoping to have revenge on her husband:

¹⁰² "Good greeting, lady of wily mind and wily snares! Not Hermes Hoaxthe-wits himself can outdo

been born in this place, and she had a sacred cave there: *Od.* vii. 108.

¹ *Kóphē dei dolíou*, quoted by Callim. *Hymn to Zeus* 8, and St. Paul, *Titus* i. 12. It was attributed to Epimenides. The tomb of Zeus was shown in Crete.

² Cretan, from the city Cydonia.

³ Closely imitated from the description of Aphrodite's *evros* in Hom. *Il.* xiv. 214 ff., and the whole scene is founded on that one.

δὸς καὶ ἐμοὶ ζωστήρα παιαῖαλον, ὃν ποτε Ῥεῖη
 θῆσεν ἑαῖς λαγόνεσσιν, ἵως ἀπάφῃσεν ἀκοίτην.
 οὐ μὲν ἐγὼ Κρονίῳ φέρω πετρώδεα μορφήν, 130
 οἰδὲ λίθῳ δαλόεντι παρακλίστω παρακοίτην,
 ἀλλὰ γυνή χθονίη με βιάζεται, ἥς χάριν εὖνῃς
 θοῦρος Ἄρης βαρύνῃσι ἀναιίνεται αἰθέρα ταίειν.
 τί πλέον, εἰ γενόμεν θεὸς ἀμβροτοί; οὐτιδανὴ γάρ
 θνητὴ ἐμὸν πόσιν ἔσχε, τὸν οὐ θεὸς ἤρπασε Λητώ· 135
 οὐ Δανάη παρίειν τὸ δεύτερον ἔστιος Ζεὺς,
 ἀλλὰ σιδηροφόροιο μετὰ σφρηγίδος μελάβθρου
 μεμφομένη χρυσόοισι γάμοις παντίζετο νύμφη,
 καὶ λίχεν ἔδον Ἐρωτος ἰδὼρ ἄλός· ἐν δὲ θαλάσῃ
 σύμπλοος ἀσταθέεσσιν ἐτήχετο χηλὸς ἀήταις. 140
 οἰδὲ μετὰ Κρήτην πάλιν ἔπλεε ταῦρος Ὀλύμπου,
 οὐκ ἴδεν Εὐρώπην μετὰ δέμμιον ὕδροβαφῆς δὲ
 οἰστρηθεῖσα μύωσι κεραιφόρος ἔπλεεν Ἴω.
 οἰδὲ θεὰ γάμον εἶχεν εἰλείθερον, ἀλλὰ καὶ αὐτὴ
 γαστέρι φόρτον ἔχουσα πολίστροφος ἔτρεχε Λητώ, 145
 ἄστατα παπταίνουσα πολυστανέων σφυρὰ νήσων
 καὶ ῥόον οὐ μίμνοντα κακοζείνοιο θαλάσσης,
 καὶ λοχίης μόγῃς εἶδεν εἰλείθερον ἔρως ἐλαίης.
 Λητώ τούτω μόγησε, καὶ οὐ χραίσμησεν ἀκοίτης·
 θνητῆς δ' ὠκυρόοιο μῆς διὰ δέμνια νύμφης 150
 οὐρανίης ἀπέειπε κασιγνήτης λίχος Ἥρης.
 δεῖδια, μὴ Κρονίδης με πόσις καὶ γνωτὸς ἀκούων
 αἰθέρος ἐξελίσσειε γυναικεῖης χάριν εὖνῃς,
 μὴ Σεμέλην τελείσειεν ἰοῦ βασιλῆαν Ὀλύμπου.

* When she gave Cronos the stone wrapt in swaddling-bands instead of the baby Zeus. The business of the girdle seems to be Nonnos's own invention.

you with his plausible prattle ! Lend me also that girdle of many colours, which Rhea once bound about her flanks when she deceived her husband ! * I bring no petrified shape for my Cronion, I do not trick my husband with a wily stone. No ! a woman of the earth compels me—whose bed makes furious Ares declare that he will house in heaven no more ! What do I profit by being a goddess immortal ? A worthless mortal woman has taken my husband, whom Leto a goddess could not steal. Zeus and his rain did not sleep a second time with Danaë ; after the seals of the ironbound prison the bride went a-sailing and had to blame her golden wedding for her lovegift of the brine—her hutch sailing with her on the sea floated where the shifting winds did blow ! † After Crete the Olympian bull did not swim again, he did not see Europa after the bed ; but Io was soaked in the wet, and swam with horns on her head plagued by the gadfly !

128 " Even the goddess did not have a smooth course for her wedding ; she also, Leto herself, carried the unborn babe by many a turn and twist, while she gazed at the shifting slopes of many a floating island, and the flood of the inhospitable sea that never stood still. Hardly at last she espied the wild olive-tree which harboured her childbed. All that Leto suffered, and her mate could not help her ; but for the bed of one shortlived mortal woman he has renounced the couch of Hera his heavenly sister.

130 " I am afraid Cronides, who is called my husband and brother, will banish me from heaven for a woman's bed, afraid he may make Semele queen

* Danaë's father set her and the baby Perseus adrift in a chest.

- εἰ δὲ Διὶ Κρονίῳ χαρίζαι, ἥ περ Ἥρη, 153
 μηδὲ τήν ὀπάσειας ἐμὸν παιδελγία μήτηρ,
 ὅφρα μάλῃ πρὸς Ὀλύμπῳ ἐμὸς πάλιν υἱὸς ἀλήτης,
 ὑστατὴν ἐπὶ πέζαν εἰλίσσομαι Ὀκεανοῖο
 αἰθέρα καλλείψασσι χεῖριν βροτείων ὑμεταίων
 Τηθύος ἀρχηγόνῳ ἀντίστοιχος ἐνθὲν ἰκάνω 160
 εἰς δόμον Ἀρμοῖης, καὶ Ὀφίωνος ἐγγυθὶ μένω.
 ἀλλὰ σὺ, κεύθαινοισα Διὸς παμμήτορα νύμφην,
 δὸς μοι ἔχειν ζωστήρα βοηθῶν, ὅφρα φεγόντα
 θέλξω θούρον Ἄρηα τὸ δεύτερον αἰθέρα ναίειν."
 Ὡς φασμένη ἀπάραιπτο θεὰ πειθήμῳσι μύθῳ 163
 "Μῆτερ Ἐνταλῖοιο, Διὸς πρωτόθρονε νύμφη,
 δώσω ἐμὸν ζωστήρα, καὶ εἰ πλέον ἄλλο κελεύεις
 πείθομαι, ὅττι θεοῖσι μετὰ Κρονίῳτος ἀνάσσεις.
 δέχνηται τούτῳ ἱμάτια περισφίγξασα δὲ κάλῃ
 Ἄρεα μὲν κομίσσῃς εἰς οὐρανόν· ἦν δ' ἐβελήσῃς, 170
 θέλγῃ υἱὸν Κρονίδαο καί, εἰ χρεῖς, Ὀκεανοῖο
 χλωμένου χθονίων δὲ λιπῶν ὑμέναιον Ἐρώτων
 ἱξεται αὐτοκέλευστος εἰς οὐρανόν ὑψιμέδων Ζεὺς
 ἡμετέρῳ δολόεντι περγαμύφας φρένας κεστῷ
 οὗτος ἐμῆς Παφίης φρενοβελγία κεστὸν ἐλέγχει." 173
 Ὡς φασμένη δολόμεντι ὑπηγέμιος φύγε δαίμων
 ἡέρα πωτῆντι διαστείχουσα πεδάλῳ.
 Δικταίης δὲ λιποῖσα σασκίσπαλον ἄντρον ἐρίπτης
 καὶ λοχίην σπῆλινγχα τελεισιγόνῳ θεαίης
 εἰς θάλαμον Σερμέλης ἀπατήλιος ἦλθεν Ἥρη, 180
 ζήλῳ φυσιοῶσα· μελιγλώσσῳ δὲ γεραίῃ
 ἰσοφανῆς φιλόπαιδι δέμας μορφοῦτο τιθήνῃ

* Cf. Hom. II. xiv. 201

† Almost certainly a mistake for Eurynome, wife of Ophion, cf. ii. 573.

of his Olympos.' If you favour Zeus Cronion more than Hera, if you will not give me your all-bewitching girdle to bring back again to Olympos my wandering son, I will leave heaven because of their earthly marriage, I will go to the uttermost bounds of Oceanos and share the hearth of primeval Tethys¹; thence I will pass to the house of Harmonia² and abide with Ophion. Come then, honour the mother of all,³ the bride of Zeus, and lend me the help of your girdle, that I may charm my runaway son furious Ares, to make heaven once more his home."

¹³⁸ When she had finished, the goddess replied with obedient words:

¹³⁹ "Mother of Enyalios, bride first enthroned of Zeus! I will give my girdle and anything else you ask me; I obey, since you reign over the gods with Cronion. Receive this sash; bind it about your bosom, and you may bring back Ares to heaven. If you like, charm the mind of Zeus, and if it is necessary, charm Oceanos also from his anger. Zeus sovereign in the heights will leave his earthly loves and return self-bidden to heaven—he will change his mind by my guileful girdle. This one puts to shame the heartbewitching girdle of my Paphian!"

¹⁴⁰ This said, the wily-minded deity was off under the wind, cleaving the air with flying shoe.

¹⁴¹ Now Hera left the shieldbeswingled cave of the Dictæan rock⁴ and the cavern where the goddess of childbirth was born, and came full of guile to Semele's chamber, puffing with jealousy. She made herself like a honeyvoiced old dame, like the loving nurse

¹ Hera was the patron of marriage, Zeyis, Teleis, and so forth, and the mother of the Eileithyias.

⁴ Where the Corybants danced with swinging shields and lances.

παιδοκόμῳ, τὴν αὐτὸς ἀντήξῃσιν Ἀγῆτωρ,
 καὶ οἱ κλῆρον ἔδωκε, καὶ ὥπασεν ἀνδρὶ γυναῖκα
 οἷα πατὴρ κομιδῆς δὲ χάριν τίνουσα καὶ αὐτὴ 180
 νήπιον εἰσέτι Κρόνον ἐφ' μαῖωσατο μαζῷ
 καὶ βρέφος Εὐρώπην φιλῶν στήχυνεν ἀγαστῷ.
 τῇ δέμας ἴσον ἔχουσα διέστικεν εἰς δόμον Ἥρῃ
 χωομένη Σαρμέλῃ καὶ Κύπριδι καὶ Διοτύῃ
 μὴ πῶ φέγγυς ἰδοῦσι, καὶ ἀρτιγάμῳ παρὰ παστῷ 190
 τοῖχον εἰς ἀντικείμενον ἔην ἐκλινεν ὀπωπὴν
 ὄμμα παρατρέψασα, Διὸς μὴ λείτρα τυθήσῃ.
 τὴν μὲν Πεισιδάρασσα καθίζαντες ὑφ' ὅθι δόφρον
 ἀμφίπολος Σαρμέλης, Τυρίης βλάστημα γενέθλης,
 ἡλεθινὴ δὲ τὰς πτεγὰς ἐτήρυσσεν ἥσπι δόφρῳ. 195
 ἔνθα θεὰ σχεδὸν ἦστυ δαδωπλόκος· εὖρε δὲ κούρην
 βριθομένην ὠδὴν σπασινομένου τοκετοῖο·
 καὶ τύκον, οὐ φαίνοντα τελεσσιγόνοιο Σελήτης,
 γαστρός ἀσημάστου χλοερῇ κήρυξε παρειῇ
 καὶ χλοὸς οἰώπων μελέων παρος· ἐξομένης δὲ 200
 Ἥρης ψευδομένης δαδῶν δέμας ἔτρεμε παλμῷ
 ἀντιτύπῳ, καὶ κέρθεν ἐπὶ χθόνα κάμπτετο νεύων
 ὤμοις θλιβομένοισι γέρονι κυρτούμενος αὐχέν.
 καὶ πρόφασιν μόγης εὖρεν ἐπιστενάχιζε δὲ μύθῳ
 δάκρυον εὐποιήτων ἀποψήρασα προσώπου, 205
 καὶ δαδῶν κατέλεξεν ἔπος φρενοθελαγεί φωνῇ·
 Ἔϊπέ, πόθεν, βασιλεῖα, τεαὶ χλοάουσι παρειαί;
 πῇ σέο κάλλος ἐκεῖνο, τίς εἶδ' οἷο μεγαίρων
 πορφυρέους σπιθήρας ἀπημάλδυνε προσώπου;
 καὶ ῥόδα τίς μετάρμειβεν εἰς ὠκυμόρους ἀνιμῶνας; 210
 καὶ σὺ κατηφιόωσα τί τηκεαί; ἡ ῥα καὶ αὐτὴ
 ἐκλινες αἰσχεα κείνη, τὰ περ βοῶσι πολῖται;
 ἐρρέτω ἀρχεκάκων ὀλοὸν στόμα θηλυτεράων.
 εἰπέ δέ μοι, μὴ κρίπτε τῆς σιλήτορα μήτρης

whom Agenor * himself had chosen to care for his children, and made much of her—gave her a holding, found her a husband as if she had been his daughter; and she paid him back for his care, nursed Cadmos at her own breast and dandled baby Europa in her loving arms. This was what Hera looked like when she passed into the house, hating Semele and Cypris, and Dionysos who had not yet seen the light; and as she came to the chamber of the recent bridal, she turned face and eyes away to the opposite wall, that she might not see the bed of Zeus. She was led and seated on a chair by Semele's attendant Peisianassa, a maid of Tyrian race, and Thelxinoë spread the rugs over the gleaming seat. There sat the goddess close beside her, weaving her plot. She noticed how the girl carried a burden of ripening fruit; a birth which touched not yet the moon of delivery, but a pale cheek and the pallor of limbs once rous told of a womb no longer sealed. As treacherous Hera sat, a simulated palsy passed over her false body, and the old neck bowed downwards, nodding over the bent shoulders. Scarce finding an excuse, she groaned aloud and wiped the well-feigned tear from her face, as she spoke her false words in heart-enchanting tone:

“Tell me, my queen, why are your cheeks so pale? where is your beauty? Who has grudged that loveliness and dimmed the red sparkling colours of your face, changed the roses to quickfading anemones? Why are you downcast and languishing? Have you heard yourself those insults which the people are shouting? Curse the tongue of women, from which all troubles come! Tell me who laid rough hands

* Father of Cadmos, and so grandfather of Semele.

τίς σε θεῶν ἐμίηεν; τίς ἤρπασε σείο κορείην; 215
 εἰ μὲν Ἄρης λαθραῖος ἐμὴν νυμφεύσατο κοῦρην
 καὶ Σμεῖλη παρίαιν ἀφειδήσας Ἀφροδίτης,
 ἐλθέτω εἰς σείο λέκτρα γαμήλιον ἔγχος ἀφάσσω·
 γινώσκει μετέχαρμον εἶον γενέτην σείο μήτηρ.
 εἰ δέ σοι ὠκυπέδαλος ἐκώμασε νυμφίος Ἑρμῆς 220
 καὶ Σμεῖλης διὰ κάλλος ἐὼν ἡσθήσατο Πειθῷ,
 ριβδὸν ἐὼν ἀπάσσει τῆς αὐτάγγελον εὐνῆς,
 ἥέ σε κοσμήσειεν ἰοῖς χρυσείωσι πεδίλοις
 δῶρον ἄγων λεχέων σέθεν ἄξιον, ὅφρα καὶ αὐτῇ
 εἴης χρυσοπεδίλος, ὃ περ Διὸς εὐνέτις Ἥρη. 225
 εἰ δέ σοι οὐρανόθεν πόσις ἦλυθε καλὸς Ἀπόλλων
 καὶ Σμεῖλης ὑπ' ἔρωτι λελασμένος ἐπλετο Δάφνης,
 νόσφι δάλου κριφίωιο δι' ἥρος εἰς σέ χορεύσῃ
 ἄβρος ἀσιγῆτων ἐποχτημένος ἄρματι κύκτων,
 ἔδνα τῆς φιλότῃτος ἐὼν φόρμιγγα κομίζων, 230
 πιστὸν εἶων θαλάμων σημῆσαν· εἰσορόων γὰρ
 Κάδμος ἐπουρανίην κιθάρην Φοῖβοιο νοήσει,
 ἦν ἶδεν αἰολόφωντον εἰς παρὰ δεῖπνα τραπέζης
 Ἀρμονίης μέλποισαν ἐπιχθονίους ἑμεταίους.
 εἰ δέ γυναιματίων σε βλήσατο κτατοχαίτης, 235
 καὶ σε σοφῆς προβέβουλεν ἀειδομένης Μελαρίπτης,
 ἀμφαδὰ κωμάσσει, παρὰ προπύλαια δὲ Κάδμου
 νυμφιδίης πῆξειεν εἰς γλαυχίνα τριαίνης,
 ξυνώσας γέρας ἴσον ἐχιδνοκόμῃ παρὰ Δίρκῃ,

* Cf. v. 574. It is to be remembered that ages pass between bks. v. and viii., giving plenty of time for Hermes to marry.

^b A stock poetical epithet of Hera.

^c Poseidon.

on your girdle—hide it not ! Which of the gods has besmirched you, which has ravished your maiden hood ?

24 ~ If Ares has wedded my girl in secret, if he has slept with Semele and neglected Aphrodite, let him come to your bed grasping his spear as a marriage-gift—your mother knows her begetter, the terrible warrior ! If quickshoe Hermes has made merry bridal with you, if he has forgotten his own Peitho * for Semele's beauty, let him bring you his rod to herald your wedding, or let him fit you with his own golden shoes as a gift worthy of your bed, that you too may be goldshod † like Hera the bedfellow of Zeus ! If handsome Apollo has come from heaven to be your husband, if he has forgotten Daphne because of his love for Semele, let him away with furtive guile, and come to you through the air drawn in his car by singing swans, and dancing delicately let him offer his harp as a gift for your favours, to show a trusty proof of the wedding ‡ Cadmos will know that heavenly harp at sight, for he saw it, and heard the melodious tones, when it made music at his festal board for the wedding of Harmonia with a mortal.

25 ~ If Scabluchair § went womanmad and forced you, preferring you to Melanippe the sage, sung by the poet, ¶ let him make merry in full view, and plant the prongs of his trident as a bridal gift before the gates of Cadmos ; so let him bestow the same honour beside snakecherishing Dirce, as he gave to

* A purely literary allusion. Of Euripides' two plays on Melanippe (loved by Poseidon, to whom she bore Aiolos and Boiotos) one was called *Μελανίππη ἡ σάφη*, because of a long philosophical argument put into the heroine's mouth. The title is of course anachronistic here.

οἶα παρ' Ἀργείοισι λεοντοβότῳ παρὰ Λέρῃ, 240
 σῆμα γάμων ἴσθησεν Ἀμυμώνης, ὅθι νύμφης
 Λερναίης ἐτι χώρος ἐπώνυμός ἐστι τριαίτης.
 ἀλλὰ τι κικλήσκω σε παρηνέτιν ἐννοσιγαίου;
 ποῖα Ποσειδάωντος ἔχεις σημήια λέκτρων;
 ἰδρῆλαίς παλάμησι χυθεῖς ἠγάσασατο Τυρῷ 245
 παφλάζων δολοῦντι ρόψι μιμηλὸς Ἑκτοεύς.
 εἰ δέ καί, ὡς ἐπέπεις, σέο νυμφίος ἐστὶ Κρονίων,
 ἐλθέτω εἰς σέο λέκτρα σὺν ἡμερόντι κεραυνῷ,
 ἀστεροπῇ γαμῇ κεκυρεμένος, ὅφρα τις εἴπῃ·
 "Ἦρῃς καὶ Σμελῆς νυμφοστόλοι εἰσὶ κεραυνοί." 250
 ζήλημων περ ἰοῖσα Διὸς δάμαρ οὐ σε χαλέψει·
 οὐ γὰρ ἐπιτρέψει τὸς μητρῴας Ἀρῃς.
 ὀλβίῃ Εὐρύπῃ Σμελῆς πλείον, ἣν ὑπὲρ ὤμων
 Ζεὺς κερόεσσιν ἀντίειρε· σοφοβλήτοιο δὲ ταύρου
 ἄβροχος ἀροσάτοιο δ' ἰδάτοσ' ἔτρεχε χηλῇ, 255
 καὶ σκάφος ἦεν Ἑρῶτος ὁ τηλικός. ἃ μέγα θαῦμα,
 παρλένους ἠτιόχευε τὸν αἰθέρος ἠλιαχθῆα.
 ὀλβίῳ Λανίῃ Σμελῆς πλείον, ἥς διὰ κόλπου
 χρύσεος ἐξ ὀρόφου καταέρκεν ὑψίως Ζεὺς
 ἀφνειῇ ρυθμίγῃ γυναιμανέος νηφτοῖο· 260
 οὐ μὲν χρύσεια δῶρα μακροτάτῃ ἦτεε νύμφῃ·
 εἶχε γὰρ ἰδὼν Ἑρῶτος ὅλον πόσιν. ἀλλὰ τις εἴη
 σιγῇ ἐφ' ἡμείων, γενέτης μὴ Κάδμος ἀκούσῃ."
 Ὡς φαιμένη λίπε δῶμα καὶ ἀχθυμένην ἐτι νύμφην,
 "Ἦρῃς ζῆλον ἔχουσιν ἀμιμήτων ὑμεναίων, 265
 μεμφομένην Κρονίων· παλινύστω δὲ κελεύθῳ
 αἰθέρος ἐνδον ἵκανε, καὶ οὐρανίῳ παρὰ θύκῳ

* Amymone was one of the daughters of Danaos. Poseidon, who had rescued her from a satyr, took her himself. His trident, which he threw at the satyr, struck a rock from which sprung a fountain named after Amymone. The place

lionbreeding Lerna in the Argive country as a mark of his marriage with Anymone, where the place of the Lernaian nymph still bears the trident's name.⁴ But why do I call you the bedfellow of Earthshaker? What tokens have you of Poseidon's bed? Tyro was embraced in a flood by watery hands, when counterfeit Enipeus came with his deceitful bubbling stream.⁵

⁴⁰ "Or if as you say, Cronion is your bridegroom, let him come to your bed with amorous thunders, armed with bridal lightning, that people may say: 'Hera and Semele both have thunders in waiting for the bedchamber.' The consort of Zeus may be jealous, but she will not hurt you, for Ares your mother's father will not allow it. Europa is more happy than Semele, for a horned Zeus carried her on his back; the hoof of the lovestricken bull ran unswelled on the top of the water, and one so mighty was Love's boat. O what a great miracle! A maiden held the reins of him who holds the reins of heaven! I call Danaë happier than Semele, for into her bosom Zeus poured a shower of gold from the roof, torrents of mad love in abundant showers! But that most blessed bride asked no gifts of gold; her lovegift was her whole husband. But let us be quiet, or your father Cadmos will hear."⁶

⁴¹ With these words Hera left the house, and the girl still in her grief, jealous of the inimitable state of Hera's marriage and unsatisfied with Cronion, Hera returned to heaven and went indoors. There

was Lerna, which Nonnos apparently confuses with Nemea, home of the Nemean lion. See Hyginus, *Fab.* 169, 169a.

⁴ See Hom. *Od.* vi. 233.

⁵ An echo of Hom. *Il.* vii. 90.

κείμενα δερκομένη Διὸς ἔντα νόσφι φορῆς,
οἶά περ εἰσαΐοντα, φίλῃ μειλίσσας μίθῳ·

“ Βροντῇ, καὶ σὶ λέλοιπεν

ἑμὸς νεφεληγερέτα Ζεὺς;

270

τίς πάλιν ἀρπάξας σε τεὸν γύνεωσιν φορῆα;
βροιτῇ, ἐσιωλήθης—οὐκ αἰτιὸς ἐστὶ Τυφωεύς—

Ἥρης ξινὰ παθοῖσα παρήγορε· τυμφοκόμος γὰρ
ἡμέας ἀμφοτέρους ἀπαιεῖται ὕτιος Ζεὺς.

οὐκ ἔτι γαῖα παλίνεται, ἑγροχύτου δὲ
ὄμβρου λειπομένου περβόσκεται αὐχμὸς ἀρούρης
αὔλακα, καρπὸν ἔχων ἀχρήμον· ἀγρονόμοις δὲ
ἀντὶ κελαϊνεφείας κικλήσκεται ἀνέφελος Ζεὺς.

275

ἀστεροπαῖ, Κρονίῳσι πυρῶδεα ῥίξαστε φωνήν,

Ζηνὶ γυναιμανέοντι, φίλοι, φθέγγασθε, κεραυνοί.

280

ἀλλὰ βαρυζήλων ἀχέων ποιήτορες Ἥρης
εἰς Σερμέλην ἔρχεσθε γαμοστάλοι, ἔδνα δὲ μήτρη
λίσσομένη φλογόεντας ἐοῖς δέξαιτο φωνῆας.”

Τοῖα μὲν ἀφθόγγροι Διὸς ἔντεσιν ἴαχεν Ἥρη
ἀχρυμένη, φθονερῶ δὲ χάλῳ κυμαίνεται δαίμων.

285

Καὶ Σερμέλη βαρυδόσμος ἐφ’ ἰοπειθέει θυμῷ
ἀστεροπὴν πυθέουσα, πυρραγία πομπὸν Ἑρώτων,
μεμφομένοις στομάτεσσιν ἐὼν λιάνειεν ἀκοίτην,
Ἥραις ἐθέλουσα πυρροστεφείας τύπον εὐνῆς·

“ Πρὸς Δανάης λίτομαί σε ῥηφενέων ὕμεναίων,

290

δὸς χάριν, Εὐρώπης κερσεὶς πόσις· αἰδέομαι γὰρ
κικλήσκειν Σερμέλης σε, τὸν ὡς ὄναρ εἶδον, ἀκοίτην.

Ἀκρίσιος Κάδμοιο μακάρτερος· ἀλλὰ καὶ αὕτῃ
ἤθελον, εἰ χρίσειον ἴδον γάμον, ὕτιε Ζεῦ,

εἰ μὴ τοῦτο γέρας σέο Περσείος ἤρπασε μήτηρ·

295

* As Typhoeus did in bk. 1.

* Father of Danaë.

beside the heavenly throne she saw the weapons of Zeus lying without their owner ; and as if they could hear, she addressed them in friendly cajoling words .

293 " Dear Thunder, has Zeus my cloudgatherer deserted you too then ? Who has stolen you again * and left your owner naked ? Thunder, you have been plundered ! But Typhoeus has nothing to do with it. The same has happened to Hera, my comforter : Rainy Zeus has a bride to look after and neglects us both. The earth is no more sprinkled with showers : the downfall of rain has ceased, drought feeds on the plowland furrows and makes the crops worthless, the countryman speaks no more of Cloudy Zeus but Zeus Cloudless. My dear Lightnings, utter your fiery appeal to Cronion, call upon womanmad Zeus, my thunderbolts ! Avenge the jealous pain of Hera, attend upon Semele's wedding ! Let her pray for a wedding-gift and receive her own fiery destroyers ! "

294 Such was the appeal of sorrowing Hera to the voiceless weapons, while the goddess was boiling with jealousy and fury.

295 But Semele heavily fettered with this new distress for her temper, longed for the lightning to be the fiery escort of their loves ; and she complained to Zeus, as she prayed for a show of fires about her bed like Hera :

296 " By Danaë's opulent wooing I pray, grant me this grace, horned husband of Europa ! for I dare not call you Semele's husband, when I have seen you only like a dream ! Acrisios * was more blessed than Cadmos ; but I too should have been glad to see a wedding of gold, Zeus of the Rain, if the mother of Perseus had not first stolen that honour from thee.

ἦθελον, εἴ με κόμισσας ἐν ἰδαίσι ταῦρος ὀδίτης
 ὤμοις ὑμετέροισιν, ἵνα πλάξοιτο καὶ αὐτὸς
 γνωτὸς ἐμὸς Παλῖδουρος, ἀλήμονος ἄρπαγα νύμφης
 μαστείων, ἅτε Κιῶμοι, ἐμὸν Κρονίωνα φορῆα.
 ἀλλὰ τί μοι βοόιο γάμον τύπος ἢ νεφετοῖο; 30
 οὐκ ἐθέλω γέρας ἶσον, ὃ περ χθονίῃ λάχε νύμφη.
 Εὐρύπη λίπε ταῦρον, εἰς Λαυρὴν χύσιν ὄμβρου·
 Ἥρης μοῖνος ἔχει με γάμων φέροντος.

εἴ με γεραίρεις,
 παστὸν ἐμὸν κόσμησον ἐπουρανίῳ σέο πυροῦ
 αἰθίσπων νεφέων ἐρόεν σείλας, ἄστεροπην δέ 30
 ἔδον ἐμῆς φιλότητος ἀπειθεί δείξον Ἄγαθῇ.
 Αἰτωσύη φρίξειεν ἐμῷ παρὰ γείτοσι παστῷ
 νυμφοκόμων αἰοῖσα μέλος βροτταίων Ἑρώτων,
 σύμβολον αἰτοβοήτων ἀκηρύκτων σέο λέκτρων.
 δὸς δέ, περιπτίξαιμι φλόην φλόγα καὶ φρένα τέρφω 31
 ἄστεροπῆς φαίνοισα καὶ ἀμφαφύωσα κεραυνούς.
 δὸς μοι σὼν θαλάμων ζυγίην φλόγα· πᾶσα δέ νύμφη
 πυρρὸν ἔχει πομπήν τελευσιγάμων ὑμεταίων.
 ἦ ῥα τιῶν γαμίων οὐκ ἄξιός εἰμι κεραυνῶν
 Ἄρτος αἶμα φέροισα καὶ ὑμετέρης Ἀφροδίτης; 31
 δευλὴ ἐγὼ Σερμέλης μὲν ἔχει γάμος ὠκύμορον πῦρ
 καὶ χθονίους λιμπτήρας, ἐφαπτομένη δέ κεραυνοῦ
 καὶ στεροπῆς φαίνοισι τεῇ νυμφεύεται Ἥρη.
 νυμφίε τερπικέραινε, σὺ μὲν πολυφεγγεῖ παστῷ 32
 ἐνθεον εἶδος ἔχων ἐπὶ δῆμιον ἐρχεαι Ἥρης
 ἄστεροπαῖς γαμήρῃ καταυγάζων σέο νύμφην
 Ζεὺς πυρόεις, Σερμέλη δέ δράκων ἢ ταῦρος ἱεάνεις·
 κείνη μὲν βαρύδουπον Ὀλύμπιον ἦχον Ἑρώτων
 εἰσαίει, Σερμέλη δέ τύπῳ σκιοειδέϊ μορφῆς
 ταύρου ψευδαλίοιο νόθον μυκτηθμὸν ἀκούει 32
 ἄσφοφος εἰς ἐμὰ λέκτρα κατέρχεται ἀνέφελος Ζεὺς.

I should have been glad if you had carried me on your shoulders in the waters as a travelling bull, and my brother Polydoros like Cadmos could have hunted the robber of the wandering bride, Cronion who carried me. But what have I to do with wedlock in shape of a bull or a shower? I want no honour equal to some earthly bride. Leave Europa her bull, leave Danaë her shower of gold: Hera's state is the only one I envy. If you hold me worthy of honour, deck out my chamber with your heavenly fire! Kindle a lovelight in the clouds, show incredulous Agaue the lightning as my lovegift. Let Autonoe in her room close by hear the thunderous tune of our attendant Loves, and tremble at the selfannouncing token of our unpublished marriage.

110 " Give it—let me embrace the dear flame and rejoice my heart, touching the lightning and handling the thunderbolts! Give me the bridal flame of your own chamber: every bride has torches to escort her in the marriage procession. Am I not worthy of your bridal thunderbolts, when I have the blood of Ares and your Aphrodite? How wretched I am! Semele's wedding has quickfading fire and earthly torches,—your Hera is a bride who grasps the thunderbolt and touches the lightning! Thunder-hurling bridegroom! You go to Hera's bed in divine shape, illuminating your bride with bridal lightnings until the chamber shines with many lights—fiery Zeus! but to Semele you come as dragon or a bull. She hears for her love the heavy Olympian rolling boom—Semele hears the sham bellow of a false bull under a vague shadowy shape. Soundless, cloudless,

καὶ νεφεληγερέτης ὑφαίχεται μίγνεται Ἥρη.
 κούρης δ' αἰνσχάμοιο πατὴρ ἐμὸς αἰσχεα φείγων
 εἰδόμυχος σέο Κάδμος ἀλευκάζει πᾶτον ἀνδρῶν,
 αἰδόμενος ταύτησι φαίνεται, ὅττι παλῖται
 330 πᾶντες ἐφρυβρίζουσι τοῖς κρυφίοις ἑμεταίοις
 μεμφομένοι Σμελῆν, ὅτι φῶριον ἔσχευ ἀκοίτην.
 καλὸν ἐμοὶ πόρες ἔδνον ὄντιδεα θηλυτέρᾳα
 καὶ χορὸς ἀμφιπόλων ἐμὲ μέμφεται, ἔσχα δ' ἄλλαν
 δειμαίνω στόμα λάβρον ἀσιγήτοιο τιθήνης.
 335 μῦθο, τίς Τυφῶνι δαλόφρονι πότμον ὑφαίνων
 σοὶ πόρεν ἀρπαμένωιο πάλιν σπειθήρα κεραυτοῦ·
 δείξον ἐμῷ γενετήρι, τὰ περ πόρε· γηραιὸς γάρ
 Κάδμος ἀπαιτίζει με τῆς σημήιον εἵτης.
 οὐ πῶ ἐγὼ Κρονίωτος ἀληθέος εἶδον ὅπωπῃν,
 340 οὐ βλεφείρων ἀκτῖνα σελασφόρον, οὔδε προσώπου
 μαρμαριγᾶς ἐνόησα καὶ ἀστράπτουσαν ὑπῆτην·
 οὐ πῶ ἶδον τεόν εἶδος Ὀλύμπιον, ἀλλὰ δοκεῖν
 πόρδαλιν ἢ λέοντα, θεὸν δ' οὐκ εἶδον ἀκοίτην.
 ὥς βροτὸν εἰσορῶ σε θεὸν μέλλουσα λοχεύειν.
 345 ἄλλον ἐγὼ πιεθόμην φλογερὸν γάμον· Ἥλιος γάρ
 σὶν πυρὶ νυμφιδίῃ Κλυμένην ἡγκάσασατο νύμφην."
 Ἔντεπεν αἰτίζουσα φίλον μόρον Ἴσα γάρ Ἥρη
 εἰς γάμον ἀθρήσαι μινῶριος ἔλπετο νύμφη
 μελίχιον σπειθήρα γαληταίοιο κεραυτοῦ.
 350

Ζεὺς δὲ πατὴρ αἶων

φθονεραῖς ἐπεμέμφετο Μοῖραις,
 καὶ Σμελῆν ἐλείπειν ἄωριον· ἀμφὶ δὲ Βάαχην
 κερδαλέον γίνωσκειν ἀμελίχτου χάλον Ἥρης.
 Ἑρμείῃ δὲ κέλευεν ἀπὸ φλογεροῖο κεραυτοῦ

* A half-quotation of Hom. II. vi. 202, ὅπως ἀνθρώπων
 ἀλλοίων.

Zeus comes to my bed : Cloudgatherer he mingles with Hera. Well may she hold up her head ! My father shrinks from insults for a daughter unhappily married, hides in the corners of the house—your Cadmos ! avoids the place where men tread,* ashamed to show himself to his people, because my row of maids all deride this secret union with you, and blame Semele for having a furtive bedmate.

³²⁸ " A fine wedding-gift you have found me—the sneers of women ! The attendants about me slander me, and far above the rest I fear the rough tongue of this garrulous nurse. Remember who wove the wilywitted fate for Typhon, and brought back to you the stolen spark of your thunder ! Show it to my father, who got it back, for old Cadmos demands of me a proof of your bed. Never yet have I seen the countenance of the true Cronion, never beheld the flashing gleam from his eyelids, or the rays from his face, or the lustrous beard ! Your Olympian shape I have never seen, but I expect a panther or lion. I have seen no god as a husband. I see you something mortal, and I am to bring forth a god ! Yet I have heard of another fiery wedding : did not Helios embrace his bride Clymene with fiery nuptials ? " "

³²⁹ Thus Semele prayed for her own fate : the shortlived bride hoped to be equal to Hera, and to see at her nuptials the spark of the thunderbolt gentle and peaceful.

³³¹ Father Zeus heard, and blamed the jealous Portioners, and pitied Semele so soon to die ; but he understood the scheming resentment of implacable Hera against Bacchos. Then he ordered Hermes to catch up his newborn son out of the thunderfire when

* See note on vii. 301.

ἀρσάζαι νέον νῆα πυρρὴν ἰσχυρὰν ἰσχυρῆς
καὶ τὰ μύθων ἐλέξε σπυρρὴν ὑφαίνεσθαι κοῖτην.
"Ὅ γέναι,

ἢ σε δαδὸς φλοπτερός νῆος ἤσασθαι Ἥρης
ἢ ρα, γέναι, δοκίμῃ, ὅτι μελῖχοι εἰσι κεραυνοί;
εἰλήθῃ μέντοι χρόνον ἄλλον, ἵως ἔτι φόρτος αἰερεῖ,
εἰλήθῃ μέντοι χρόνον ἄλλον, ἵως ἐμὸν νῆα λοχεύεαι· 360
μὴ πρὸ τοῦτον πυρρῆτος ἀσπαιτίζῃ με φοτῆας·
οὐ στεροσθῇ μελέσσω Δανίης σὺλῃσσι κορυβῆν,
οὐ βροντῇ κελαδῆμα, καὶ οὐ Τυρῆς σὺ νόμφης
ἑώρασθῃ ἐμείωνον ἐνυμφεύσαντο κεραυνοί,
οἷα ἶδεν Ἰουχὴ δαμαλὴ σέλας ἀλλὰ σὺ μοῖνῃ 365
θῆτη ἀσπαιτίζεις με, τὰ μὴ θεὸς ἦτεε Λητώ."

Τοῖον ἔπος ἐπέλεξε καὶ οὐ μέναιεν ἐρίθειν
νῆμασι Μοιραδίοισι δὲ αἰθερίοισι δὲ κάλπῳ
ἀσπαιτῶν πεφορῆτο καὶ ἰκταῖν ἰο νόμφης
οἷα ἐθέλων ἐπέλεσσε πόσις στεροσπηχερέτα Ζεὺς, 370
εἰς Σαμέλην δ' ἐχόρει κατηφεί χερσὶ τιταίνων
νυμφαδίοις σπυρρῆσας ἀμεροσιγάμοιο κεραυνοῦ·
καὶ θάλαμος στεροσθῇσιν ἐλάμπετο, καὶ πυρὸς ἀτμῶν
Ἰομῆκος σελίγχιεν, ὧλῃ δ' ἀμαρέσσετο Θῆβη.

Καὶ Σαμέλῃ φλογόεντας τοῖς ὀρέωσσι φοτῆας 375
αἰχέσσι γαῖρον αἶρε καὶ ὑφαντῶν φάτο φωνή·

Πηκεῖδος οὐ χερσὶν ἀγνηχεῖς, οὐ χερσὶν αἰλοῦ·
βρονταὶ ἐμοὶ γέγρασι Διὸς σφραγῆς ἑρώτων,
αἶλος ἐμοὶ κτύπος οὗτος Ὀλύμπιος, αἰθερίης δὲ
δαδὸς ἐμῶν θαλάμων στεροσθῇ σέλας· οὐτιδαίων δὲ 380
οὐκ ἀλέγω δαΐδων· δαΐδες δὲ μοὶ εἰσι κεραυνοί.
εἰμὶ δάμαρ Κρονίωτος, Ἐχίονός ἐστιν Ἀγαυή,
Λέτοισιν ἐκλέσσωσι Ἀρστωμένο γυναικα·

* Another name for Semele, better Dionysus was also called Thyoneus.

it should strike Thyone.* He spoke thus in answer to the highheaded girl :

³⁰⁷ " Wife, the jealous mind of Hera has deceived you by a trick. Do you really think, wife, that my thunders are gentle ? Be patient until another time, for now you carry a child. Be patient until next time, and first bring forth my son. Do not demand from me the murderous fire before that birth. I had no lightning in my hand when I took Danaë's maidenhood ; no booming thunder, no thunderbolts celebrated my union with your Europa, the Tyrian bride ; the Inachian heifer saw no flames : you alone, a mortal, demand from me what a goddess Leto did not ask."

³⁰⁸ So he spoke, but he had no thought of fighting against the threads of Fate. He passed from the bosom of the sky shooting fire, and Flashlightning Zeus the husband unwillingly fulfilled the prayer of his young wife. He danced into Semele's chamber, shaking in a reluctant hand the bridegift, those fires of thunder which were to destroy his bride. The chamber was lit up with the lightning, the fiery breath made Imenon[†] to glitter and all Thebes to twinkle.

³⁰⁹ When Semele saw her fiery murderers, she held up a proud neck and said with lofty arrogance :

³¹⁰ " I want no clear-sounding cithern, I need no hobby ! Thunders are here for my panpipes of Zeus's love, this boom is my Olympian hobby, the firebrands of my bridal are the flashes of heavenly lightning ! I care not for common torches, my torches are thunderbolts ! I am the consort of Cronion, Agaue is only Echion's. Let them call Autonoe Aristaios's wife

* One of the two rivers of Thebes.

Ἰνώ ἔχει Νεφέλην, Σερμίδα δὲχε σίγγαμον Ἥρην.
οὐ γένετ' ἄλλοιαντος ἔγω δάμαρ, αἰκνίμορον δὲ παῖς
οὐ τέκον Ἀστειάωνι κενουσιπῶδα, σύντομον ἔλθης.
οὐ χάρειν φόρμιγγος ἀλίζονος· οὐρανὴ γάρ
ἀστρεὺν Κιβωρὴ Σερμίδης ὑμέναιον ἀείδει.

Ἦντοσε κενουσιπῶδα καὶ ἤθελε χερσὶν ἀφάσσειν
ἀστεροσπῆν ἀλέτ' αἶσαν, ἀφειδόμενα δὲ Μοῖρῃς 290
τυλμυρῇ πυλαμῇ φονίαν ἔβαινε κρανιῶν
καὶ γαμῶς ἦν Σερμίδης θανάτηφόρος, ἦς ἐνὶ θεσμῷ
πυρκαϊῇ καὶ τυμῶν ἐθνεσσο παστῶν Ἑριῖς·
καὶ λοχίαις ἀκτίσι γαμῶν ἀσθμα κρανιῶν
Ζηῖος ἀφειδόμενος ὄλ' ἐφρῶσσο τῆμ' ἦν 295
καὶ στεροσπῇ πεδὲ μαῖα, καὶ ἑλκεῖθ' αἶσαν
καλποῦ δ' αἰθόμενος διαθρῶσκοντα τεκούσης
Βάκχου ἐπουρανίῃ μαῖωσσο φειδόμενῃ φλόξ,
μητροφόνῃ στυγερῇ μαρτυρομένῃ ὑμεταίων·
καὶ βρέθος ἡλιτόμηνον ἀδελφῶν τοκετοῖο 300
ἀσθμασι φειδόμενος ἐχτυλῶσαντο κρανιῶν
καὶ Σερμίδα πυρκαϊῇ ἐσθρῶσσο τελευτῇ
ὄλετο τερπυμένη λοχίαν μόρον· ἦν δὲ τοῖσιν
Ἥμεροι, ἑλκεῖθ' αἶσαν, Ἑριῖς εἰς ἐνὶ παστί·
καὶ βρέθος ὑμεταίων ἐν γένετ' αἶσαν λοχεύσαι 305
οὐρανῷ περὶ γένετ' αἶσαν ἡγαγεν Ἑριῖς.

Ζεὺς δὲ βρεθὲρ ἡμεταίων μετατρέφας ἴσον Ἥρῃ
ἀγρίον ἐπρήντε παλιδιόν ὄγκον ἀπειλῇ,
καὶ φλογερῇ Σερμίδῃ

μετανοήσας εἰς πόλον ἀστρων
οὐρανῶν οἶκον ἔχουσιν ἀνήγαγε μητέρα Βάκχου 310
αἰθερίας ἐνέστην ὁρέστων, ὡς γένος Ἥρῃς,
ὡς τέκον Ἀρμονίης ἐξ Ἄρκτος, ἐξ Ἀφροδίτης·
καὶ καθαρῶς λούσασα νῦν οἶμας αἶθοπι πυρσῷ . . .

Ino's rival is only Nephele—Semele's is Hera! I was not the wife of Athamas, I was not the mother of Actæon the forester, so quickly killed and torn by dogs. I want no lesser harp, for Cithara* the heavenly harp makes music for Semele's wedding."

So she spoke in her pride, and would have grasped the deadly lightning in her own hands: she touched the destroying thunderbolts with daring palm, careless of Fate. Then Semele's wedding was her death, and in its celebration the Avenging Spirit made her bower serve for pyre and tomb. Zeus had no mercy; the breath of the bridal thunder with its fires of delivery burnt her all to ashes.

Lightning was the midwife, thunder our Lady of childbed; the heavenly flames had mercy, and delivered Bacchos struggling from the mother's burning lap when the married life was withered by the mothermurdering flash; the thunders tempered their breath to bathe the babe, untimely born but unhurt. Semele saw her fiery end, and perished rejoicing in a childbearing death. In one bridal chamber could be seen Love, Eileithyia, and the Avengers together. So the babe half grown, and his limbs washed with heavenly fire, was carried by Hermes to his father for the lying in.

Zeus was able to change the mind of jealous Hera, to calm and undo the savage threatening resentment which burdened her. Semele consumed by the fire he translated into the starry vault; he gave the mother of Bacchos a home in the sky among the heavenly inhabitants, as one of Hera's family, as daughter of Harmonia sprung from both Ares and Aphrodite. So her new body bathed in the purifying

* A constellation, properly Lyra.

NONNOS

καὶ βίον ἀφθιτον ἔσχεν Ὀλύμπιον· ἀντί δὲ Κάδμου
καὶ χθονίου δαπέδοιο καὶ Αἰτυονόης καὶ Ἀγαίης εἰς
σύνθρονον Ἄρτεμιν εὖρε καὶ ἠμίλησεν Ἀθήῃ
καὶ πόλον ἔδον ἔδεκτο, μήτε φαίονσα τραπέζης
Ζηνὶ καὶ Ἑρμῶνι καὶ Ἀρεὶ καὶ Κυβερείῃ.

fire . . . she received the immortal life of the Olympians. Instead of Cadmus and the soil of earth, instead of Autonoe and Agaue, she found Artemis by her side, she had converse with Athena, she received the heavens as her wedding gift, sitting at one table with Zeus and Hermaon and Ares and Cytheria.

ΔΙΟΝΤΣΙΑΚΩΝ ΕΝΑΤΟΝ

Εἰς ἑατον στυπίαζε καὶ ὄφται νύκτα Μαίης
 θυγατέρας τε Λάμον καὶ Μύστιδα
 καὶ δρόμον Ἰουίς.

Ζεὺς δὲ πατήρ

Σεμέλης φλογερῶν πυρήτορα κάλπωι
 ἡμιτελὴ λοχίῳ διαθρήσκοντα κεραυνῷ
 δεξιόμενος Διόνυσον ἐσέρραφεν ἄρσενι μηρῷ,
 μαρμαριγὴν δ' ἀνέμιμε τελεσσιγόνῳ Σελήτης·
 καὶ παλιμὴ Κρονίδαο κυβερνήτειρα λοχεύς 5
 αἰτομάτη πέλε μαῖα σκληρραφείας τοκετοῖο,
 παιδοτόκου λίσσασα μοχλοστόκα νύματα μηροῦ.
 καὶ Διὸς ὠδίνοντος ἵνυς θηλήνετο μηροῦ,
 καὶ παῖς ἡλιτόμηνος ἀμήτορα τίκτετο θεσμῷ
 ἄρσενά θηλυτέρην μετὰ γαστέρα γαστέρα βαίνων. 10
 τὸν μὲν ὑπερκεῖψαντα θετηγενέος τοκετοῖο
 στέμματι κισσῆντι λεχιδες ἐστεφον ὦραι
 ἑσσομένων κήρυκες, ἐπ' αἰθοκόμῳ δὲ καρήνῳ
 εὐκεράων σκολήσιν ὑπὸ σπείρησι δρακόντων
 ταυροφυῇ Διόνυσον ἐμπαύσαντο κεράστην. 15

Καὶ μιν ἔσω Δρακόντιο λεχίῳ ἀμφὶ κολώνην
 πήχεϊ κολπωθέντι λαβὼν Μαίης Ἑρμῆς
 ἡρόθεν πεπότῃτο λοχευομένῳ δὲ Λυαίῳ
 πατρώην ἐπέθηκεν ἐπωνυμίην τοκετοῖο
 κικλήσκων Διόνυσον, ἐπεὶ ποδὶ φόρτον αἶρων 20

BOOK IX

Look into the ninth, and you will see the son of Maia,
and the daughters of Lamos, and Mytis,
and the flight of Ino.

Zeus the Father received Dionysos after he had broken out of his mother's fiery lap and leapt through the delivering thunders half-formed; he sewed him in his manly thigh, while he waited upon the light of the moon which was to bring him to birth. Then the hand of Cronides guiding the birth was his own mid-wife to the sewn-up child, by cutting the labouring threads in his pregnant thigh. So the rounded thigh in labour became female, and the boy too soon born was brought forth, but not in a mother's way, having passed from a mother's womb to a father's. No sooner had he peeped out by this divine delivery, than the childbed Seasons crowned him with an ivy-garland in presage of things to come; they wreathed the horned head of a bullshaped Dionysos with twining horned snakes under the flowers.

¹⁰ Hermes Maia's son received him near the birth-place hill of Dracanon,* and holding him in the crook of his arm flew through the air. He gave the newborn Lysios a surname to suit his birth, and called him Dionysos, or Zeus-limp, because Zeus while he

* In the island of Icaros.

ἦε χυλαίνων Κρονίδης βεβριθὸς μηρῷ,
 γύσος ὅτι γλαύουη Συρακουσιδὶ χυλὸς ἀκούει·
 καὶ θεὸν ἀρτιλόχειντο ἐφίμωσαν Ἰάραφωτήν,
 ὅττι μιν εὐώδαν πατὴρ ἐρράφατο μηρῷ.

Καὶ μιν ἀχυνελευτοιο διαίσουσιντα λοχείης 25
 πήχει κυῖρον ἀδακριν ἐκούφισι σίγγονος Ἑρμῆς,
 καὶ βρέφος εὐκέραιοιο φηγῆς ἰνδαλμα Σελήτης
 ὥπασε θυγατέρεσσι Λάμον πυταμῆσι Νύμφαις,
 παῖδα Διὸς κορέειν σταφυληκόμον· αἱ δὲ λαβοῦσαι
 Βάκχον ἐπηχύναντο, καὶ εἰς στόμα παιδὸς ἐκάσθη 30
 ἀθλιβέων γλαυόκοσσαν ἀνέβλινεν ἱερὰδα μαζῶν.
 καὶ παῖς ἀρτικέλευθον ἐς οὐρανὸν ὄμμα τιταίνων
 ὑπτιος ἦεν ἀίπνος, ἀμοιβαίησι δὲ ῥιπαῖς
 ἡέρα λακτίζων διδυμάσσι τέρπετο παλμῷ,
 καὶ πόλον ἐσκουπιάζειν ἀήθια, θαμβάλεος δὲ 35
 πατρῶην ἐγέλασσε· ἴτην δεδοκμημένος ἀστρων.

Καὶ βρέφος ἀθρήσασα Διὸς μαστίζετο νύμφη·
 θυγατέρες δὲ Λάμοιο χάλω βαρεμήνητος Ἥρης
 δαιμονίης κακότητος ἐβακχεύθησαν ἱμάσθῃ·
 ἐν δὲ δόμῳ ὁμώησιν ἐπέχραον, ἐν τριόδοις δὲ 40
 ξεινοφόνῳ δαίτρειον ὁδοπόρον ἀνδρα μαχαίρῃ·
 φρικαλέαι δ' ἀλάλαζον, ὑπὸ στροφάλεγγι δὲ ῥιπῇ
 ὀφθαλμοῖς ἐλέλιζον ἀκουσμήτοιο προσώπου·
 πάντα δ' εἶθα καὶ εἶθα τοσπλανέεσσι μενοιναῖς
 ἔτρεχον ἀσταθίων τροχαλῷ σκιρτήματι ταρσῶν· 45
 καὶ πλοκάμους βάκχειον ἐς ἡέρα θηιάδες αὖραι
 πλαζομένους· κροκόεις δὲ περὶ στέρνοισιν ἐκάστης
 ἀφροκόμῳ ραθάμιγγι χιτῶν λευκαίνεται κούρης.
 καὶ νῦ κε φοιταλίης ἐτερόφρονι κύματι λύσσης
 νήπιον εἰσέτι Βάκχον ἐμιστυλλοντο μαχαίρῃ. 50

* It need hardly be said that these etymologies are wrong.

carried his burden lifted his foot with a limp from the weight of his thigh, and *αλαλ* in the Syracusan language means limping. So he dubbed Zeus newly delivered *Ειραφιώτες*, or Father Botcher, because he had sewed up the baby in his breeding thigh.*

¶ Thus Hermes carried upon his arm the little brother who had passed through one birth without a bath, and lay now without a tear, a baby with a good pair of horns like the Moon. He gave him in charge of the daughters of Lamon, river nymphs—the son of Zeus, the vineplanter. They received Bacchos into their arms; and each of them dropt the milky juice of her breast without pressing into his mouth. And the boy lay on his back unweeping, and fixt his eye on the heaven above, or kicked at the air with his two feet one after the other in delight; he stared at the unfamiliar sky, and laughed in wonder to see his father's vault of stars.

¶ The consort of Zeus beheld the babe, and suffered torments. Through the wrath of resentful Hera, the daughters of Lamon were maddened by the lash of that divine mischiefmaker. In the house they attacked the servants, in the threeways they carved up the wayfaring man with alienslaying knife; they howled horribly, with violent convulsions they rolled the eyes in their disfigured faces; they scampered about this way and that way at the mercy of their wandering wits, running and skipping with restless feet, and the mad breezes made their wandering locks dance wildly into the air; the yellow shift round the bosom of each was whitened with drops of foam from the lips of the girls. Indeed they would have chopt up little Bacchos a baby still piecemeal in

εἰ μὴ ἀσημάτωιο ποδὸς ληίστορι ταρσῷ
 Πάκχον ὑποκλέφας πτεροῖς πάλιν ἤρπασεν Ἑρμῆς.
 καὶ βρέφος ἀρτικόμιστος ἔχων ζωαρκεὶ κάλπῳ
 εἰς δόμον ἀρτιτόκιοιο Λαχίον ἤγαγεν Ἰοῖς.

Ἢ μὲν ἀτηέρταζεν εἰς προβορόντα λοχείης 55
 νήπιον εἰσέτι κυῖρον, ἐπωλένιον Μελικέρτην,
 παιδοκόμοις παλὶμῃσιν ἀνοιδάινοντο δὲ μαζοὶ
 θλιβομένοιο γάλακτος ἀναβλύζοντες ἑέρσην.
 καὶ φιλοῖς στομάτεσσι θεὸς μελίζατο νύμφην
 θέσκελον ὀμφήεντι χέωσι ἔπος ἀνθερεῶνι· 60

Δέξο, γύναι, τέον νῆα, τερψ δ' ἐπικάτθεο κάλπῳ
 παῖδα κασιγνήτης Σαρμέλης σέθεν, ὃν παρὰ παστῷ
 οὐ στεροπῆς ἀμάθινεν ὅλον σέλας, οὐδέ μιν αὐτοὶ
 μητροφόνου σπιεθήρας ἐδηλήσαντο κεραυτοῦ.
 καὶ βρέφος ἀχλεόεντι δόμῳ πεφυλαγμένον ἔστω, 65
 μηδὲ μιν ἀθρήσειεν ἔσω γλαφυροῖο μελάθρου
 ἡμάτων Φαίδοντος ἢ ἐννυχον ὄμμα Σελήτης,
 μηδὲ ἐκουρίζοντα, καὶ εἰ ταυρῶπις ἀκοῖε,
 ζηλήμων βαρύμηνις ἰδὴ κεκαλυμμένον Ἥρη.
 δέξο κασιγνήτης σέθεν νῆα· σοὶ δὲ Κρονίων 70
 ἀξία σῶν καμάτων ὑπᾶσαι θρεπτήρια κεύου.
 ὀλβίη ἐν πάσῃσι θυγατράσιν ἐπλεο Κάδμου·
 ἤδη γάρ Σαρμέλη φλογερῷ δέδμητο βελέμνῳ,
 Αἰτοκόην δὲ θαρόντι σὶν νιέει γαῖα καλέφει,
 ἀμφοτέροισι δ' ἐνὰ τύμβον ἀναστήσειε Κιβαιρῶν, 75
 καὶ μόρου οὐρεσίφοιτος ἐσαθρήσειεν Ἀγαυή
 Πειθέος ὀλυμένοιο, νόθης φαῖσασσα κοίτης,
 παιδοφόνος γεγαυῖα λιπόπταλις· ἀλλὰ σὺ μούνη

* See note to v. 556.

the distracted flood of their vagabond madness, had not Hermes come on the wing and stolen Bacchos again with a robber's untracked footsteps: the babe lately brought he caught up, and carried in his life-protecting bosom, until he brought him to the house where Ino had lately brought forth a son.

¹⁶ She was nursing her boy Melicertes,* lately born and a baby still, and held him in her arms with caressing hands; her swelling breasts dropt the dew of the bursting milk. The god spoke to her in friendly coaxing tones, and let pass a divine message from his prophetic throat:

¹⁷ "Madam, receive a new son; lay in your bosom the child of Semele your sister. Not the full blaze of the lightning destroyed him in her chamber; even the sparks of the thunderbolt which killed his mother did him no harm. Let the child be kept safe in a gloomy room, and let neither the Sun's eye by day nor the Moon's eye by night see him in your roofed hall. Cover him up, that jealous resentful Hera may never see him playing, though she is said to have eyes to see a bull.¹ Receive your sister's boy, and you shall have from Cronion a reward for his nurture worthy of your pains. Happy are you among all the daughters of Cadmos² for already Semele has been brought low by a fiery bolt; Autonoe shall lie under the earth with her dead son, and Cithaïron³ will set up one tomb for both; Agaue shall see the fate of Pentheus among the hills, and she shall touch his ashes all deceived.⁴ A sonslayer she shall be, and

¹ Nonnos seems to play with Hera's epithet *βουόων*, "cow-eyed," making it *βοόων* and giving that the sense of "bull-eying," i.e. able to see the young bull god Dionysos.

² A mountain between Boeotia and Attica.

⁴ Sense and reading are alike most uncertain here.

ἴσσαι αὐχήμεσα, τόσῃς κατέπειρα θαλάσσης,
 οἶκον ἀμειβομένη Ποσειδῶνον, εἰσαλή δέ
 ὡς θέτις, ὡς Γαλάτεια φασίξαι Ἰδρίαε Ἰνώ·
 οἱ χθονίῳ κεντῶνι κατακρίψει σε Κιβαιρῶν,
 ἀλλὰ σὺ Νηρηίδων μία γίνεαι ἀντὶ δὲ Κάδμου
 ἐλπίδι λωπτήρῃ καλέσῃ Νηρήα τοῦτ' αἶ
 παιδὶ τῷ ζῶοντα σὺν ἀθανάτοισιν Μελικέρτῃ,
 Λευκυθέῃ, κρατέουσα χυτῆς κληῖδα γαλήνης,
 εἰπλοῖης μεδέουσα μετ' Αἰόλον εἰδιόων δέ
 σοὶ πῖνινος πλείοντα φάλεμπορος εἰς ἀλὶ ταύτῃ
 βαυρὸν ἓνα στήρουσι ἐνοσιχθονὶ καὶ Μελικέρτῃ,
 ῥέζων ἀμφότεροισι θαλασσοαῖον δὲ δίφρου
 δέξεται ἡγοχῆρα Παλαίμονα εὐανοχαίτης."

Ἦς εἰπὼν ἀκίχνητος ἐς οὐρανὸν ἔδραμεν Ἑρμῆς
 ἡέρα δικεῖων ἀνεμῶδες παρὰ πέδῳ.
 Ἰνώ δ' οἶα ἀπείθεσι, φλοστόργῳ δὲ μενοινῇ
 παιδοκόμῳ πήχιναι ἀμήτορα Πάαχον ἀγοστῷ,
 πήχει δ' ἀπλώσασα σινωπίδα δίξινγα παιδῶν
 δίξινγα μαζὸν ὄρεε Παλαίμονι καὶ Διονύσῳ·
 καὶ βρέφος ἀμφισπῶν παρεθήκατο Μίστιδι νύμφῃ,
 Μίστιδι καλλεκούμῳ Σιδωνίδι, τὴν ἔτι κούρην
 Κάδμος αἰτηξήσῃ πατὴρ θαλαμηπόλον Ἰοῦς·
 ἢ τότε Πάαχον ἐλαῖσα βουτρεφέων ἀπὸ μαζῶν
 ἀπροιδὴ ζοφοκίτι κατεκλήσσε βερέθρῳ,
 καὶ Διὸς αὐτοβόητος ἀπαγγέλλουσα λοχείην
 μαρμαρυγῇ σελάγξει, καταγάζουσα προσώπου·
 τοῖχοι δ' ἀχλυσίντες ἐλευκαίνοντο μελάθρου,
 καὶ ζόφον ἔκριψε φέγγος ἀθηήτου Διονύσου.
 καὶ Βρομίῳ παίζοντι παρίζετο πάντυχος Ἰνώ·
 πολλάκι δ' ἀστήρακτος ἀναθρήσκων Μελικέρτης
 χεῖλεσιν ἀντιτύποισιν ἀνίσπασε γείτονα θηλὴν

a banished woman, but you alone shall be proud; you shall inhabit the mighty sea and settle in Poseidon's house; in the brine like Thetis, like Galathea, your name shall be Ino of the Waters. Cithairon shall not hide you in the hollow earth, but you shall be one of the Nereids. Instead of Cadmos, you shall call Nereus father, with happier hopes. You shall ever live with Melicertes your immortal son as Leucothea, holding the key of calm waters, mistress of good voyaging next to Aiolos.* The merchant seaman trusting in you shall have a fine-weather voyage over the brine; he shall set up one altar for the Earthshaker and Melicertes, and do sacrifice to both together; Seabluehair shall accept Palaemon† as guide for his coach of the sea."

¶ With these words Hermes was off into the sky unapproachable, twirling in the air the windswift soles of his shoes. And Ino was not disobedient. With loving care she held the motherless Bacchos in her nursing arm, and laying out the pair, the two children, upon it offered her two breasts to Palaemon and Dionysos. She gave the baby in charge to Myrtis her attendant maid, Myrtis the finehaired Sicilian, whom Cadmos had brought up from a girl to attend in Ino's chamber. She then took Bacchos away from those godfeeding breasts, and hid him from all eyes in a dark pit. But a brilliant light shone from his face, which declared of itself the off-spring of Zeus: the gloomy walls of the house grew bright, and the light of unseen Dionysos hid the darkness. All night long Ino sat beside Bromios as he played. Often Melicertes jumped up with wavering steps and pressed his lips to pull at the other

* God of the winds.

† Melicertes.

Εἶσα παππάζοντι παρεπίζων Διοτίσῳ.

110

Καὶ θεὸν ἔτρεφε Μίστις ἐπὶ μετὰ μαζὸν ἀνάσσης
ὄμμασιν ἀγρίπτοισι παρεδρησούσα Λυαίῳ·

καὶ πινυτή θερμαίνουσα φερώνυμα Μίστιδι τέχῃ
ὄργανα νυκτελίου διδασκομένη Διοτίσῳ

καὶ τελετὴν ἀγρυπνόν ἐσπετινούσα Λυαίῳ

115

πρῶτῃ ῥόπτρον ἐσέσεν, ἐσπελατάγῃς δὲ Βάκχῳ

κίμβδα ἀντίοισα περίκροτα δίξιν χαλεπῷ,

πρῶτῃ νυκτιχόρευτον ἀναφαμένη φλόγα πύκτης

Εἶσον ἐσμαραγγοῖν ἀκοιμήτῳ Διοτίσῳ,

πρῶτῃ κυρπίλον ἄνθος ἀναδρέψασα κορύμβαν

120

ἀπλοκὸν ἀμπελόεττι κόμην μιτρώσατο δεσμῷ,

αὕτῃ δ' ἐσέκε θυρόν ὁμόζυγον οἴσσι κισσῷ,

ἀρροτάτῳ δὲ σιδήρον ἐσσεφῆκασε κορύμβαν

κεκθόμενον πετάλοισιν, ὅπως μὴ Βάκχον ἀμύξῃ·

καὶ φάλας γυμνοῖσιν ἐπὶ στέροισι καθάψαι

125

χαλκείας ἐνοῆσαι καὶ ἱστὰ δέρματα νεβρῶν·

καὶ τελετῇ λαθέης ἐγκύμονα μίστιδα κίστην

παίγνια κουρίζοντι διδασκομένη Διοτίσῳ

πρῶτῃ ἐχιδιτήντα κατὰ χροὸς ἦφεν ἱμάτια

σύμπλοκον, εὐλακίς δὲ δρᾶκων περὶ δίπλακα μίτρην

130

ἄμματα κυκλώσας ὀφειῶδὲ κάρπτετο δεσμῷ.

Τὸν δὲ παιδικίστον ὑπὸ σφρηγίδα μελάβρου

ὄμμασιν ἀπλανέσσιν ἰδὲν πατεπόφις Ἦρῃ

Μίστιδος ἀφράστοιο μυχῷ πεφυλαγμένον οἴκου·

καὶ Στυγὸς ὑπερόποιον ἐπώμνυε νέρτερον ὕδωρ

135

παιτοίῃ κακότητι κατακλύζειν δόμον Ἰνούς,

καὶ τὴν κεν ἡμάλδινε Διὸς γόνον· ἀλλὰ μιν Ἑρμῆς

ἀρπάξας ἐκόμισσε Κυβηλίδος εἰς ράχιν ὕλης·

Ἦρῃ δ' ὠκυπέδλος ἐπέδραμεν εὐποδὶ ταρσῷ

ὑφ' ὅθεν ἀστήρικτος· ὁ δὲ δρόμον ἐφθασεν Ἦρης,

140

πρωτογόνου δὲ Φαίητος ἀτέρμονα δύσατο μορφήν·

breast, as he crawled close to Bacchos babbling
 "Euoi!"

¹¹¹ Mythis also nursed the god after her mistress's breast, watching by the side of Lyaion with sleepless eyes. The clever handmaid taught him the art that bears her name, the mystic rites of Dionysos in the night. She prepared the unsleeping worship for Lyaion, she first shook the rattle, and clanged the swinging cymbal with the resounding double bronze; she first kindled the nightdancing torch to a flame, and cried Euion to sleepless Dionysos; she first plucked the curving growth of ivy clusters, and tied her flowing hair with a wreath of vine; she alone entwined the thyrsos with purple ivy, and wedged on the top of the clusters an iron spike, covered with leaves that it might not scratch Bacchos. She thought of fitting plates of bronze over the naked breast, and fawnskins over the hips. She taught Dionysos to play with the mystical casket teeming with sacred things of worship, and to use them as his childish toys. She first fastened about her body a belt of braided vipers, where a serpent coiling round the belt on both sides with encircling bonds was twisted into a snaky knot.

¹¹² Here behind the many keys and seals of the palace allseeing Hera spied him with her infallible eyes, guarded by Mythis in that hidden corner of the house. Then she swore by the infernal water of afteravenging Styx, that she would drown the house of Ino in a flood of innumerable woes. Indeed she would have destroyed the son of Zeus; but Hermes caught him up, and carried him to the wooded ridge where Cybele dwelt. Moving fast, Hera ran swift-shoe on quick feet from high heaven; but he was before her, and assumed the eternal shape of first

καὶ θεὸν ἀξομένην πρωτοσπορον εἰκαθεν Ἥρη
 φειδομένης ἀκτίνας ὑποστησσουσα προσώπου,
 οἷδε γότῃς ἐνόησι θαλασπλόκου εἰκότα μορφῆς·
 κοιφυτέροις δὲ πόδεσιν ὀρειάδα πέζαν ἀμείβων, 143
 χερσὶ περιπλεκέσσι κεραιφόρον νῆα κομίζων,
 μητρὶ Διὸς γενέτω λευτοβότῳ πόρε Ῥεῖη,
 καὶ τινα μῖθον εἶπεν ἀρωγὰς θεαίῃ·

“ Δέξο, θεά, νέον νῆα τοῦ Διὸς, ὃς μάθων Ἰνδῶν
 ἀθλεύσας μετὰ γαίαν ἐλεύσεται εἰς πόλιν ἀστρων, 150
 Ἥρη χωρμένη μεγάλη χάρις· σὺ γὰρ ἔφακτι,
 ὃν Κρονίδης ᾠδαίει, ἔχειν κουροτρόφον Ἰνώ·
 μαῖα Διωνύσιον Διὸς γενέτωρ γενέσθω,
 μήτηρ Ζητῆος εἴοται καὶ τῶνοιο τιθήνη.”

Ὡς εἰπὼν ταχίσαινος εἰ οὐρανὸν ἔλκεν Ἑρμῆς 153
 κυκλώσας βαλὼναι ὑψητέριον πτερόν αὔραις·
 αὐτογόνου δὲ Φαιήτος ὑψίτερον εἶδος ἀμείβας
 ἀρχαίην παλιγορᾶς ἦν ἀνεδύσατο μορφῆν
 μητέρι παιδοκόμῳ παλιταίῃσι Πάικχον εἴσας.

Τὸν δὲ θεὰ κορίσκει καὶ εἰσέτι κούρον εἶοτα 160
 ἄρματος ὠμοβόρων ἐπιβήτορα θῆκε λεόντων·
 καὶ τροχαλὴ Κορίβαντες ἴσω θεοδέγμονος αἰλῆς
 παιδοκόμῳ Διόνυσον ἐμπερῶντο χορείῃ,
 καὶ ξίφει κτυπέσκου, ἀμοιβαίῃσι δὲ ῥάπαις
 ἀσπίδας ἐκρούσαντο κυβιστητῆρι σιδήρῳ 165
 κουροσίην κλέπτοντες ἀξομένου Διονίσσου·
 καὶ πᾶσι εἰσαίων σακίων μαίημιον ἤχῳ
 πατρώας κομιδῆσι ἀεζήθη Κορυβαίντων,
 καὶ νέος ἐννέτηρς ἔχων θηροκτόνον ἄγρην

* A mystic divinity in the system of the Orphics, often called by this epithet, because he was the first-born of the primeval world-egg.

born Phanes.* Hera in respect for the most ancient of the gods, gave him place and bowed before the radiance of the deceiving face, not knowing the borrowed shape for a fraud. So Hermes passed over the mountain tract with quicker step than hers, carrying the horned child folded in his arms, and gave it to Rheia, nurse of lions, mother of Father Zeus, and said these few words to the goddess mother of the greatest :

¹⁴² "Receive, goddess, a new son of your Zeus! He is to fight with the Indians, and when he has done with earth he will come into the starry sky, to the great joy of resentful Hera! Indeed it is not proper that Iro should be nurse to one whom Zeus brought forth. Let the mother of Zeus be nanny to Dionysos—mother of Zeus and nurse of her grandson!"

¹⁴³ This said, Hermes rose quicknee to the sky, rounding his wings under the rushing breezes. There he put off the higher shape of self-born Phanes and put on his own form again, leaving Bacchos to grow a second time[†] in the Mother's nurture.

¹⁴⁴ The goddess took care of him; and while he was yet a boy, she set him to drive a car drawn by ravening lions. Within that godwelcoming courtyard, the tripping Corybants[‡] would surround Dionysos with their childcherishing dance, and clash their swords, and strike their shields with rebounding steel in alternate movements, to conceal the growing boyhood of Dionysos; and as the boy listened to the fostering noise of the shields he grew up under the care of the Corybants like his father.

¹⁴⁵ At nine years old the youngster went a-hunting

* Because he was Zagreus reborn.

† See note on li. 695. The boy is hidden as Zeus was.

ποσσὶ μὲν ὠκντέροισι παρίστικεν ἰθὺς λαγυνοῦ, 170
 χειρὶ δὲ ἡγηπιάχῃ μεθέσπων κεραδοσοσύον ἀλάτῃ
 ποικίλον ῥῶρησιν ἐπ' αἰχρὶν νεβρόν ἀείρων,
 καὶ θρυσὶν αἰαλόωντων ἔχων τετατισμένον ὤμῳ
 τίγριν ἀνω κοίφει μετάρσιον ἑταοθὶ δεσμοῦ . . .
 σκύμνοισιν χερσὶν ἔχων ἐπεδιδάκτε μητέρα Ῥεῖη, 175
 ἀρπάξας καὶ τέκνα παλιγλαγίων ἀπὸ μαζῶν,
 σμερδάλειους δὲ λείοντας ἐπὶ ζώοντας ἐρύσσας
 μητέρα δῶρα τιτάνει, ἵνα ζεύξεται ἀπὴν
 διζύγας ἀμφότερησι πύδας παλὶμχοι πιάων.
 θαμβάλεη δὲ γέλωτι γαγγήθῃ δέρκετο Ῥεῖη 180
 ἡγορήν καὶ ἀέθλα τετραγίτοι Διονύσου·
 καὶ βλοσυρῶν Ἰόβακχον ἰδὼν ἐλατῆρα λεόντων
 ὄμμασι τερπομένῃσι πατὴρ ἐγέλασσε Κρονίων.
 καὶ χροὶ λαχνηκτὰς ἀνεχλαίνωσι χιτῶνας 185
 Εἰκός ἀρτιτέλειστον ἔχων παιδῆμον ἦθην,
 δαυδαλήν ἐλπίδα φέρων ὤμοισι καλυπτρην,
 αἰθερίῳ μιμητὸν ἔχων τύπον αἰῶλον ἄστρων·
 καὶ Φρυγίης ὑπὸ πύξαν ἐς αἴθλα λήκας ἐλάσσας
 στιατοῖς πορδαλίεσσιν ἐπὶ ἐξευξεν ἀπὴν,
 οἷά τε πατρικῶν ἀσπεδῶν ἰνδαλμα γεραίρων· 190
 παλῖκι δ' ἀθωνίτης ἐσυχνημένος ἄρματι Ῥεῖης,
 βαυῇ χειρὶ φέρων ἀπυλόχρῳ κύκλῳ χαλυτοῦ,
 κραιπνὸν ἐπιγυμένῳ ἀνιστῖρασεν ἄρμα λεόντων·
 καὶ Διὸς ἱφιμέδοντος ἐπὶ φρεσὶ θάρσος ἀέξων
 δεξιτερὴν ἐτίτανεν ἐπὶ στόμα λυσσάδος ἄρκτου, 195
 σμερδάλειαις γυνίκοισι ἀταρξεία δάκτυλα βάλλων,
 δάκτυλα κουρίζοντα καὶ ἰστατο μελιχίῃ θῆρ
 ἡγηπιάχῃ στόμα δοῦλον ἐπιτρέψασα Λυαίῃ,
 καὶ κίσει καρχυλίκοισι φολήμοισι δάκτυλα Βάκχου.
 Ὡς ὁ μὲν ἠέξητο φιλολοπέλω παρὰ Ῥεῖη 200
 ἀρτιθαλῆς ἐπὶ κοῦρος ὀρίτροφος. ἀμφὶ δὲ πέτραις

his game to the kill. He passed the coursing hare with feet quicker still; following after the strong pricket's speed, he would lift with childish hand the dappled fawn and carry it over his neck; he would hold lightly aloft stretched on his shoulders a bold fellestriped tiger unshackled, and brought in hand to show Rhea the cubs he had torn newborn from the dam's milky teats. He dragged horrible lions all alive, and clutching a couple of feet in each hand presented them to the Mother that she might yoke them to her car. Rhea looked on laughing with joy, and admired the manliness and doughty feats of young Dionysos; his father Cronion laughed when he saw with delighted eyes Iobacchos driving the grim lions.

¹⁹⁴ The time of boyhood just come, Euios draped furry tunics upon his body, and carried to cover his shoulders the dappled skin of a stag, imitating the sky spotted with stars. He drove lynxes to his stables in the Phrygian plain, and yoked speckled panthers to his cart as if to make it like the place where his father dwelt. Often he stood in the chariot of immortal Rhea, and held the flowing reins in his tenderskin hand, and checked the nimble team of galloping lions. The boldness of Zeus high and mighty grew in his heart, until he stretched his right hand to the snout of a mad she bear and laid fearless fingers on the terrible jaws, playful fingers: gentle stood the beast, and left her mouth a slave of youthful Lyaion, and kissed Bacchos's fingers with rough kisses.

¹⁹⁵ Thus he grew up beside cliffloving Rhea, yet a boy in healthy youth, mountainbred. Circles of

Πάντες ἐκυκλώσαντο χοροῖντονον νῆα θινώτης,
 ποσσὶ δασυκνήμιοισι περισκαίροντες ἐρίπναις,
 Βάκχον ἀντιάζοντες ἐλισσομένων δὲ χορείῃ
 αἰγυίῃ κρατάλιζε ποδῶν σκιρτήματι χηλή. 205

Καὶ Σερμέλῃ κατ' Ὀλύμπου ἐτι πνεύουσα κεραυνοῦ
 αὐχένα γαῦρον ἀερε καὶ ὑφινὸς φάτο φωνῇ·

Ἦρῃ, ἐσυνλήθης· Σερμέλης τόκος ἐστὶν ἀρείων·
 Ζεὺς ἐμὸν νῆα λόχευσε καὶ ἀπ' ἐμέθεν πέλε μήτηρ,
 σπείρε πατὴρ καὶ ἐτίετο, τὸν ἤρουν, αὐτοτόκῳ δὲ 210
 γαστρὶ νόθῃ τέκε παῖδα, φέουσιν δ' ἥλλαξεν ἀνάγκη.

Βάκχος Ἐνναλίον πέλε φέρτερος· ὑμέτερον γάρ
 ἤρουν μοῖνον Ἄρῃα καὶ οὐ τεκνώσαντο μηρῷ.
 ἐθήβη δ' Ὀρευγίης κλέος ἐκέρκεν· οὐρανίῃ γάρ
 λίθριον Ἀπαλλωνῆα διωκομένη τέκε Λητώ· 215

Λητῶ Φοῖβον ἐτίετο, καὶ οὐκ ᾤδανε Κρονίων·
 Ἑρμείαν τέκε Μαῖα, καὶ οὐκ ἐλόχευσε ἀκοίτης·
 ἀμφαδίῃ δ' ἐμὸν νῆα πατὴρ τέκεν, ᾧ μέγα θαῦμα,
 δέρκεο σῆς Διόντουν ἐν ἀγκαλιδεσσι τεκούσης
 πῆχτι παιδοκόμῳ περικείμενον· ἀνείδου δὲ 220

ἢ ταμὶν κόσμοιο, θεῶν πρωτόσπορος ἀρχή,
 παμμήτωρ, Βρομίον τροφὸν ἐπλετο· νηπιάχῳ γάρ
 Βάκχῳ μαζὸν ὄρεξε, τὸν ἐσπασεν ὑφ' ἡμέδων Ζεὺς.

τίς Κρονιῶνς ᾤδανε, τίς ἐτρέφεν Ἄρῃα Ῥεΐῃ
 παῖδα τιόν; Κυβέλῃ δὲ φατιζομένη σέο μήτηρ 225
 Ζῆνα τέκεν καὶ Βάκχον ἀνέτρεφεν εἰς ἐνὶ κόλπῳ·
 ἀμφοτέρους ἤειρε καὶ νῆα καὶ γενετήρα,
 οὐδὲ τόκῳ Σερμέλης ἀπάτωρ Ἠφαιστος ἐρίζοι
 ἄσπορος ἐκ γενετήρος, ὃν αὐτόγονος τέκεν Ἦρῃ

• The older name of Delos.

Pans among the rocks came about the dancebeating son of Thyone, skipping around the crags on shaggy-knee legs and crying "Euoi" to Bacchos; and the goatfoot hooves rattled in their capers, as they went round and round in the dance.

■ And Semele in Olympus, with a breath of the thunderbolts still about her, lifted a proud neck and cried with haughty voice—

■ "Hera, you are ruined! Semele's son has beaten you! Zeus brought forth my son, he was the mother in my place! The father begot, the father brought forth his begotten. He brought forth a child from a makeshift womb of his own, and forced nature to change. Bacchos was stronger than Enyalion; your Ares he only begot, and never childed with his thigh! Thebes has eclipsed the glory of Ortygia!* For Leto the divine was chased about, and brought forth Apollo on the sly; Leto brought forth Phœbos, Cronion had no labour for him! Maia brought forth Hermes, her husband did not deliver him; but my son was brought forth openly by his father. Here's a great miracle! See Dionysos in the arms of your own mother, he lies on that cherishing arm! The Dispenser of the eternal universe, the first sown Beginning of the gods, the Allmother, became a nurse for Bromios; she offered to infant Bacchos the breast which Zeus High and Mighty has sucked! What Cronides was ever in labour, what Rhea was ever nurse for your boy? But this Cybele who is called your mother brought forth Zeus and suckled Bacchos in the same lap! She dandled them both, the son and the father. No fatherless Hephaistos could rival Semele's child, none unbegotten of a father whom Hera brought forth by her own be-

λεπταλέων σκάζοντα πυδῶν ἑτεραλκεί ταραφῶ, 230
 μητρὴν ἀτέλειστον ὑπολείποντα λοχείην.
 οὐ Σερμέλῃ πέδε Μαιᾶ συντίκτελος, ἦε παῖς Ἑρμῆς
 ἰσοφανὴς δαδόνει, κεκορυθμένος οἶά περ Ἄρης.
 Ἦρην ἡπερόπεισεν, ἕως γλάγχυ ἴσπασε μαζῶν.
 εἴσατέ μοι Σερμέλῃ γάρ εἰν πόσιν ἔλλαχε μοῖνῃ 235
 τὴν αὐτὴν ἀρούωντα καὶ ὠδίνοντα γενέθλην.
 ὠβριότη Σερμέλῃ χάρις υἱός ἡμέτερος γάρ
 νόσφι δόλον Διόνισος ἐλευσεται εἰς χορὸν ἀστρων
 αἰθέρα κοιτάων πατρῶιον, ὅττι θεαίτης
 τοσσαυτῆς ὑπέδεκτο θεοτροφίος γάλα θήλη· 240
 ἴζεται αἰτυκέλευστος εἰς οὐρανόν, οἶδέ χυτίζει
 Ἦραιον γαλακτος ἀρείονα μαζῶν ἀμέλγας.
 Ἐλπειν ἀγαλλομένη καὶ ἐν αἰθέρι· χλωμένη δὲ
 Ζητὸς ἀκρυτοῖσσι δάμαρ μεταστάσιον Ἰνώ,
 ἀπροιόης Ἀθάμαντος ἐπιβρίσασα μελάθρῳ, 245
 εἰσέτι κουρίζοντι χλωμένη Διονίσσῳ.
 Ἐκ θαλάμου δὲ φεγυῖσα διέδραμε δέσγαμος Ἰνώ,
 τρηχάλας ἀπέδυλος ἐπισκαίρουσα κολῶνας,
 ἰχθυὶ ἀκηρύκτω μετεσσυμένη Διονίσσου·
 φοιταλή δὲ βέβηκε δὲ οὔρεος οὔρεα νύμφῃ, 250
 ἀχρι χαραδρήσουσι εἰδίστατο Δελφίδα Πυθῶ·
 καὶ μογὶς ἰχθυὶ ἑλαμφε δρακοντοβότῳ παρὰ λόχμῃ
 ἀσχετὰ παιφάσσουσα κατὰ στέρνωιο δὲ γυντοῦ
 πενθαλίον κήρυκα διαρρηξάσα χιτῶνα
 αἰνυμαιτῆς πεφόρητο νοσπλάγκτωιο δὲ νύμφῃς 255
 οἰμωγῇν αἶων ἑτερόθρων ἔτρεμε ποιμήν.
 πολλάκι θεοπεισὴν τριποδῆδι σύμπλοκον ἔδρη
 αὐχμηραῖς τρέιλικτον ὄφιν σπειρηδὸν ἐθείραις
 ἦρμοσε, λεπταλέῳ δὲ περισφίγξασα καρήνῳ

* He thus became her foster-son and disabled her from showing hostility to him.

getting—and now he limps about on an illmatched pair of feeble legs to hide his mother's bungling skill in childbirth! Maia was not quite like Semele; for her son, crafty, armed himself like Ares, and looking like him, deluded Hera until he sucked the milk of her breasts.* Give place to me all! for Semele alone had a husband, who got and groaned for the same child. Semele is happiest, because of her son: for my Dionysos will come without scheming into the company of the stars; he will dwell in his father's heaven, because he drew milk from the godnursing teat of that mighty goddess. He will come selfsummoned into the heavens; he needs not Hera's milk, for he has milked a nobler breast."

¹⁰⁰ She spoke exulting even in the sky, but the angry consort of Zeus fell heavily in surprise upon the house of Athamas and scared Ino into flight. She still resented the childhood of Dionysos.

¹⁰¹ Ino, unhappy wife, escaped from her chamber and fled, rushing unshod over the rough mountains and searching for a trace of Dionysos, but without tidings. The nymph wandered passing from hill to hill, until she entered the ravine of Delphian Pytho. At last after intolerable wanderings she turned her step into the dragonbreeding cove.¹ She tore the shift from her naked breast in token of mourning, and roamed madly about: the shepherd trembled to hear her distracted lamentation in a language he did not know. Often she seized the serpent which coiled thrice around the divine tripod-seat, and wreathed it in spirals on her squalid hair, fastening

* Where Python (or Delphyne), the dragon of Delphi, had lived till killed by Apollo.

μηκεδανὴν μέτρωνε δρακοντείῳ τρήχα δεσμῶ· 260
 παρθενικὰς δ' εἰδίωκε θεωρεῖδας οὐ τότε λοιβή,
 οἰδὲ βυθηπαλὴ μεταδήμιος, οὐ παρὰ νηῶ
 Δελφὸς αἰτὴρ ἐχόρειε· τανυπλέκτοιο δὲ κισσοῦ
 γυνοβόροις ἐλίκισσιν ἐμαστιζόντο γυναῖκες. 265
 θηρητὴρ δ' ἀλέεικεν ἰδὼν ὀρκοῖδρομον Ἴου,
 καλλιέφας σταλίκων λίπεον δόλον· ἐφελόφου δὲ
 αἰπόλος ἤλασεν αἴγας ὑπὸ πτήχα φωλάδα πέτρης·
 καὶ βόας ἰδρίωντας ὑπὸ ζυγόδεσμον ἐλαύνων
 αἵμασιν Ἰφίκοι γέρον ἐφριξεν ἀροτρεῖς. 270
 καὶ χθονὴς σφίγξασα βωτὴς ἀλλόθροον ἤχῳ
 Πιθίας ὀμφίρσασα δὲ οὔρεος ἔτρεχε κούρη,
 ἠθάδα στυσαμένη κεφαλῇ Πανοπηίδα δάφνης·
 δυσσαμένη δὲ κούρηα βαθυκατήμιδος ἐρίπτης
 Δελφικὸν ἄτρον ἔναιε φόβῳ λυσσιώδεος Ἰοῦς. 275
 ἀλλὰ διεσσυμένη παλκαμπέος ἰνδίου ὕλης
 οὐ λάβεν Ἀπάλλωνι πατόφιον· ἄγχι δὲ λόχμης
 οἰκτεῖρων ταχὺς ἦλθε, καὶ εἰς βροτὸν εἶδος ἀμείφας
 νύμφης ἔγγις ἵκανε, καὶ ἀκρότατον δέμας Ἰοῦς
 φειδομέναις παλὶμχοι σοφὴς ἐπλέξατο Δάφνης,
 καὶ οἱ νηδύμον ὑπὸν ἐπὶγαγεν ἀμβροσίῃ δὲ 280
 ὑπταλέτης ἐχρυσεν ὅλον χρῶα πειθαῖδος Ἰοῦς
 λυσιπόνῃ ραθάμιγχι μεμηνῶτα γυῖα διαίνων.
 καὶ χρόνον αὐτόθι μέμνεν ἔσω Παρησιῶδος ὕλης
 τέτρατον εἰς λυκάβαντα, καὶ ὀμφαίῃ παρὰ πέτρῃ
 εἰσέτι νηπιάχοιο χυροῖς ἰδρίσατο Πάκχου 285
 Φοῖβου μαντοσίησιν· σὶν ἀγρύπνοισι δὲ πεύκαις

* Nonnos follows the late theory according to which the prophetess was inspired by a gas rising from a cleft in the ground.

the long tresses about the delicate head with a snaky ribbon. She drove away the maidens of the temple service : no more libations, no more public worship, no man of Delphoi danced near the temple : the women were scourged with limbecoring tangles of longplaited ivy. The hunters who saw Ino running on the hills left the traps of string on their stakes and fled. The goatherd drove his goats under cover of a hole in the towering rocks ; the old plowman as he drove the sweating oxen under the yoke shivered at Ino's leaps. The Pythian prophetess herself choked down the foreign sounds of the underworld voice* and ran into the mountains, with her customary Panopreian[†] laurel shaking upon her head : she plunged between the deepened peaks of the ravine, and took refuge in the Delphic cavern, in her fear of maddened Ino.

[‡] But Apollo Allseeing did not miss the woman, as she went through the twinings and twistings of the open forest where she sojourned. He pitied her, and came quickly near the grove. Taking the shape of a man he approached Ino, and with gentle hands wreathed her head with leaves of clever[§] laurel, and brought sweet sleep upon her. Then he anointed with ambrosia the whole body of mourning Ino in her sleep, bathing her maddened limbs in the grief-assuaging drops. Long she remained there in the Parnassian wood, until the fourth lichtgang. Then she founded dances for Bacchus yet a young boy, hard by the rock of prophecy, by the oracle of Phoebus : with unsleeping torches the Corycian

* i.e. Phœcian : Delphi is in Phœcis, Panope is another city of the same region.

† As being the mark of poets and such.

Κωρυκίδες θύοντα μετίστικον ὄργια Βάκχαι,
καὶ λαθείαις παλάμησιν ἀλεξητήρια λίσσης
φάρμακα συλλέξαντο καὶ ἵησαντο γυναῖκα.

Κεκλομένον δ' Ἀθάμαντος ὁπάδοις ἦσαν ἀλήται 290
πάντοθι μαστεύοντες ὀρεπλάντες δὲ καὶ αὐταὶ
δρυωίδες ἰστιχώωντο παλυστρέτοιαι πορείαις
διζόμεναι περιφοῖτον ἀπειθέος ἰχθὺς ἀνάσσης
πλαζομένης ἀκίχρητα φιλοθρήνων δὲ γυναικῶν
στιγνὸς ἐρευθιάουσαν ὅτις ἤμυσσε παρηγήν, 300
καὶ ῥοδίοις ἐκόρευσαν ἐκούσια δάκτυλα μαζοῖς·
καὶ παλιν οἰμωγῇσι δ' ἄστεος ἦχον ἰάλλων
πειθαλέης ἀλόλιξε βεβρωμένοι οἶκος ἀγῆς·
καὶ πλέον αἰαλόμητις ἐδέχοντο Μίσσης ἀνάγκην,
εἶχε δὲ διπλὸν ἄλγος ἀλωομένης ἔτι δειλῆς 310
Ἴουῖς τλησιπόνοιο καὶ ἀρπαμένου Διοτύσου.

Οὐ μὲν ἀνὰ Ἀθήνας κενυρὴν ᾠδύρετο νύμφην,
ἀλλὰ λιπὼν ἀμνηστον ἀκηράκτου πόθον Ἴουῖς
δισυστόκου Νεφέλης προτέρης μετὰ δέρμια νύμφης 320
ἄβρῃ βαθυζώντοιο μετίστιχε λίκτρα θεμιστοῖς,
καὶ τρίτον εἰς ὑμέναιον ἄγων Ἐφηίδα κούρην
Ἴουῖς ῥίψεν ἔρωτα καὶ ὡς τροφὸς ἄβρὸν ἀθύρων,
ἱψιπόρῳ στραφιδίλγῃ μετάρσιον ἥρι πέμπων,
κοῖφισι παππάζοντα παρηγορέων Μελικέρτην· 330
καὶ οἱ δακρυχείοντι γαλακτοφόρου περὶ θηλῆς
ἄρσεντα μαζὸν ὄρεξε, πόθον δ' ἀνέκοψε τεκούσης.

Ἐκ λεχέων δ' Ἀθάμαντος ἀτηρέησε θεμιστῶ
νύεας εὐθώρηκας, ἀλεξητήρας Ἐννοῖς,

* The Corycian cave on Parnassos was associated with the Bacchic dances; it was named after the dancers, who took their title from Corycia in Asia Minor. All this is intended to explain why Dionysos, and not Apollo, was worshipped at Delphi for three months of the year; it is no doubt the

Bacchants* followed their fragrant rites, and gathered healing drugs with their divine hands, and healed the woman of her madness.

³⁰ Meanwhile at the call of Athamas the servants had been scattered, hunting everywhere for Ino. The women wandered over the hills like her, passing by many a winding path in search of any footstep of their missing lady, who moved leaving neither trace nor tidings. The women wept and wailed, cruel nails tore the reddened cheeks, willing fingers attacked the rosy breasts. The house plunged in mourning and sorrow cried aloud, and sent the loud sound of lamentation through the city. Most of all the inventive mind of Myrrha felt the hard oppression, for she had a double grief, when unhappy Ino was still lost with all her troubles to bear, and Dionysos was stolen away.

³¹ However, Athamas did not mourn his afflicted bride. He forgot his fickle passion for untraced Ino, and after the bed of his first wife Nephele had given him two children,[†] he sought the luxurious couch of deepbombed Themisto, and took as a third wife the daughter of Hypseus—and thus threw off Ino's love. Once as he played prettily nurse-like to comfort Melicertes calling for papa, lifting and throwing him up and up in the air with high somersaults, when the boy cried for the milky teat, he offered his man's breast and made him forget his mother.

³² From the bed of Athamas, Themisto bred two warrior sons, a sure defence against battle, Schoineus result of an old (seventh century ?) compromise between the two cults.

* Phryne and Helle. In this account, Nephele was his first wife, then Ino, then Themisto, daughter of Hypseus, but the names and number of the rest vary.

Σχοινέα καὶ Λεύκωνα, νέην εὐήτορα φύλῃν,
 πρωτοτόκοις ᾠδῶσι ἐπ' ἀμφοτέροισι δὲ μήτηρ 315
 ξυνὴς ὁισσά γενέθλα μῆε βλάστημα λοχεύῃς
 γέναιτο Πορφυρέωτι καὶ ἔτρεφε πῖονι μαζῷ
 Πτοίον, ἀλεξικάκοιο θάλος παιδῆμον ἦβης,
 ἄμφω τηλεγέτους καὶ ὁμήλικας, αἷς ποτε μήτηρ 320
 μητρικῆς ἄτε παῖδας ἀπηλοίῃσε θεμιστῷ,
 δίπτυχον ἀγλαόπαιδος ὀνομένη γένος Ἴουδης.

* The four sons of Themisto became eponymous heroes in Boeotia. Ipho, disguised as a nurse, returned to the house and hearing that Themisto meant to kill her children,

and Leucon, a fine new manly breed, the fruit of her first births. After these two, the mother bore twin offspring of one common birth, and nursed at her rich breast Porphyriion and Ptoion, boyish blossoms of foe-defying youth, both beloved and of one age: these boys Themisto herself destroyed in later days, like stepmother's children, believing them to be the twin offspring of Ino the glorious mother *

changed them and Themisto's children into each other's clothes. Themisto was thus deceived and killed her own children, and in despair at the deed killed herself. This is apparently Euripides' version of the story: see Hyginus, *Fab. 4*.

ΔΙΟΝΥΣΙΑΚΩΝ ΔΕΚΑΤΟΝ

Καὶ δεκάτῳ μακρὴν Ἀθαρμακτιδα
καὶ δρόμον Ἰουβι,
πῶς φύγεν εἰς ἄλός αἶδμα σὺν ἀρτιτάκῳ Μελικέρτῃ.

Ὡς ἡ μὲν φωνὴ παιδοκτόνου ἐπλετο μήτηρ
μαινομένη τεκέων δὲ πατὴρ ὑπὸ μάρτυρι ποιῇ,
ὅττι γονὴς ἀλέττειραν ὀμείστιον εἶχε θεμιστώ,
οἰστροθεῖς Ἀθήνας μακρῶδεῖ Παρὸς ἱμάσθλῃ
ποιμνὴς εἰς μέσον ἦλθε,

καὶ ὡς θεράποντας ἱμάσσων δ
εἰροπόκων ἐδίωκεν ἀνείτια πῶκα μέλων
καὶ μίαν ἤρταζεν, ἐπὶ αὖτε σύζυγα νύμφην,
σὺν διδύμοις βρεφείσιν νεογλαγέων ἐπὶ μαζῶν
αἶγα λαβὼν λαιώνας δὲ πόδας σφηκώσατο δεσμῷ
διχθαδίῳ λίνας δὲ παρ' ἱεῖς κυκλάδα μέτρην 10
σφιγγομένης μάλιστα δέμας φειδόμενος Ἰουβι,
μὴ τοίων νόθον εἶδος αἰεὶ δὲ οἱ ἐνδον ἀκουῆς
Παιτιάδος Κρονίης ἐπεβόμβει δοῦπος ἱμάσθλης·
πολλάκι δ' ἀστήρακτος ἑὼν ἀνεπάλλετο θώκων 15
οὔασι ταρβαλέοισι διόεγμῆτος ἀσθμα δρακόντων.
πυκνὰ δὲ τίξαι τίταναι, βέλος δ' ἐπὶ κυκλάδι νευρῇ
εἰς κενὸν σκοπὸν εἴλκεν ἀνούτατον ἡέρα βάλλων.
Ταρταρίης δ' ὀφθαλμοὶ ἰδὼν ἰνδαλμα θαίτης

* As son of Cronos, or of one of his sons; see Rose.
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BOOK X

In the tenth also, you will see the madness of Athamas and Ino's flight, how she fled into the swell of the sea with newborn Melicertes.

So the murderous mother killed her sons in madness. Athamas their father, under the punishment which attested that he had beside his hearth Themisto the destroyer of her own offspring, was tormented by the maddening lash of Pan; he rushed among his flocks, and harried the innocent troops of woolly bleaters while he believed himself to be flogging his servants. One he lifted, thinking her to be his wedded wife—it was a nannygoat he found, with a pair of newborn kids at her milky udder. He tied her hairy legs tight with two ropes; and undoing the belt that ran round his loins, he flogged the body of the false Ino there held fast, without noticing the changeling form, for always in his ear sounded the thuds of the lash of Cronian Pan.* Often he leapt from his seat restless, hearing with terrified ears the hiss of serpents. Many a time he bent his bow, and setting an arrow to the drawn string, he drew at an imaginary mark and struck the unwounded air. He would see the serpentine image of the goddess of

Handbook of Gr. Myth., p. 164. The episode seems modelled on the madness of Aias, see Soph. *Tr.* 744 ff.

πάλ्लετο δαιμαίνων ἑτερότροποι φάσματα μορφῆς,
 ἀφρόν ἀκορτίζων χιονώδεα, μάρτυρα λύσσης, 20
 ὀφθαλμοῖς μεθύνοντας ἀπειληγέρας ἐλίσσων.
 καὶ οἱ ὀπιπύοντι παλινελαγέσσιν ἐρωαῖς
 ὄμματα φοκίσσονται δαα κροτάφοιο δέ λεπταὶ
 ἀσταθείας μῆνιγες ἐδαικίοντο καρήνου.
 ᾤλετο δὲ θυγὴν τρίτατον λήκος ἀπλανέες γὰρ 25
 ἀφρόντος ἐγκεφαλοιο μεταρρωπῶντο μενοιναί,
 καὶ σφαλεραῖς ἐλίσσουσιν ἐβλαχτεῖσθαι ὅπως παῖ
 ἀνέρος οἰστροηθέντος ἀπεπλάζοντο δὲ χαῖται
 σειόμεναι περὶ νῶτον ἀεροεικόμοιο καρήνου.
 καὶ στόμα οὐ βάρβαντε, καὶ ἥρα χεῖλα λύσας 30
 πέμπεν ἀσημάτων ἐπίων ἑτερόθροον ἤχη.
 καὶ βροτίας βότοιο μεληδόνας ἤρπασαν αἰσραὶ
 Εὐμενίδων, καὶ γλῶσσα βαρύνετο θυιάδι φωνῇ.
 παπταίνων δ' ἐλατῶν ὑπὸ στροφάλιγγι προσώπου
 ἀλλοφύεις νότον εἶδος ἀθηήτοιο Μεγαίρης 35
 οἰστρομανῆς Ἀθήνας ἑτερόφρονι σείετο παλμῷ.
 καὶ βλοσυρῆς ἀπὸ χειρὸς ἀμερουνόοιο θεαίνης
 ἀρπάξαι μετέβαινε ἐχιδνήσσαν ἱμάσθλην.
 γυμνώσας δὲ μάχαιραν Ἑρμῆος ἀντία κόρης
 ἤθελε Τισιφόντη ὀφειώδεα βόστρυχα τέμνειν. 40
 καὶ κειτοῖς ὀάροισιν ὀμῶδες γείτονι τοίχῳ
 παπταίνων σκιδόσσαν ἐπίλωπον εἰκόνα μορφῆς
 Ἀρτέμιδος, καὶ κοῖφον ἰδὼν εἰδωλον ὅπως παῖς
 φάσμασιν ἀντιτύποισιν ἐς ἡμερον ἦλθεν ἄγρης.
 Ὅψι δὲ ποικιλόδακρυς ἔτος μετὰ τέττατον Ἰνώ 45
 νόστιμος εἰς δόμον ἦλθεν ὀπιπύουσα δὲ νύμφη
 καὶ πόσιν οἰστροηθέντα καὶ ἀρσενόπαιδα θεμιστῶ
 διπλόον ἄλγος εἰκετο. καὶ οὐ γίνωσκεν ἀκοίτης

* i.e., one of the Erinyes.

* Platonic; the reason, which is seated in the brain (Plato,

Tartarus,* and leap up scared at the many coloured vision of the spectre, spitting snowy foam to witness his frenzy, rolling eyes drunken and full of threats. His eyes grew bloodshot as he stared about under vagrant impulses; inside his wagging head the flimsy brains rolled about behind his brows.

“A third part of his soul was lost³; steady thoughts were gone from his crazy brain; the glances of the maddened man went wildly round with flickering movements; the hair of his untended head shook disordered over his back. His mouth moved stammering; when he opened his lips he sent out into the air meaningless words of strange outlandish sound. The blasts of the Furies had carried away the troubles of mortal life, and his tongue was laden with the cries of madness. When he moved his face about he saw as his forehead turned a false transformed shape of the unseen Megaira.⁴ So the madman shook with a distracted spasm, and tried to tear the whip of snakes from the grim hand of the reason-destroying goddess; he bared his sword in the face of the Avenger, and tried to cut the viper-curl of Typhoeus.⁵ And he babbled nonsense to the wall before him, for he saw a shadow-shape, a deceitful phantom of the shape of Artemis⁶; this empty form his eyes beheld and the imitated shapes made him want to go hunting.

“At last after the fourth year, after many tears, Ino returned to her home; but when the wife saw husband mad, and Themisto mother of men children, she received a double shock. The husband did not

Tim. 46 n) is lost, but the *Apollon* and the desiderative part remain.

³ An *Erinyes*.

⁴ Here = Hecate also.

εἰνέτιν ἀθρήσας χρόνῃν παλιγύρετον Ἰνώ·
 ἀλλὰ πόθον ταχίγυντος ἔχων κεραδοσσόον ἀγρῆς 50
 εἰς σκοπίας ἦξε θεκλήκεντι πεδῶν.
 υἱὸν ἰδὼν ἄτε θῆρα κερασοφόρον· ἰδυτενὲς δὲ
 τόξον ἔχων ἀκίχητος ἐπισκίρτησε Λεάρχῳ,
 ἱφίκερων ἑλισφον δοκίαν φειδῆμονι μορφῇ,
 θηρείοις μελέεσσιν ὁμοίων· αὐτὰρ ὁ φεύγων 55
 ταρβήεις πεπότητο θωώτερα γούνατα πάλλων.
 χερσὶ δὲ λυσσαλέοις ὑπηγμίον βέλος ἔλκων
 παιδοφόνῳ νῖον εἰς πατὴρ ἐπέδρασε βελέμην·
 καὶ κεφαλὴν ἀγνώστον ἀσπλοῖσσε μαχαίρῃ
 φάσματι κεραιθεῖσαν· ἀσημάιντον δὲ προσώπου 60
 αἰμαλὲς ἐγέλασσε γυναιάδος ἄκρον ἀφάσσαν,
 ἀμφαφίων ἄτε θῆρα, καὶ ἔδραμεν ἄλματι λύσσης,
 παιδὸς ἐπὶ σπαίροντος ἀτυμβεύτοιο Λεάρχου,
 μητέρα μαστείων, στροφαίδας δ' ἐλέλιζεν ὀπωπᾶς.
 οἷδ' ἐτις ἀμφιπόλων σχεδὸν ἦε φοιταλέος δὲ 65
 ἐπταμήχου θαλάμοιο διέστιχεν ὠκεί ταρασῶ
 κικλήσκων εἶον εἰς, τὸν ἔτασεν, ἐν δὲ μελάβρῳ
 νήπιον ἀρτικόμιστον ἐσαθρήσας Μελικέρτην,
 στηρίξας δὲ λιβήτα πυρίπνοον ἰσχαρεῶσι,
 εἰς μέσον νεία θῆκεν ἀναστομέντοιο δὲ πυρσοῦ, 70
 φοῖνις ἰδατοῦντι λιβῆς ἐπεσάφλασεν ἀτμῶ.

Παππάζων δ' ἰάχηνεν εἰς παῖς, οἷδ' ἐτις αὐτῶ
 ἀμφιπόλων χραίσμησεν· ἀελλήρσσα δὲ μήτηρ
 ἡμιδαῖη πυρίκαυτον ἀφαιρπάξασα λιβήτων
 ἄλμασι φοιταλέοις ποδήνεμος ἔτρεχεν Ἰνώ· 75
 καὶ Λευκοῦ πεδίοιο διατμήγουσα κοίτην
 Λευκοθέη πεφάτιστο φερώνυμος· ἐκ δὲ μελάβρου
 αἰνοματῆς Ἀθάμας ἀνιμῶδια γούνατα πάλλων
 ὠκυτέρην ἰδίωκε μάτην ὀρεσιδρόμον Ἰνώ.

* Apparently near Thebes.

know his wife when he saw Ino, recovered after so long a time ; but in his passion for the stag-hunting chase, he was off to the heights nimble-knee with storm-swift boot. He saw his son as if he were an antlered beast ; holding the bow ready bent he leapt unchecked on Learchon, whom he saw in the false form of a stag with lofty antlers, his limbs like a wild beast. The boy fled in fear running with quicker knees ; the father with frenzied hands drew and shot through the air, and stopt his young son with a child-slaying bolt. He cut off the head with his knife and knew it not, turned stag by his fancy ; laughing he felt the hair at the top of the bloodstained cheek of the face unmarked, and pawed over his game, as he thought, then rushed with mad leaps and rolling eyes to find the mother, while his boy Learchon was gasping still, and still unburied. None of the servants came near him ; with quick foot he went wandering through the seven chambers of his house, calling aloud for the son whom he had killed. In the hall he espied little Melicertes who had just been brought in, and setting a cauldron over the hearth, a steaming cauldron, he laid his son in it : the fire blazed up, the murderous cauldron bubbled with boiling water.

⁷¹ His son called out for " papa ! " but none of the servants could help. Ino his mother came in like a stormwind, and snatched him from the cauldron parboiled and half consumed. Then she ran out bounding with wild-roaming feet swift as the wind ; she traversed the dust of the White Plain,⁷² and for that reason she was named after it Leucothea, the White Goddess.

⁷² Athamas mad was out of the hall, stirring his knees like the wind and pursuing Ino over the hills

ἀλλ' ὅτε οἱ σχεδὸν ἦλθε παλιπτοίητος ἀκοίτης 80
 ἄστατον ἶχθος ἔχων σφαιερῷ ποδί, δὴ τότε δειλὴ
 ἀγχιπόρῳ στῆσασα διακόμενον πᾶσα πότῳ
 παιδί φιλοθρήνη κυνρὴν βρυχέσαστο φωνήν,
 μεμφομένη Κροτίωτα καὶ ἀγγελὸν νύξαι Μαιῆς.

Καλὴ μοι, ἀργικέραυνε,

τοῖσιν Ἰρεπτήρια Βάκχου· 85

ἡμιδαὴ σκοπιάζε σιντήλικα παῖδα Λαοίῳ·
 ἦν ἐθέλῃς, πρήνιζον ἀφειδέι σείω κεραυνῷ
 μητέρα καὶ νέον υἱά, τὸν ἔτρεφον εἰς ἐνὶ κάλπῳ
 σιντροφον ἱμετέρουσι θεηγγενίῃσι Διοτίσῃσι.

τέκνον, Ἀναγκαίῃ μεγάλῃ θεός· εἰς τίνα φεύγεις; 90
 ποῖον ὅρος δέχεται σε πεφειγμένον ἐγγύθι πάντου;
 τίς σκοτίῳ κενεῷσι κατακρυβεῖ σε Κιθαιρών;
 τίς βροτὸς οἰκτεῖραι σε, τὸν σὺ γενέτης ἐλαίρει;
 ἢ ξίφος ἢ σε θάλασσα δεδέξεται εἰ περ ἀνάγκη,
 λῶιον ἐν πελάγεσσι δαμῆμεναι ἢ ἐμὰ μαχαίρῃ. 95

οἶδα, πόθεν τοῦδε σῆμα τῇ κεκύλιστο τεκούσῃ,
 οἶδα, πόθεν Νεφέλῃ γάρ Ἑρμῖας εἰς ἐμὲ πέμπει,
 ὅφρα θάνῃ κατὰ πότμον, ὅπῃ πῖσι παρθένοι Ἑλλή.
 ἔκλυον ἡρόθεν πεφορημένον εἰς χθόνα Κάλχων
 ἄρπαγος ἀρκευῖο μετῆρρον ἠηνοχῆα 100

Φρίξον ἐτι ζῶειν μετανάστιον· αἶθε καὶ αὐτὸς
 χρυσοπόκου κροῖο μετάρσιον οἶμον ὀδεύει
 υἱὸς ἐμὸς λιπόπατρις ἀλυσκάζων Μελικέρτης·
 αἶθε δὲ καὶ μετὰ Φοῖβον ἐποικτεῖρων σέθεν Ἰνώ
 ξεινοδόκος Ἰλνύκοιο Ποσειδάων σε σαῶσιν. 105

δεῖδια, μὴ μετὰ πότμον ἀτυμβεύτοιο Λεάρχου

* See note on ix. 304. Iro plotted to kill Iphigene and Helle; she roasted the verd corn, and when famine resulted forged an oracle which bade the Thebans sacrifice them.

in vain,—she was too quick for him. But when the raving husband with restless staggering foot caught her up, at that moment the unhappy woman had halted by the sea which washed her foot, moaning in plaintive tones over her crying child, while she upbraided Cronion and Maia's son his messenger—

"A fine reward you have given me, Flash-thunderbolt, for the care of Bacchos! See this boy, Lyaion's agemate, half burnt to death! If it please you, strike down with your merciless bolt mother and son together, the little one I nursed in one bosom with your divine Dionysos! Child, Necessity is a great god!—where will you flee? What mountain will receive you, now you have fled to the sea? What Cithairon will hide you in a dark hollow? What mortal man will pity you, when your father has no mercy? Either sword or water shall receive you: if needs must, better to perish in the sea than by the sword.

"I know where this disaster came from, rolling upon your mother. I know! It is Nephele¹ sends the Erinyes after me, that I may die in this sea where maiden Helle fell. I have heard that Phrixos was carried through the air to the Colchian country, guiding aloft the Ram who took him off, and he still lives in a distant land. O that my son Melicertes too might escape to another country, and travel the high path of the golden-fleece ram! O that Poseidon, the hospitable friend of Glaucos,² might save you, pitying your Ino as once he pitied Phobos! I fear that after

Their mother sent them a golden-fleece'd ram which took them on its back and swam (as Ovid, *Fasts* iii. 668) or flew (as here) away with them to Colchis on the Black Sea. Helle dropped off its back at the Dardanelles, which thence got the name of Helle's sea, Hellespontus.

¹ See on l. 111.

νεκρὸν ἄθαστον ἄδακρυν ὀλωλότα καὶ σὲ κοήσω
 αἰμαλή γεγετήρος ἐπισπαίροντα μαχαίρῃ.
 σπεῖδε φυγεῖν Ἄθλμαντα μεμηνότα, μηδὲ κοήσῃς
 παιδοφόνον γεγετήρι τῆς ὀλετήρα τεκούσης. 110
 δίξό με καὶ σὺ, θάλασσα, μετὰ χθόνα·

δέχνησο, Νηρεῦ.

χειρὶ φιλαεῖνυ μετὰ Περσεία καὶ Μελακέρτην·
 δέχνησο καὶ Λαγάρη μετὰ Λάρνακα σύμπλοον Ἰνώ.
 ἄξια διουσιβίης καὶ ἐγὼ πάθον, ὅτι καὶ αὐτὴν
 ἄσπορον ἡμετέρην γεγετὴν ποίησε Κρονίων, 115
 ἄσπορον ὡς ἐτέλεσσα φερύβιον αἰάλακα γαίης·
 μητρικὴ τις εἶδον νόθην Ἀθαρμαντίδα φύτλην
 ἀμύρου προβέβουλα, καὶ εἰς ἐμὲ χύεται Ἥρη
 μητρικὴ γεγαυία τετραφέως Διονύσου."

"Ὡς φαιμένη τρομεροῖσιν ὑπ' ἰχθευσι ἦλατο πόντην, 120
 κραιπνὰ κυβιστήσασα σὺν νείῃ· Λευκοθέην δὲ
 πεπταμέναις παλίστην εἰδέξατο κυανοχαίτης
 δαίμοσιν ἑγροπόροισιν ὀρέσσιον· ἔνθεν ἀρήγει
 καίταις πλαζομένοισι, καὶ ἔπλετο ποντίας Ἰνώ
 Νηρεῖς ἀφλοίσβοιο κυβερνήτειρα γαλήνης. 125

Τὴν μὲν ἀναξ Κρονίδης ἐπέδεικνυε μητρὶ Λυαίου,
 ὅτι χάριν Προμῆϊα θεὰ πέλεν· ἡ δὲ χαρεῖσα
 γνωτὴ ποντοπόρῳ φλοκέρτομον ἰαχε φωνήν·

" Ἰνώ, πόιντον ἔχεις.

Σεμέλη λίχε κύκλον Ὀλύμπου·
 εἶπον ἐμοί· Κρονίδην γὰρ ἐμῆς ἀροτῆρα γενέθλης 130
 ἀθάνατον πόσιν ἔσχον, ἐμῆς ὠδῖνα λοχεΐης
 ἀντ' ἐμέθεν τίκτοντα, σὺ δὲ χθονίῳ παρακοίτῃ
 νυμφεύθης Ἀθάμαντι, τῆς ὀλετήρι γενέθλης.
 σὸς παῖς ἔλλαχε πόιντον, ἐμὸς τόκος αἰθέρα καίειν

the fate of unburied Learchos I may see you also dead, unburied, unwept, undone, panting under the bloody knife of your father. Make haste ! escape from mad Athamas, and then you will not see the father who murdered his child, murder the mother.

¹¹¹ " Receive me you too, O sea ! I have done with earth. Receive Melicertes also with hospitable hand, O Nereus, as you received Perseus ! * Receive Ino, as once Danaë in her floating hutch ! I have been justly punished for my impiety. As I made seedless the earth's life-giving furrow, so Cronion has made my family seedless. A kind of stepmother, I planned to mow down the bastard plants of Athamas, and Hera, the real stepmother of newly nurtured Dionysos, is angry with me."

¹¹² She spoke, and with trembling feet sprang into the sea, swiftly diving with her son. Seabluehair opened his arms to receive Leucothea, and took her into the divine company in the deep waters. She helps ever since the seamen who lose their way, and now she is Ino of the Sea, a Nereid who has charge of untumultuous calm.

¹¹³ So Cronides pointed her out to the mother of Lysion, because she owed it to Bromios that she was a goddess. Semele in her joy addressed her seafaring sister in mockery :

¹¹⁴ " Ino, you have the sea, Semele has gained the round heavens ! Give me place ! I had an immortal husband in Cronides the plower of my field, who brought forth the fruit of my birth instead of me ; but you were wedded to a mortal mate Athamas, the murderer of your family. Your son's lot is the sea, but my son will come to the house of Zeus to

* When set adrift in a chest with his mother Danaë.

ἵζεται εἰς Διὸς οἶκον ὑπέρτερον· οὐ γὰρ εἴσκω 133
οὐράνιον Διόνυσον ὑποβρυχίῳ Μελικέρτῃ."

Τοιαῖα μὲν αἰθερὶν Στεμέλῃ μυκήσατο νύμφη
γνωτῆς κερτομέουσα θαλασσονόμου βίον Ἴουῖς.

Τόφρα δὲ καὶ Διόνυσος ὑπὸ κλίμα Λυδῶν ἀρούρης,
Εὔνα δαιτύων Κυβελήδος ὄργανα ῥεῖης, 140

ἦνθε μήκος ἔχων, ὥσον ἤθελεν ὑψιπόρου δὲ
φείγων Ἥελίοιο μεσημβρίζουσαν ἡμάσθλην

ἥσυχα παφλίζοντι δέμας φαιδρυνε λοστρῷ
Μηροῖον ποταμοῖο, χαρίζομενοι δὲ Λυαίῳ

Πακτιῳ κελάρυζε, χέων χρυσοσπορον ὕδωρ 145
πορφυρέαις φαρμάκοις, βαθυπλούντων δὲ μεταλλῶν

ἀφεικῷ κεκύλιστο βυθῷ χρυσούμετος ἰχθίς,
καὶ Σάτυροι παίζοντες, ἐν ἡέρι ταρσὰ μεθέντες,

εἰς ποταμὸν προχέοντο κυβιστιγτῆρι καρῆνι,
ὧν ὁ μὲν αἰτοφορήτος ἐνέητο χερσὶν ἐρείσσων, 150

πρητῆς δ' ἐν ραβδίῳ καὶ οἰδμασὶν ἰχθὺς ἐρείσας
ποσσὶν ὀπισθοτόνῳσι ρητφενίς ἐσχισεν ὕδωρ·

καὶ τις ὑποβρυχίῳ κατεδύσατο βένθος ἐναυλῶν
νεῖοθι μαστείων νεπόδων ἐτερόχρουν ἄγρην,

τυφλὴν νηχομένοισιν ἐπ' ἰχθύσι χεῖρα τιταίνων, 155
καὶ βυθὸν αἴτις ἔλειπε, καὶ ἰχθύας ὥρεγε Βάκχῳ

ἰλὶ φοιτῶσοντας ἐχεκταίου ποταμοῖο¹
συμπλέγῳ δὲ πόδεςσιν ἀγρῶτα ταρσὰ συνάπτων

κυφὸς ἐριδμαῖκον Σάτυρον Σειλητὸς ἀλήτης
κύμβαχος αἰτοκύλιστος ἐπισκίρτησι ρεῖθρον 160

ὑπόθεν εἰς βαθύ λυτμα, καὶ ἰλίος ἤπτετο χαίτη,
καὶ διδύμοις στίλβοντι πόδας στηρίζατο πηλῷ

ὄλβον ἐνψήφίδα μεταλλείων ποταμοῖο·
καὶ τις ἐνὶ προχῇσι μετάφρετον ἡέρι φαίνων

¹ After this verse Marcellus places 164-168, so that Seilenos comes at the end.

dwell in the sky. I will not compare heavenly Dionysos with Melicertes down in the water!"

¹²⁷ That is how Semele the heavenly bride yelled out in mockery of her sister Ino's life who dwelt in the sea.

¹²⁸ Meanwhile Dionysos, in the latitude of Lydia's fields, grew into youthful bloom as tall as he wished, shaking the Euxian gear of Cybeleid Rheia. To escape the midday lash of Helios moving on high, he cleansed his body in the stream of the Meionian River bubbling gently: Pactolus glad to gratify Lysias murmured as he poured the goldsowing water upon the purple sands, and the gilded fish went swimming in wealthy soundings where the rich ore lay deep. Playful Satyrs lifted their heels in air, and tumbled plunging headover into the river; one selfpropelled swam with paddling hands prone on the waves, and imprinted a footstep on the swell, as he pushed with backstretching legs and cut the water rolling in riches*; one dived deep down into the underwater caves and hunted for speckled fishy prey down below, stretching a groping hand over the swimming fry—left the deeps again and offered to Bacchos the fish purpled with the slime of the opulent river. Sellenos the old vagabond, challenging a Satyr, entwined hands and feet together, and rolling himself into a ball stooped and dived head first into the stream, from the heights into the deeps, till his hair stuck in the slime; then he trod his two feet firmly into the glittering sand hunting for good nuggets of ore in the river. Another left shoulder unwetted and showed his back

* This neatly gives a literal sense to the colloquial phrase *jebis efrenis* "rolling in riches," Hom. *Od.* xv. 426.

ἄβροχον ὦμον ἔλειπε δι' ὕδατος, ἰσχία βάπτων 164
 ἀγχιβαθῆς ἀτίνακτος· ὁ δ' οἷατα γυμνά τιταίνων
 χεῦματι μαρμαρέῳ λισίουκ' ἐδίηματο μηρούς,
 καὶ ῥῶν αἰτοτέλειτος ἐμάστιε σὺμφυτος οὐρή·
 καὶ θεὸς ὀρθώσας κεφαλὴν καὶ στέρνα πετάσσας,
 χεῖρας ἐρετμώσας, χρυσήν ἐχάραξε γαλήνην· 170
 καὶ ῥόδον αἰτοτέλειτον ἀκίμονες ἐπτυν ὄχθαι,
 καὶ κρίνον ἐβλάστησε, καὶ ῥόνος ἰστέφον Ὀραι
 Βάκχου λωομένωιο, καὶ ἀστράπτουσι ρέεθρον
 ἀπλοκα κυανέης ἐρυθθαίνετο βόστρυχα χαίτης.

Καὶ ποτε θηρεῖων ὑπὸ φυλάδα δάσκιον ὦλην 174
 ἦλκος ἠθέωιο ῥοδῶσιδα θέλγεται μορφή·
 ἦδη γάρ Φριγίης ὑπὸ δευράδα πούρος ἀθύρων
 Ἄμπελος ἠέξετο, νεοτρεφές ἔρνος Ἑρώτων·
 οἷδ' οἱ ἄβροκ' ἰούλος ἐρευθομένωιο γενεῖον 180
 ἀχνοα χιονέης ἐχυρίσσετο κύκλα παρειῆς,
 ἦβης χρύσειον ἀνθος ὀπισθοπόρῳο δὲ χαίτης
 βόστρυκες εἰλακόντες ἐπ' ἀργυφίῳ θεῶν ὦμων
 ἀπλεκέες, λεγυρῶ δὲ συναιθλίφουσιντες ἀήτη
 ἀσθματι κοιφίζοντο παρελκομένων δὲ κομάων 186
 ἀκροφαιῆς ἀνέτελλε μέσος γυμνούμενος αὐχὴν
 καὶ σέλας ἠκούτιζε λιπούσκιος, οἷά τε λάμπει
 μεσσοφαιῆς νέφος ὑγρὸν ἀτασχιζούσα Σελήνη·
 καὶ στόματος ῥοδέωιο μελίπνοος ἔρρει φωνή·
 ἐκ μελίων δ' ὅλον εἶαρ ἐφαίνετο· νισσομένου δὲ 190
 ἐκ ποδὸς ἀργυφίωιο ῥόδων ἐρυθθαίνετο λειμών·
 εἰ δὲ βοογλήτων φαίων εἰφεγγεῖ κύκλῳ
 ὀφθαλμοὺς ἐλέλιζεν, ὦλη σελίγριζε Σελήνη.

Τὸν μὲν ἔχων Διόνυσος ὀρέψιον, ἄβρον ἀθύρων,

out of the water in the air as he stood in the deep stream over the hips, immovable. Another lifted the ears bare and plunged the shaggy thighs in the transparent flood, while the tail flogged the water in circles of its own.

¹²⁰ The god lifting his head and spreading his chest, paddled his hands and cut the golden calm. The banks free of waves spirted up self-growing reeds, the lily sprouted, the Seasons crowned the shores while Bacchos bathed, and the flowing locks of his dark hair were reddened in the sparkling stream.

¹²¹ Once while hunting in the shady lurking wood he was delighted by the rosy form of a young comrade. For Ampelon* was a merry boy who had grown up already on the Phrygian hills, a new sprout of the Loves. No dainty bloom was yet on a reddening chin, no down yet marked the snowy circles of his cheeks, the golden flower of youth: curling clusters of hair ran loose behind over his silvery glistening shoulders, and floated in the whispering wind that lifted them with its breath. As the hair blew aside the neck showed above rising bare in the middle. Unshadowed light flashed from him, like the shining moon when she pierces a damp cloud and shows within it. From his rosy lips escaped a voice breathing honey. Spring itself shone from his limbs: where his silvery foot stepped the meadow blushed with roses: if he turned his eyes, the gleam of the bright eyeballs as soft as a cow's eye was like the light of the full moon.

¹²² Dionysos took him as playmate in his dainty

* In the succeeding narrative, Ampelon, Calamos, and Carpos, and in bk. xviii, Staphylos, Botrys, Pithon, Methe, are only personifications of things connected with vines and drinking.

εἶρετο θαμβαλέην προχέων ἐπὶ κάλλει φωνήν
ὡς βροτός, ἀθανάτην δὲ δολοπλόκος ἔκρυψε μορφήν· 193

“Τίς σε πατὴρ ἐφύτευσε;

τίς οὐρανή τέκε γαστήρ;

τίς Χαρίτων σε λόχεισε,

τίς ἦρουσε καλὸς Ἀπόλλων;

εἰπέ, φίλος, μὴ κρύπτε τὸν γένος· εἰ μὲν ἰσάνεις
ἄπτερος ἄλλος Ἐρως βελών διχα, τόσφι φαρέτρης,
τίς μακάρων σε φύτεισε παρευνάζων Ἀφροδίτῃ; 200

καὶ γὰρ ἐγὼ τρομέω σέο μητέρα Κύπριν ἐνίφαι,
μὴ γυνήτην Ἥφαιστον ἢ Ἄρεα σείο καλέσω.

εἰ δὲ σὺ, τὸν καλέουσιν, ἀπ’ αἰθέρος ἦλθες Ἑρμῆς,
δείξον ἐμοὶ πτερὰ κοῖφα καὶ ἔμπνοα ταροῦ πεδύλων.

πῶς μεθέπεις ἀτμήτοιο ἐσθῆτορον αὐχένι χαίτην; 203

μὴ σὺ μοι αὐτὸς ἰσάνεις ἄτερ κιθάρης, δίχα τόξου,
Φοῖβος ἀκροαικόμης κεχалаσμένα βόστρυχα σείων;

εἰ Κροτιάδης με φύτεισε, σὺ δὲ χθονίης ἀπὸ φύτλης
βουκερῶν Σατύρων μυτιώριον αἷμα κομίζεις,

ἴσον ἐμοὶ βαιοδαίει, θεῶν βροτός· σὺ γὰρ ἐλέγχει 210
οὐράνιοι τῶν εἰδὸς Ὀλύμπιον αἷμα Λυαίου.

ἀλλὰ τί κικλήσκω σε μυτινθαδίης ἀπὸ φύτλης;

γυνώσκω τῶν αἷμα, καὶ εἰ κρύπτειν μετεαίνεις·

Ἥελίω σε λόχεισε παρευνηθείσα Σελήῃ

Ναρκίσσω χαρίεντι παντίκελον αἰθέριον γὰρ 213
εἰκελον εἰδὸς ἔχεις, κερατὴς ἰσδαλμα Σελήνης.”

Τοῖον ἔπος κατέλεξε νέος δ’ ἠγάλλετο μύθῳ
κυδιόων, ὅτι κάλλος ὑπέρβαλεν ἡλικὸς ἦβης
εἶδει φαιδρότέρῳ, καὶ ὀρειάδος ἐνδοθὶ λόχμης
εἰ μέλος ἐπλεκε κοῦρος, ἐτέρπετο Βάκχος ἀκούων· 220
εἰ νέος ἐκτὸς ἔμμενεν, ἀμειδίαις ἴσχε παρειάς·
εἰ Σάτυρος παρὰ δαῖτα φιλοσκήρῳμοιο τραπέζης
τύμπανα χερσὶν ἔτυπτε περίκροτον ἦχον ἀράσων,

sports. Then in admiration of his beauty he spoke to him as a man, artfully concealing his divine nature, and asked him :

196 "What father begat you? What immortal womb brought you forth? Which of the Graces gave you birth? What handsome Apollo made you? Tell me, my friend, do not hide your kin. If you come another Eros, unwinged, without arrows, without quiver, which of the Blessed slept with Aphrodite and bred you? But indeed I tremble to name Cypris as your mother, for I would not call Hephaistos or Ares your father. Or if you are the one they call Hermes come from the sky, show me your light wings, and the lively soles of your shoes. How is it you wear the hair uncut falling along your neck? Can you be Phoebos himself come to me without harp, without bow, Phoebos shaking the locks of his unshorn hair unbound? If Cronides begat me, and you are from a mortal stock, if you have the short-living blood of the horned Satyrs, be king at my side, a mortal with a god; for your looks will not disgrace the heavenly blood of Lyaios. But why do I call you one of the creatures of a day? I recognize your blood even if you wish to hide it; Selene slept with Helios and brought you to birth wholly like the gracious Narcissos; for you have a like heavenly beauty, the image of horned Selene."

207 So he spoke, and the youth was delighted with his words, and proud that he surpassed the beauty of his young agemates by a more brilliant display. And in the mountain coppice if the boy made melody Bacchos listened with pleasure; no smile was on his face if the boy stayed away. If at his caper-loving board a Satyr beat the drums with his hands and

καὶ νέος ἑκτός ἦν μεθέπων ἐλαφροβόλον ἄγρην,
 κούρου μὴ παρῶντος ἀναινέτο δίακτυπον ἡχώ· 225
 εἰ ποτε Πρακτωλοῖο παρ' ἀνθεμόεντι βρέθρῳ
 δηθύνων ἀνέμιμνεν, ὅπως ἐπιδόρπειον εἴη
 αὐτός ἐῷ βασιλῆϊ φέρων γλυκερώτερον ἰδαρ,
 κούρου νόσφι μενυκτοῦ ἱμῖουστο Βάκχος ἀνὴρ·
 εἰ θρασὺν αἶλόν ἄειρε, Λιβυστιδὸς ὄργανον Ἥχους, 230
 οἰδαλῇ φίσσημα παρηΐδα λεπτόν ἰάλλων,
 Μιγδόουτος αἰδητήρος οἴετο Βάκχος ἀκούειν,
 ὃν τέκε θεῖος Ἰαγνίς, ὃς εἰς κακὸν ἤρισε Φοῖβῳ
 τρητὸν ἐπιβλίβων διδουμόθροον αἶλόν Ἀθήνης·
 εἰ δέ σιν ἤβητήρι μῆς ἐφαίσε τραπέζης, 235
 κούρου φλογγομέτου παλυντερπείας εἶχεν ἀκουάς,
 παιομένου δέ νέου κατηφείας εἶχε παρειάς·
 εἰ δέ βαλθυσκάρθμοιο πόθον πεφορημένος οἴστρω
 Ἀμπειλὸς ὀρχηστήρι σudaῶν ἐλελίζετο παλμῷ,
 καὶ Σατύρῳ παίζοντι σινέσλεκε χεῖρα χορεύων, 240
 δόχμιον ἐκ ταρσῶο μετήριδα ταρσὸν ἀμείβων,
 Βάκχος ὀπιπείων φθονερῇ δεδοτήτο μερίμνῃ.
 εἰ ποτε Σεληνόισιν ὀμίλειν, εἰ τι κούρῳ
 ἤλικι θηρητήρι σινέτρεχεν εἰς δρόμον ἄγρης,
 ζηλήμων Διόνυσος ἐρήνι, μὴ τις οἴστῳ 245
 βλήμενος ἰστυτίπῳ φρενυτελγεί λάτρει Ἑρώτων
 παιδὸς ἐλαφρονόμοιο παρὰ πλὴγξει μετουιήν,
 καὶ νέον ἱμερόεντα μεταστήσειε Λυαίου,
 ἀρτιθαλῆς ἄτε κούρος ὁμόχροτον ἤλικα τέρπων.
 ἀλλ' ὅτε θύρσον ἄειρε καταντία Λυσσάδος ἀρκτου 250
 ἢ βριαρῷ νάρθηκι κατηκόντιζε Λαίης,
 εἰς δύσιν ὄμμα τίττανεν ἐς ἡέρα λοφὰ δοκεύων,
 μὴ Ζεφύρου πνεῖσειε πάλιν θανατηφόρος αὖρη,

* Marsyas. He picked up the αἶλοι which Athena had thrown away after inventing them, because her face looked

struck out his rattling tune, while the boy was away on stag-hunting quest, Bacchus refused the doubled sound so long as he was not there. If ever he lingered by the flowery stream of Pactolus, that he might bring himself sweeter water for the supper of his king, Bacchus was lashed with trouble so long as the boy stayed away.

☞ If he took up the bold hoboy, the instrument of Libyan Echo, and blew a light breath with swollen cheek, Bacchus thought he heard the Mygdonian flutist * whom divine Hyagnis begat, who to his cost challenged Phoebus as he pressed the fingerholes on Athena's double pipe. If he sat with the young man at one table, when the boy spoke he lent delighted ear, when he ceased, melancholy spread over his cheeks. If Ampelos, carried away by wild passion for high capers, twirled with dancing paces and joined hands with a sporting Satyr in the round, stepping across foot over foot, Bacchus looked on shaken with envious feeling. If he ever conversed with the Satyrs, if he joined with a yearsmate hunter to follow chase, Dionysos jealous held him back, lest another be struck like himself with a heartbewitching shaft, and now enslaved by love should seduce the fickle boy's fancy and estrange the lovely youth from Lysios, as a freshblossoming boy might well charm a comrade of his own age.

☞ When Bacchus lifted his thyrsus against a maddened bear, or cast his stout fennel javelin like at a lioness, he looked aside watchfully towards the west; for fear the deathbringing breath of Zephyrus

ugly when blowing them. Having become a proficient player, he challenged Apollo to a musical contest. The god out-did him and flayed him alive.

ὡς πάρος ἡβητῆρα κατέκτανε πικρὸς ἀήτης
 δίσκον ἀκοντιστήρα καταστρέψας Τακύνθου·
 δειδὼς, μὴ Κρονίδης ἐρασιπτερος ὄρνις Ἐρώτων
 ἀπροιδὴς ἀκίχητος ὑπὲρ Τρωάλοιο φανείη
 φειδομένοισι δυνέουσιν εἰς ἡέρα παῖδα κομίζων,
 Τρωῖον οἶά τε κύρον εἶναι ἀρηστήρα κυπέλλων·
 ἔτρεμε καὶ διωέροντα κυβερνητήρα θαλάσσης,
 μὴ μετὰ Ταυταλίδην χρυσίῳ ἐπιβήτορα δέφρων
 εἰς ὁρόμον ἡρώφακτον ἄγων πτερόεσσας ἀπτήν
 Ἄρπελον ἀρπάξειεν ἐρωμανίῳν ἐπουίχθων.
 καὶ γλακύν εἶχεν ὄνειρον ὄνειροτόκων ἐπὶ λίκτρων,
 καὶ φελίους οὐράζε νέφ φειδήμονι μέθους
 μιμητὴς ὁρούων σκιοειδέα φάσματα μορφῆς.
 εἰ δέ τί οἱ δίσμορφον ἐπήρατος εἶχεν ὄπωπῃ,
 ἡμερῶν πέλε τοῦτο πολυβλήτῳ Διονύσῳ,
 φύλτερον ἡβητῆρος ὦλον χροὸς εἰ δέ οἱ ἄκρη
 συμφερτὴ κεχάλαστο δι' ἱξίος ὀρθος οὐρή,
 καὶ μέλιτος γλυκεροῖο μελαχροτέρῃ πέλε Βάκχῳ·
 καὶ πλόκαμοι ῥυπόωντες ἀκηδέστοιο καρῆτον
 αἰτοὶ μᾶλλον ἔτερπον ἐρωμανέοντος ὄπωπῃν.
 ἡματι μὲν κεχάρητο συνέμπορος· ἄχυντο δ' αἰεὶ
 νυκτὸς ἐπερχομένης, ὅτε μηκέτι παίδος ἀκούων
 οὔασι θελγομένοιαι ἐθήμονα δέχυντο φωνήν,
 Τείης ὀβριμόπαιδος ἐνὶ στήθεσιν ἰαύων.

Καὶ μιν ἰδὼν Σατύρων τις

ἐβέλγετο θέσπιδι μορφῇ,
 καὶ κρυφίην ἐρόευσαν ἐποκλίπτων φάτο φωνήν·

* Of Amyclai, loved by Apollo, and, in some versions, by the West-wind also. When Apollo threw a discus, it struck

might blow again, as it did once before when the bitter blast killed a young man while it turned the hurtling quoit against Hyacinthos.² He feared Cronides might suddenly appear over Imolos as a love-bird on amorous wing unapproachable, carrying off the boy with harmless talons into the air, as once he did the Trojan boy to serve his cups.³ He feared also the lovestricken ruler of the sea, that as once he took up Tantalides⁴ in his golden car, so now he might drive a winged wagon coursing through the air and ravish Ampelos—the Earthshaker mad with love!

²⁵⁴ He had a sweet dream on his dreambreeding bed, beheld the shadowy phantom of a counterfeit shape and whispered loving words to the mocking vision of the boy. If his passionate gaze saw any blemish,⁵ this appeared lovely to lovesick Dionysos, even more dear than the whole young body; if the end of the tail which grew on him hung slack by his loins, this was sweeter than honey to Bacchos. Matted hair on an unkempt head even so gave more pleasure to his impassioned gaze. By day he was charmed to be with him; when night came he was troubled to part from him, when he no longer heard the familiar voice enchanting his ears, as he slept in the grotto of Rhea mother of mighty sons.

²⁵⁵ A Satyr saw the boy, and enchanted with his divine beauty he whispered, concealing his words—

Hyacinthos on the head (either by accident or because the West-wind blew it away) and killed him.

² Ganymede.

³ Pelops. Here Nonnos follows Pindar's version of the story, by which Poseidon fell in love with Pelops and carried him off to be cupbearer in Olympus before Ganymede; Pindar, *Ol.* l. 40.

⁴ In the real boy.

" Ἀνδρομέης κραδίης ταμὴν, φιλοτήσῃσι Πειθῶ, 280
 μοῖνος ἔμοι νέος οὔτος ἐπήρατος ἴσος εἴη·
 καὶ μιν ἔχων, ἅτε Πάχχος, ἀμέφισον σὺ μετεαίνω
 αἰθέρα ταυτάειν μεταπίστιος, οὐ θεὸς εἶναι
 ἤθελον, οὐ Φαίδων φαεινὸν ἄνθρωπος, οὐ πόθον ἔλκω
 νέκταρος, ἀμβροσίης δ' οὐ δεινῶμαι οὐκ ἀλεγίζω, 285
 Ἄρπεδος εἰ φάσει με καὶ ἐχθαίρει με Κρονίων."

Ὡς ὁ μὲν ἀμφέσπων ὑποκαρδίων ἰὼν Ἑρώτων
 κρυπτόν ἀηύτησεν ἔσως (ηὐλήμονι φωνῇ,
 θαύματι φίλτρον ἔχων κεκρασμένον.

ἀλλὰ καὶ αὐτὸς

Εἷος, ἠθέλου βεβωλημένους ἠδὲ κέντραν, 290
 ἰαχε μειδιόων Κρονίδῃ, δυνάμωτι τοκτῇ·
 " Νεῖσον ἔμοι φάσονται μίαν χάριν.

ὦ Φρύγιε Ζεῦ·

ἡπιόχῳ μὲν εἶπεν ἑμὴ τροφὸς εἰσέτι Ρεῖη,
 ὡς στεροπὴν Ζαγρὴν πύρας, προτέρῳ Διονύσῳ
 εἰσέτι παπυίζοντι, τὴν τυρόεσσαν ἀπωκτῆν, 295
 καὶ βροιτῆς κελαδῆμα καὶ ἡερίον χύσιν ὄμβρου,
 καὶ πέλε δεύτερος ἄλλος ἐπὶ βρέφος νέτιος Ζεὺς·
 σείο δ' ἐγὼ πρηστῆρος ἀναιίστομαι αἰθέριον πῦρ,
 οὐ νέφος, οὐ βροιτῆς ἐθέλω κτύπον ἦν δ' ἐβελήσῃς,
 Ἥφαίστῳ πυρόεντι οἴδου σπιυθήρα κεραυνοῦ, 300
 Ἄρης σὼν νεφίων ἐχίτω θωρηκα καλύπτρην,
 δὸς χάριν Ἑρμῶνι Διπετέος χύσιν ὄμβρου,
 καὶ στεροπὴν γενετῆρος ἀερτάζοι καὶ Ἀπόλλων·
 μείον ἔμοι Σιμέλης στεροπὴν ἐλάχεια ἀείρειν, 305
 μητροφόνου σπιυθήρες ἀτερπείες εἰσὶ κεραυνοῦ.
 καίω Μαιονίην· τί γὰρ αἰθέρα καὶ Διονύσῳ;
 κάλλος ἑμοῦ Σατύριο φαιλότερόν ἐστιν Ὀλύμπου.
 εἰπέ, πάτερ, μὴ κρίπτε τὸς νέος ὄρκιος ἔστω·

“ Allfriendly Persuasion, manager of the human heart! Grant only that this lovely boy be gracious to me! If I can have him to play with me like Bacchus, I wish not to be translated into the sky, I would not be a god—not Phaëthon the light of mankind, I covet not the nectar, I want no ambrosia! I care nothing, if Ampelos loves me, even if Cronion hates me!”

So much he said to himself in envious tone, hugging the lovepoison in his heart, drunk with the magic potion of adoration. But Euios himself, pierced by the sting of the young man’s sweetness, smiled as he cried out to Cronides his father, another unhappy lover:

“ Grant one grace to me the lover, O Phrygian Zeus! When I was a little one, Rhea who is still my nurse told me that you gave lightning to Zagreus, the first Dionysos, before he could speak plain—gave him your fiery lance and rattling thunder and showers of rain out of the sky, and he was another Rainy Zeus while yet a babbling baby! But I do not ask the heavenly fire of your lightning, nor the cloud, nor the thunderclap. If it please you, give fiery Hephaistos the spark of your thunderbolt; let Ares have a corselet of your clouds to cover his chest with; give the pouring rainshower of Zeus as largess to Hermaon; let Apollo, if you will, wield his father’s lightning. My ambition is not so high, dear father! I am springheel Dionysos! A fine thing it would be for me to wield Semele’s minikin lightning! The sparks of thunderbolt that killed my mother are no pleasure to me. Maionia is my dwelling place; what is the sky to Dionysos? My Satyr’s beauty is dearer to me than Olympus. Tell me, father, do not hide it, swear by your own young friend—when

αἰετός ὁππότε κούρον ὑπὸ σφραγὶ Τευκρίδος Ἰδῆς 310
 φειδομένῳ κοῦφιζες εἰς οἰρανὸν ἄρπαγι ταροῦ,
 τηλικὸν ἔλλαχε κάλλος ὁ βουκόλος, ὃν οὐ τραπέζῃ
 αἰθερίῃ ξένωσας εἰσι πενιῶντα βουκόλων;

Ζεῦ πάτερ, Ἀθήκαι, ταπεινότερε μὴ μοι ἐνέφησιν 315
 Τρώϊον οἰνοχόησας τῶν ἀρηστήων κτελλῶν,
 ὅττι φαιεννότεροισι φέρων ἀμάρτυμα προσώπου
 Ἄρπυλος ἡμερόεις Γαργηρίδος εἶδος ἐλέγχει
 Τρωϊδίων Ἰδαίων πέλε φέρτερος, εἰσὶ δὲ παλλὰι
 ἄλλων ἡλλέων ἐρταὶ στιχέ, οὐκ ἄρα πάντα,
 ἦν ἐθέλῃς, ἀγασσάε Λαπων ἐνὰ παιῖδα Λυαίῃ." 320

Τοῖον ἔπος κατέλεξε σοφῶν δεδονημένος οἴστρῳ·
 οὐχ οὕτω Λαοίης Μαγνησίδος ἐνδοθεν ὤλῃς
 βουκόλος Ἀδμήτωσιν βλάσσειν ποίμαινεν Ἀσάλλων,
 παιδὶς ἐκαστοτάσῃ δεβλημένῳ ἦδ' ἐκέντρῳ,
 αἴσων ἐπ' ἡλλέῳ φρένα τέρπετο Πάγκτος ἀθύρων. 325
 ἀμφω δ' ἐφύκωντο σιντρίλινδαι ἐνδοθὶ λόχηι,
 πῇ μὲν ἀκουτίζοντες εἰς ἡέρα θύρῃσιν ἀλήτην,
 πῇ δὲ παρὶ πλαταμῶντι Λυόσκιον, ἄλλοτε πέτραις
 ἔστιχον ἀγρώσσοντες ὀρίτροφαι τέκτα λεόντων
 καὶ ποτε μοιτυθέεσσι ἐρημάδας ὑφάθεν ὄχθης, 330
 ἐν φαρμάθῃσι παίζοντες ἐνερκαῖον ποταμοῖο,
 ἀμφὶ παλαιομυσιῆς φιλοπαίγμονος εἶχον ἀγῶνα·
 τοῖσι μὲν οὐ τρόπος ἦεν ἀέθλιον, οἷδ' ἐπὶ νίκῃ
 ἀνθερόεις παρέκκετο λῆβης, οὐ φορβάδες ἵπποι,
 ἀλλὰ λιγυφλόγγων διδυμώθροος αἰλὸς Ἑρώτων. 335
 ἀμφοτέροις δ' ἐρῆς ἦεν ἐπήρατος· ἐν δ' ἄρα μέσσοι
 ἴστατο μάρχης Ἑρως, στερόεις ἐναγώνιος Ἑρμῆς,
 στέμμα πόλιν κάραισσαν ἐπιπλέξας ὑακίνθῳ.

* Apollo, when banished from heaven for killing the Cyclopes (see Eur. *Alc.* 1 ff.), was received by Admetos, 350

you were an Eagle, when you picked up the boy on the slopes of Teucrian Ida with greedy gentle claw, and brought him to heaven, had the clown such beauty as this, when you made him one of the heavenly table still smelling of the byre¹. Forgive me, Father Longwing! Don't talk to me of your Trojan winepouzer, the servant of your cups. Lovely Ampelos outshines Ganymedes, he has a brilliancy in his countenance more radiant—the Timolian beats the Idalian! There are plenty more beautiful lads in troops—court them all if you like, and leave one boy to Lyaios!²

³⁰ So he spoke, shaken by the sting of desire. Not Apollo in the thick Magnesian woods, when he was herdman to Admetos and tended his cattle, was pierced by the sweet sting of love for a winsome boy, as Bacchos rejoiced in heart sporting with the youth.⁴ Both played in the woods together, now throwing the thyrsos to travel through the air, now on some unshaded flat, or again they tramped the rocks hunting the hillbred lion's cubs. Sometimes alone on a deserted bank, they played on the sands of a pebbly river and had a wrestling bout in friendly sport: no tripod was their prize, no flowergraven cauldron lay ready for the victory, no horses from the grass, but a double pipe of love with clear-sounding notes. It was a delightful strife for both, for mad Love stood between them, a winged Hermes in the Ring,⁵ wreathing a ivygarland of daffodil and iris.

king of Thera) in Thessaly (and so near enough to Magnesia to be called loosely Magnesian), and either from gratitude for his kindness or love of his beauty, befriended him thereafter.

¹ Hermes was patron of athletic contests under this title.

Ἄμφω δ' εἰς μέσον ἦλθον ἀεθλητῆρες Ἑρώτων,
 καὶ παλάμας στεφανηδὸν ἐλίζαμενοι διὰ τῶτον, 340
 ἀμφοτέρων σφίγγαντες ἐπ' ἱεὺς δεσμὸν ἀγαστῶν,
 πλευρὰ διεσφῆκωσαν ὁμόλιγ' στήθεος ἀλεῶ,
 καὶ δέμας ἀλλήλων ἀντακούφισαν ὑφ' ὅθι γαίης
 χερσὶν ἀμοιβαῖσιν καὶ ἦτοτο Πάγκτος Ὀλύμπου
 ἀμφὶ παλαιμοσύνης μελερδῆς, εἶχε δὲ δισσὴν 345
 τερπωλὴν ἐρεῖσσαι, ἀειρόμενοι καὶ ἀείρων
 καὶ παλάμῃ Προμίου σαλίστης περὶ καρπὸν ἐλίζας,
 χερσὶ στυπτομέναις ἐτερόζυγον ἄμμα πιέζων,
 διχθαδίῳ συνέργον ἀρηρότα δακτυλὰ δεσμῶ,
 δεξιτερὴν ἐθέλοντος ἐπισφίγγων Διονύσου. 350
 εἴθα μὲν ἡβητῆρος ἐπ' ἱεὺς χεῖρας ἐλίσσαν,
 Πάγκτος ἐκωμανέεσσι δέμας σαλίσθῃσι πιέζων,
 Ἄμπελον ἤρταζεν, ὃ δὲ Προμίου τοχτήσας
 κόφῃ ποδὸς κώλησιν καὶ τῶνος ἡδὺ γελᾶσσαι,
 ἡλικὸς ἡθέσιοι τυσεῖς ἀσαλόχοι ταραῶ, 355
 ὑπτιος αἰτοκύλιστος ἐπωλίσθησε κοίτῃ
 καὶ χθονὶ κεκλημένῳ θελήμονος ὑφ' ὅθι Πάγκτου
 γυμνῇ ἡδὺ κούρος ἐφίζανεν αὐτὰρ ὃ χαίρων
 ἐκταδὸν εἴθα καὶ εἴθα χεθεῖς ἐπεκέκλιτο γαίῃ
 γαστέρα κομφίζων γλυκερὸν βῆρος ἰδυτενὲς δὲ 360
 ἄκρον ὑπὲρ φαρμάκῳ πιδοτραβὲς ἶχτος ἐρείσας
 τῶτον ἀτημῆρσι μετὰ τροπῶν, ἡγορήν δὲ
 φειδομένην ἀπέφηνεν, ἀμλλητῆρι δὲ παλμῶ
 χερὸς ἀκτινομένης ἀπεισεῖσάτο φόρτον Ἑρώτων
 πλευρὰ δὲ δοχμῶσας, θελάσας δ' ἀγκῶνα κοίτῃ, 365
 ἡβητῆρ πολειδὸς ἐπ' ἀντιπάλου θόρε τῶτον
 λοξὸς ἐπὶ πλευρήσιν, ὑπὲρ λαγόνων δὲ καθάφας
 ἄκρα ποδὸς κώλησι, παρὰ σφυρὸν ἶχτος ἐρείσας,
 γαστέρα διχθαδίῳ μεσάτην μετρώσατο δεσμῶ,
 πλευρὰ περιθλίβων, ὑπὸ γούνατι ταρασὸν ἐλίζας 370

Both stood forward as love's athletes. They joined their palms garlandwise over each other's back, packed at the waist with a knot of the hands, squeezed the ribs tight with the muscles of their two forearms, lifted each other from the ground alternately. Bacchos was in heaven amid this honeysweet wrestling, and love gave him a double joy, lifting and lifted* . . . Ampelos encircled the wrist of Bromios in his palm, then joining hands and tightening that intruding grip interlaced his fingers and brought them together in a double knot, squeezing the right hand of willing Dionysos. Next Bacchos ran his two hands round the young man's waist squeezing his body with a loving grip, and lifted Ampelos high; but the other kicked Bromios neatly behind the knee, and Eukos laughing merrily at the blow from his young comrade's tender foot, let himself fall on his back in the dust. Thus while Bacchos lay willingly on the ground the boy sat across his naked belly, and Bacchos in delight lay stretched at full length on the ground sustaining the sweet burden on his paunch. Now raising one of his legs he set the sole of the foot firmly upon the sand and raised his overturned back; but he showed mercy in his strength, as with a rival movement of a reluctant hand he dislodged the beloved burden. The young man, no novice at the game, turned sideways and rested his elbow on the ground, then jumped across on his adversary's back, then over his flanks with a foot behind one knee and another set on the other ankle he encircled the waist with a double bond and squeezed the ribs and pressed flat and

* Something is missing here.

ὀρθιον ἀπλωθέντα· κυλινδομένων δὲ κοίῃ
 ἀμφοτέρων καμάτωιο προάγγελος ἔρρεν ἰδρῶς.
 ὄφει δὲ κατηέντος, ἀνικητοῦ περ ἑόντος,
 Ζηνὸς ἀεθλητῆρος ἔχων μίμημα τακτῆος
 κατήθη Διόνυσος ἐκούσιος, ὅττι καὶ αὐτὸς
 Ζεὺς μέγας αὐτοκύλιστος ἐπ' Ἀλφειοῖο παλαίαν
 ὤκλασεν, Ἡρακλῆι θελήμονι γούνατα κάμφας.

373

Τοῖος ἀγῶν τετέλεστο φαλίσκος· ἡθέου δὲ
 δίδρουσι αὐλὸν ἀέθλον ἐκνέφεισι τερπομένη χεῖρ.
 καὶ νέος ἰδρῶων φειδόμεντο γυνὴ ρέεθρον
 καὶ κόιν ἱμαλὴν ἀσενίφατο λοκομένου δὲ
 ἐκ χρῶς ἰδρωοντος ἐπήρατος ἔρρεν αἶγλη.

380

Οἶδε παλαισμοσίνης τελίσας γυαλέα νίκην
 σίντομος ἡβητῆρος ἐπαίετο Πάικχος ἀθύρων,
 ἀλλὰ ποδωκτεῖς ἀετρωδεα θῆκεν ἀγῶνα.
 καὶ βαλίοις ἐς ἔρωτα φέρων μετσητῆρας ἀγῶνος
 πρώτῃ μὲν θέτο δῶρα Κυθηλίδος ὄργανα Ῥεῖης,
 κύμβαλι χαλκοῖνωτα καὶ αἰῶλα δέρματα νεβρῶν·
 νίκης δ' ἦεν ἀέθλι τὰ δεύτερα Παῖδος ἑταίρη.
 σῦραγξ ἡδύεπει καὶ ἡχέσσα βοεῖη
 χαλκοβάρης· τριτάτῃ δὲ τίθει Διόνυσος ἀθύρων
 ψάμμιον ἐρευνθώσαν ἐτοιμοτάτου ποταμοῖο.
 καὶ Βρόμιος σταδίων μεμερισμένον οὐδας ὀρίζων
 δισσὰ τιτανομένης διεμέτρειν ἄκρα κελεύθου,
 ὀρθώσας δεκαῖδωρον ἐπὶ χθονὶ σῆμα πορείης,
 στήσας τέρμα ὀρόμου ταναόν· ξύλον ἀντιπόρου δὲ
 πῆξε τύπον βαλβίδος ἐπ' ἥναι θύρσον αἰείρας·
 καὶ Σατύρους ὠτρυνεν ἀεθλεῖν περὶ νίκης.

383

390

396

Ὅξυ δὲ κεκλομένοιο φιλοσκάρθμοιο Λυαίου
 Ληνεὺς πρῶτος ὀροῖσι ποδῆνεμος, ἀμφὶ δ' ἄρ' αὐτῷ
 Κισσὸς ἀερσιπόδης καὶ ἐπήρατος Ἀμπελος ἴστη·

400

* The scivvory hold of to-day.

straight out the lifted leg under his knee.* Both rolled in the dust, and the sweat poured out to tell that they were tired.

Thus Dionysos was conquered with his own consent, like his father as an athlete, who was conquered at last though invincible: for mighty Zeus himself, wrestling with Heracles beside the Alpheios, bent willing knees and fell of his own accord.

So ended the playful bout: the young man held out a happy hand and lifted his prize, the double pipes. He cleansed the sweat from his limbs in the river and washed off the damp dust; as he bathed, a pleasant brightness shone from the sweating skin.

After the victory in wrestling strong in the limb, Bacchos did not cease his games with his young comrade, but proposed a windswift contest of footrunning. To bring in other fleet winners of the game for love, he offered for the first, Cybelid Rhœia's instruments as a prize, bronzeplated cymbals and the speckled skins of fawns. The second prize for victory was Pan's comrade,—panpipes sweet of utterance, and a resounding tomtom in a heavy bronze frame. For the third in his games, Dionysos offered ruddy sand from the river so ready and willing.

Then Bromios measured the ground for the furlong race. He measured the stretch between the two ends of the course, and set up a tall stake in the ground, ten palms high, to make the finish of the race; at the other end he raised and planted a thyrsus on the river-bank to show the turning-point. Then he urged the Satyrs to go in and win.

Springheel Lyaios cried his summons aloud, and first up leapt windfoot Leneus, then on either side of him highstepping Cissos and charming Ampelos

καὶ ποδὸς ἰθιπόροιο πεποιθότες ὡκέι ταραῶ
 κεκριμένοι στοιχηδὸν ἐφίστασαν· ἐκ δαπέδου δὲ
 ἄκρα χαρασσομένου μεταρσίον ἵχτος αἶρας·
 Κισσὸς ἀλλήνῃτι ποδῶν κοιφίζεται παλμῶ·
 τοῦ μὲν ἐπειγομένου μεταφρενὸν ἀσθματι θάλπων
 Ἀηνεὺς ἡερίῃσι ἐπείραχε σινδρόμοις αὔραις,
 ἀγχιφανὴς προβέοντος, σπισθυπόροιο δὲ ταρασὺ
 ἵχτεσι· ἵχτια τῆς χυτῆς φαίνοντα κοίτης·
 καὶ τόσους ἀμφοτέρων ἀπειλείσκει μέσσον ὀρίζων,
 ὁππότεν ἰσχυπόροιο κακῶν πρὸς στήθεϊ κοῦρης
 μεσσοφανὴς λάχε χώρον ἀκαμπτεῖ γείτονα μαζῶ.
 καὶ τρίτος Ἀμπελος ἦεν ὀπίστερος· εἰσφράων δὲ
 ζηλητῶν Διόνυσος ἐτήκετο λοφά δοκεῖων
 διχθαδίους προβέοντας ἀθλητῆρας ἀγώνων,
 μὴ ποτε κατήσῃσι καὶ Ἀμπελος ἴστερος ἔλθῃ·
 ἀλλὰ θεὸς χραισμήσιν, ἐνσπνεύσας δὲ αἱ ἀλγῆν
 κοῦρον ἐντροχιῶλοιο ταχίονα θῆκεν ἀέλλης·
 καὶ διδύμων πρῶτιστος ἀεθλοφόρων ἐν ἀγῶνι
 σπερχομένων, διερῇ μὲν ἐπ' ἥον γοῖντα πάλλων,
 Κισσὸς ἐπαλίσθησε πεσὼν φαραβαῖδεϊ πηλῶ,
 καὶ σφαλερῇ Ἀηνεὺς εἰσέρετο γοῖντος ὀρμῇ
 ἀφ' ἀντασειρίζοντα ποδῶν ὁρόμον ἀθλοφόροι δὲ
 ἀμφοτέρω λείποντο, καὶ Ἀμπελος ἤρπασε νίκην.
 Σειληνοὶ δὲ γέροντες ἀνιάχον Εἰλίον ἤχῳ
 νίκην ἡθέσιοιο τετρηπότες ἀβροκόμης δὲ
 δέκτο νῖος τὰ πρῶτα, τὰ δευτέρα δέχοντο Ἀηνεὺς
 ζῆλον ἔχων, φθονερὸν δὲ δάλον γίγνεσκε Λυαίου
 καὶ πόθον· αἰδομένη δὲ σιντήλικας εἶδεν ὀπωπῇ
 λοίσθια Κισσὸς ἀέθλι κατηφεί χειρὶ κομίζων.

* Leneus is a personification invented by Nonnos of Aeneas, the winepress. Cissus is the ivy, Ampelos the vine.

ΔΙΟΝΤΣΙΑΚΩΝ ΕΝΔΕΚΑΤΟΝ

Ἐνδέκατον δὲ δόκειν καὶ ἡμερόκεντα κοήσεις
Ἄρπελον ἀνδροφόνῳ πεφορημένον ἄρπαγι ταύρῳ.

Λίτο δ' ἀγῶν ἑρώεις δὲ νέος φιλοπαίγμωνι νίκη
κιδιόων σκίρτησεν ὀρέφιος ἦλκε Βάκχῳ
εὐλιπόδην περὶ κύκλον ἀλήμονα ταραδὸν ἀμείβων,
δεξιτερὴν πάνλευκον ἐπιελίγων Διονύσῳ·
καὶ μιν ἰδὼν Ἰόδαρχος ἀγέρορα δίξεται νίκη
ποσσί περισκαίροντα φίλῳ μενέζετο μίθῳ·

Ἦ Σπεῦδε πάλιν, φίλε κοῦρε,

ποδωκεῖται μετὰ νίκην

καὶ μετὰ πρῶτον αἶθλον ἔχει τρίτον ἄλλον ἀγῶνα,
ιηχομένῳ δ' ἀκίχτητος ὀμήλει νήχεο Βάκχῳ.

Ἄρπελε, νικῆσαι με παρὶ φαρμάβοισι παλαιῶν,
ἔσσο καὶ ἐν προχύσειν εὐφρότερος Διονύσου,
καὶ Σατύρους παίζοντας ἐπὶ σκαρθμοῖσιν εἰσάσας
εἰς τρίτατον πάλιν ἄλλον ἐπείγγο μοῖνος ἀγῶνα·
ἐν χθονὶ νικῆσαις καὶ ἐν ἰῶσι, καὶ μετὰ νίκην
σοὺς ἐρατοῖς πλοκάμους

διδόμεναι στέφαιμι κορήμβοις 15

διπλόα νικηθέντος ἀνικητοῦ Λυαίου.

ἔπρεπέ σοι ῥόος οὔτος ἐπὶ ῥατος, ἔπρεπε μοίνῳ
κάλλει σῶν μελέων, ἵνα διπλόος Ἄρπελος εἴη
χρυσεῖη παλάμη χρυσαυγέα ρεύματα τέμνων·

BOOK XI

See the eleventh, and you will find lovely Ampeles
carried off by the manslaying
robber bull.

THE contest was done. The lovely lad exulting in his sportloving victory, skipt about with Bacchos his year-mate playfellow, and moved his circling legs in gambolling turns. He threw his white right arm about Dionysos; and when Iobacchos saw him jumping about so proud of his two victories, he said to him affectionately—

“Hurry now—have another try, dear boy, after winning that race and after your land action; try a third match, swim against your comrade Bacchos and see if you can beat him! You had the best of it, Ampeles, in wrestling with me on the sands; now show yourself more agile than Dionysos in the rivers! Leave the playful Satyrs to their skipplings and come quick again by yourself to a third match. If you win both by land and water, I will crown your lovely hair with a double garland for two victories over Dionysos the unconquerable.

“This lovely stream suits you, suits the beauty of your limbs alone, that there may be a double Ampeles cutting the goldgleaming flood with golden

καὶ γυμνοῖς μελέεσσι τιταιομένου περὶ νίκης 20
 κοσμήσει σέο κάλλος ὅλον Πακτωλίον ἰδῶρ.
 δὸς ποταμῷ γέρας ἴσον Ὀλύμπιον, ὅττι καὶ αὐτὸς
 Ὀκεανῷ Φαιθῶν ῥόδας ἀκτίνας ἰάλλει.
 Πακτωλῷ σὺρε καὶ σὺ τὸν σέλας, ὅφρα φανείη
 Ἄρπελος ἀντέλλων ὅτε Φωσφόρος ἀμφοτέρων γάρ 25
 ἀστρίπτει ῥόος οὔτως ἐρευθιδάοντι μετάλλῳ
 ὡς σὺ τοῖς μελέεσσι βαλὼν· λαύῃ δὲ ῥέεθρῳ
 σιγῆχρον εἶδος ἔχοντα καὶ ἡβητήρα δεχέσθω
 μίφας κάλλει κάλλος, ὅπως Σατύροισι βοήσω·
 πῶς ῥόδον εἰς ῥόδον ἦλθε.

πότεν μία κίρναται αἴγλη 30
 καὶ χροὶ φοινίσσουσι καὶ ἀστρίπτουσι ῥέεθρῳ;
 αἶθε καὶ ἐνθάδε, κοῦρε, σέλεν ῥόος Ἠριδαῖο.
 Ἠλιάδων ὅθι δάκρυ ῥηφένες, ὅφρα κεν ἀμφὶ
 καὶ χρυσῷ σέο γνῖα καὶ ἡλέκτροισι λοίσσω.
 ἀλλ' ἐπεὶ Ἑσπερίου ποταμοῦ μάλα τηλόθι ναίω, 35
 ἴξομαι εἰς Ἀλιβὴν ἀγχιπτολεῖ, ὅσποθι γείτων
 Γαῖδος ἐχέαταίων ἰδαίων λευκαίνεται ὀλκῷ,
 ὅφρα σε Πακτωλίῳ λελουμένον ἐκ ποταμοῖο,
 Ἄρπελε, φειδόμεναι καὶ ἀργυρέοισι ῥέεθροισι.
 Ἑρμος εὐρρεΐτης ἐτέρους Σατύροισι μελέσθω· 40
 οὐ γὰρ ἀπὸ χρυσοῖο φέρει ῥόον· ἀλλὰ σὺ μοῖνος
 χρύσεος ἐπλεο κοῦρος, ἔχους καὶ χρίσεις ἰδῶρ."
 Ὡς εἰπὼν πεφόρητο δὲ ἰδατος· ἐκ δαπέδου δὲ
 Ἄρπελος ἠώρητο καὶ ὠμήρτησε Λυαίῳ
 καὶ γλυκὺς ἀμφοτέροισιν ἦν ὁδὸμος

ἄκρον ἀπ' ἄκρου 45
 ιηχομένοις ἐλικηδῶν ἱρικταίου ποταμοῖο.
 καὶ θεὸς ἰδατόντα φέρων ταχυτήτος ἀγῶνα
 ἔτρεχεν ἀστήρικτος ἐν ἰδασι, γυμνὰ ῥέεθροισι

palm; while you stretch naked limbs for victory, all the Pactolian water shall adorn your beauty. Phaëthon himself shoots his rosy beams on Oceanus; grant an equal Olympian glory to this river—you too give your brightness to Pactolus, that Ampelos may be seen rising like Phosphorus. Both are radiant, this river with its red metal, and you with your limbs; in the deep riches of his flood let him receive this youth also with the same colour on his skin; let him mix beauty with beauty, that I may cry to the Satyrs—'How came rose to rose? How is ruddy flesh and sparkling water mingled into one radiant light?'

"Would that the river Eridanos* were here also, dear boy, where are the rich-rolling tears of the Heliades: then I would wash your limbs with amber and gold together. But since I live very far from the western river, I will visit the city of Alyce† close at hand, where the Cecadis has a white stream of precious water, that when you come bathed out of river Pactolus, Ampelos, I may make you shine with silvery water too. Let the other Satyrs see to wide-flowing Hermos, for he has no golden springs. But you are the only golden boy, and you shall have the golden water."

"Thus speaking, he plunged into the water; Ampelos rose from the ground and joined Lyaios, and a jolly course the two had, zigzag from point to point of the opulent river. The god winning this watery race swam steadily through the water, push-

* When not wholly fabulous, this is the Po. For its legend, see bk. xviii. 432-434.

† Said to be in Chalcidæa or Bithynia, or on the Black Sea, and to have been visited by Rhea with the infant Zeus; famous for silver-mines from Homer (*Il.* ii. 857) on.

στέρνα βαλὼν, δονέων δὲ πόδας καὶ χεῖρας ἐρέσσαν
ἀφνειῆς ἀτίνακτα ἐπ' ἔγραφε νῦτα γαλήνῃς. 30

πῇ μὲν ἔχων ὁμόφροντον Ἴον δρόμον ἤλασι κοῖραν,
πῇ δὲ παρὰ ἴσσω πεφιδυγμένος, ὅσπον ἐάσῃ
Ἄρπελον ἀγχιέλευθον ὁμήλινδα γείτοσι Βάλαχον·
ἄλλοτε κυκλώσας παλάμας, ὅτε κύματι κάμνων,
ἱγροπόρῳ ταχίγοντος ἐκούσιος ὥσπερ νίκη. 35

Καὶ ποταμοῦ μετὰ χεῖμα μετήεν ἑνδία λόχηται
Ἄρπελος αἰχρὰ γαῖρον ἔχων ποταμηΐδι νίκη,
καὶ πλοκάμους μίτρῳσεν ἐχιδνήεντι κορύμβῳ
φρακτὸν ἔχων μίμημα δρακοντοεόμοιο Λυαίου·
παλλίει δ' αἰολονωτοῦ ἰδὼν Προμίοιο χιτῶνα, 40
δαυδαλίην μελίεσσι νόθην ἐσθήτην καθάφας,
πορφυρέῳ πόδα κοῖφον ἐπεσφήκωσεν κοθύρῳ,
στικτὸν ἔχων χροὶ πέπλον ὀρεσσαυῖλον δ' ἐνὶ δόφρῳ
παρὰ βιλίων Ἰόβακχον ὀπισθεύων ἐλατήρα
γαῦρα φιλοσκοπέλων ἐπεδείκνυε παίγνια θηρῶν 45
πῇ μὲν ὀρεστιάδος λυβῆς ἐπιβήμενος ἄρκτου
θηρὸς ἐπειγυμένης βλασυρὴν ἀπειράσας χαίτην,
πῇ δὲ λεονταίην λαοίην ἐπεμάσσε δειρήν,
ἄλλοτε, δαιδαλίῳ ἐποχημένος ὑφ' ὀδοῖ νῶτων,
ἀστεμφῆς ἀχέλιον ἐτέρπετο τίγριν ἐλαύνων. 50

Καὶ μὲν ἰδὼν Διόνυσος, ἔχων πρηνίαν ἀπειλήν,
εἶπε παρηγορίῳν φιλίῳ μακτώδει μύθῳ,
μεμφομένοις στομάτεσσι χίῳν οἰκτιρμόνα φωνήν·

“ Πῇ φέρεαι, φίλε κοῦρε, τί σοι τόσον εὐαδεν ὤλη;
μῖμνέ μοι ἀγρώσσοντι συναγρώσσων Διονύσῳ· 55
εἰλαπίτης φαίνεται συνελαπίναζε Λυαίῳ
κωμάζων, ὅτε κῶμον ἔγω Σατύροισιν ἐγείρω.
πόρδαλις οὐ κλονεῖ με καὶ ἀγροτέρης γένυς ἄρκτου,

ing his bare breast against the stream, moving his feet and paddling with his hands, and so scored the undisturbed surface of the smooth treasury of riches. Now his boy-comrade's course ran beside his own, now he shot past him carefully, just so much as to leave Ampeles still a near neighbour to Bacchus in the way; sometimes he let his hands go round and round as if tired by the water, and willingly yielded quicknee the victory to the other swimmer.

²⁰ Leaving the river stream, Ampeles repaired to the shelter of the woods, lifting a proud neck for his victory in the river. He bound his head with a cluster of vipers, like Lyaion's terrible wreath of snakes. Often seeing the dappleback tunic of Bromios, he put over his limbs a spotted dress in imitation, and pushed his light foot into a purple buskin, and threw a speckled robe on his body. When he saw Iobacchos in a car driving panthers about the hills, he showed off exultantly his gambols with rock-loving beasts; now mounting the shaggy back of a woodland bear, he pulled back the ruff of the grim hurrying beast; now on the hairy neck of a lion he gave it the whip; now he drove an unbridled tiger with delight, seated immovable high on the striped back.

²¹ When Dionysos saw him, he warned him gently, adding friendly prophetic words to console him as the voice of pity issued from reproving lips.

²² "Where are you riding, dear boy? Why so fond of the forest? Stay by me when I hunt, and hunt with Dionysos; when Lyaion touches the feast, join in his feasting, and share my revels when I stir the Satyrs to revel. I am not troubled about the panther or the jaws of the wild bear, you need not

μή τρομέοις στόμα λίβρον ὀρκοσιτόμοιο λεαίνης·
μοῖνον ἀμειλίχτοιο κεραιατὰ δεῖδωθι ταύρου." 80

Ἔντεπεν οἰκτεῖρων θρῆσιν Ἀμπελον ἡέθεος δι
οῖσσι μέθον ἀκουε, γῶος δέ οἱ ἐνδοθὶ παίζειν."

Ἔκθα φαίτη μέγα σῆμα φιλοστόργῳ Διονύσῳ
Ἀμπελον ἀγγέλλον μιννώριον· ἐκ σκοπέλου γὰρ
ἀρτιθαλὴ τινα νεβρόν ὑπὲρ νώτοιο κομίζων 85
ἀμφυλιφῆς φυλιδεύει δράκων ἀνέτελλε κεράστης,
καὶ μιν ὑπὲρ βωμοῖο φέρων ἐφύπερθε θεμέθλων
σμερδαλὴ πρήριζεν ἀλοηθέντα κεραίῃ
κύμβαχον αἰτωκύλιστον, ὀρκοσιτόμοιο δὲ νεβροῦ
ὀξύ μέλος κλάχσαντος ἀπέστατο θυμὸς ἀλήτης· 90
σποιδῆς δ' εἰσομένῃς αὐτάγγελος αἵματος ἀλαψῆς
λαῖνος αἰμαλείαις ἐρεθαίνεται βωμὸς ἐέρσαις,
οἶτου λειβομένοιο φέρων τύπον· εἰσορόων δὲ
Εἰςος ἐρπηστήρας, κερασφόρον ἀρπαγα νεβροῦ,
ἀφροντος ἡλέοιο μάθων ἀλετήρα κεράστην 95
πέμθει μίξε γέλωτα, καὶ ἀστατον εἶχε μετοιήν
διχθαδίην, κραιδίη δὲ μερίζετο, γείτονα πότμου
ἡβητήν στενίχων, γελῶν χάριν ἡδέος οἴνου.
ἐμπης δ' ἡμερόντι συνέμψυρος ἦε κούρη
εἰς ὅρος, εἰς πλαταμῶνα,

καὶ εἰς δρόμον ἡθάδος ἀγρης. 100
καὶ μιν ἰδὼν ἐτι Βάκχος ἐτέρπετο καὶ γὰρ ὅπωπαί
οὐ ποτε δερκομένους κόρον τίκτοισιν ἐρώτων.
πολλάκι καὶ Βρομίοιο παρζομένοιο τραπέλῃ
ἡέθεος σύριζεν ἀθήνα Μοῖσαν ἀμείβων,
καὶ δοιάκων συνέχειεν ἅλον μέλος· οἷα δὲ κούρου 105
καλὰ μελιζομένοιο, καὶ εἰ τότεν ἐκλασε μολπῆς,
Βάκχος ὑπὲρ δαπεδοῖο θορόν ἀνεμῶδεῖ παλμῷ
χεροὶ συνεπλατάγησε πολέκρυτος, ἡέθεος δὲ
εἰσέτι μελπομένοιο περὶ στόμα χεῖλος ἐρείσας

fear the wild mouth of the mountain-ranging lioness—fear only the horns of the pitiless bull.

“ So he warned bold Ampelos in compassion: the youth heard the words with his ears, but the mind within him was still at play.

“ Then came a great portent to doting Dionysos, showing that Ampelos had not long to live: for a horned dragon covered with scales rose from the rocks, carrying across his back a tender young fawn, he crept over the steps, and threw it upon the altar tumbling and rolling helpless and gored with his horrible horn. The hill-ranging fawn screamed a shrill note as its wandering spirit flew away. A stream of blood reddened the stone altar with bloody dew like so much trickling wine, harbinger of the libation that should follow. When Eukos saw the crawling horned robber with the fawn, he knew that a horned creature would destroy the thoughtless youth. He mingled a laugh with his mourning, his thought was uncertain and divided in two, his heart cleft in halves, as he groaned for the youth so near to death, and laughed for the delectable wine.

“ None the less he went with the lovely boy to the mountains, to the flats, to the course of their familiar hunting. Bacchos still delighted to look at him; for loving eyes are never sated with looking. Often as Bromios sat with him at table, the youth would pipe a new strange music, and confused all the notes of his reeds. Even if he broke the tune of his melody, Bacchos made as if the boy were playing well, and sprang from the ground with airy leaps, clapped and clattered with hands together, as the boy yet sang pressed his own lips to his mouth.

¹ Suggested by F. H. Warrington for *enigmas*.

ἁρμονίης πρόφασιν φιλήν προσπτεύξατο δεσμῷ· 110
 ὤμοσε καὶ Κρονίδην, ὅτι τηλίκος ἡμισπόλος Πὰρ
 οὐ ποτε ρήθμόν ἀείσει, καὶ οὐ λεγέμενος Ἀπάλλων.

Καὶ θρασὺν εἰσπορεύσασα νέον βασιτηφόρος Ἄτη
 οὔρεσιν ἀγρῶσσοντος ἀσπελαγχθέντα Λυαίου,
 ἡθέου χαριέντος ὁμοῖος ἦλκε κοῦρην 115

Ἄμπελον ἡπεροπὴν τόσῃ μελίζατο μέθῃ,
 μητρικῇ Φρυγίῳ χαρίζομένη Διονύσου·

“Σὺς φίλος, ἄτρομε κοῦρε,

μάτην Διόνυσος ἀκούει·

ποιὸν ἐταιρείης γέρας ἔλλαχε, οὐ σὺ Λυαίου
 θέσκελον ἄρμα φέρεις, οὐ πόρδαλα ἡνιοχεύεις. 120

δίφρα τευῖ Πρωμίῳ Μάρων λίχε, χεῖρα τιταίνων
 θηροτόμῳ μᾶστιγι καὶ εὐλαίγγῃ χαλινῷ·

ποιόν ἔχεις τοῦδε δῶρον ἀπ’ εὐθύροιο Λυαίου;
 πηκτιδὰ Πάϊες ἔχουσιν καὶ εὐκελάδων θρόον αἰλῶν,
 καὶ Σατύρες πόρε κύνων ἐρισμαρσίῳ βοείης 125

σὸς ταμίης Διόνυσος, ὀρεστιάδες δὲ καὶ αὐταὶ

Βασσαυρίδες ριχίῳ ἐφεδρήσουσι λεόντων.

ποῖα τῆς φιλοτήτος ἐπύξια δῶρα κομίζεις,

πορδαλίων ἐλατήρῃ μάτην πεφλημένη Βάσχυ;

πολλάκι Φοιβείῳ καθήμενος ἐφ’ οἴῳ δίφρου
 ὑψιφανὴς ἤλαινεν Ἀνύμνος ἡέρα τέμετων 130

ἔκλινε αὐτὸν Ἀβάρην, ὃν εἰς δρόμον ἡεροφοίτην
 ἵπταμένῳ πόμπειεν ἀλήμονι Φοῖβος ὁσπῶ.

αἰετὸν ἡνιόχευεν ἐν αἰθέρα καὶ Γασυμήδης

* See Hom. *Il.* xiv. 91 for “Atre, daughter of Zeus.”

† Hera.

* A priest of Apollo in Hom. *Od.* iv. 197, who had the famous wine which was too much for any abstainer. His

embraced him lovingly for his beautiful song, as he said, and swore by Zeus that melodious Pan had never sung such another tune nor the clear voice of Apollo.

¹¹³ But Atë,¹ the deathbringing spirit of Delusion, saw the bold youth straying on the mountains away from Lyaion during the hunt; and taking the charming form of one of his agemate boys, she addressed Ampeios with a coaxing deceitful speech—all to gratify the stepmother of Phrygian Dionysos.²

¹¹⁴ "Your friend, fearless boy, is called Dionysos for nothing! What honour have you got from your friendship? You do not guide the divine car of Lyaion, you do not drive a panther! Your Bromios's chariot has fallen to Maron's lot,³ his hand manages the beast-ruling whip and the jewelstudded reins. What gift like that have you gotten from Lyaion of the thyrsus? The Pans have their cithern and their melodious tootling pipes; the Satyrs have the round loudrattling tontom from your patron Dionysos; even the mountainranging Bassarids⁴ ride on the backs of lions. What gifts have you received worthy of your love, you, loved for nothing by Bacchos the driver of panthers? Atymnios⁵ has often been seen on high in the chariot of Phoibos cutting the air; Acharis⁶ also you have heard of, whom Phoibos sped through the air perched on his winged riving arrow. Ganymedes

name became proverbial for fine wine, *c.g.*, below, 516. Various legends connect him in different ways with Dionysos; in Nonnos he is a son of Seilenos, xiv. 99.

¹ See note on vii. 97.

² A boy of Coortyn, beloved of Apollo: see xiv. 184.

³ A Hyperborean priest of Apollo, who travelled through Greece, carrying or riding on one of the god's arrows; Herodotus iv. 36, Ovid, *Met.* v. 86.

Ζῆτα νόθον πτερόεντα, τοῦ γενετήρα Λυαίου· 135
 Ἄρπελον οὐ ποτε Πάαχος ἐκούφισεν,

ὄρνις Ἐρώτων,
 σὸν δέμας ἀδρύστοισιν ἰοῖς ἀνύχουσιν αἰείρων.
 Τρώας οἰουχῶς πέλα φέρτεροι, ὥς Διὸς αἰλήν
 οἶκον ἔχει

σὺ δέ, κοῦρε, φέρων πόθον εἰσέτι δίφρου
 εἰς δρόμον ἀστήρακτον ἀναιέτο πῦλον εἰλαίνειν, 140
 ὅττι ταχυτροφαίλῃσι ποδῶν δεδοτημένον ὀλεῖ
 ἵππος ἀελλήεις ἀποσεισεται ἥνιοχῆς·

Γλαῦκον ἀπεισιφαίλας ἐπὶ χθόνα λυσσάδες ἵπποι,
 καὶ ξιπῆς μεθέπων Ποσιδῆμον αἶμα γενέθλης
 ἡρώθεν προκάρητον ἀπόσπορον ἐννοσιγαίου 145

Πήγασος ὠκυπέτης ἀπεισιώσατο Βελλεροφόντην.
 δεῦρό μοι εἰς ἀγέλην, λυγνηχέες ἤχι νομήες
 καὶ βόες ἡμερόεντες, ἐφεδρήσουντα δὲ ταύρων
 ἰψιφαῖτῃ τελείω σε βοασσῶον ἥνιοχῆς·

σὸς γὰρ ἀναξ παλὺ μᾶλλον ἐπαιτήσῃ σε δοκεύων, 150
 ταυροφίτης Διόνυσος, ἐφήμενος ἱξὺν ταύρου.
 νόσφι φόβου δρόμος οὗτος, ἐπεὶ καὶ θῆλυς ἰούσα
 παρθένος Εὐρώπη βοάων ἐπεβήσατο νῶτων,
 χερσὶ κέρως κρατείουσα καὶ οὐ χατέουσα χαλινού·"

Ὡς φαιμένη παρέπεισε, καὶ ἡέρα δῖσατο δαίμων. 155
 καὶ τις ἀπὸ σκοπέλοιο κατέδραμε ταῦρος ἀλήτης
 ἀπροιόης, καὶ γλῶσσαν, εἰς ἐπιμάρτυρα δίφης,
 χεῖλεσιν οἰγομένοισι προίσχαιεν ἀνθερεῶνος,
 καὶ πίν' ἀμφὶ δὲ κοῦρον, ἃ περ παριόντα νομήα,

* Son of Sisyphos, Virg. *Geo.* iii. 267. Not the sea-god above, x. 103, nor Lycian Glaucus of the *Iliad*.

¹ Pegasus, the winged horse which sprang from Medusa's

also rode an eagle in the sky, a changeling Zeus with wings, the begetter of your Ixion. But Bacchos never became a lovebird or carried Ampelos, lifting your body with talons that would not tear. The Trojan winepourer had the better of you—he is at home in the court of Zeus. Now my boy, look here: but you are still kept waiting for the chariot, so just refuse to drive a nervous colt on the road—a horse goes rattling along like a tempest on a whirlwind of legs, and shakes out the driver. Glaucon's horses went mad and threw him out on the ground.* Quickwing Pegasus[†] threw Bellerophon[‡] and sent him headlong down from the sky, although he was of the seed of Earthshaker and the horse himself shared the kindred blood of Poseidon.

¹⁴⁰ "Come this way, do, to the herd, where are the clear-piping drovers and lovely cattle—get on a bull, and I will make you conspicuous on his back as the man who can ride a wild bull. Then your bull-body king Dionysos will applaud you more loudly, if he sees you with a bull between your knees. There is nothing to fear in such a run. Europa was a female, a young girl, and she had a ride on bull-back, held tight to the horn and asked for no reins."

¹⁴⁵ This appeal persuaded him, and the goddess flew up into the air. And there was a stray bull suddenly running down from the rocks! His lips were open, and the tongue hung out over his jaws to show his thirst. He drank, then stood looking at

headless body, she being then with child by Poseidon. Bellerophon or Bellerophontes, for whom see *Hom. II.* vi. 133 ff., is in some accounts, as Hyginus, *Fab.* 137, 1, a son of Poseidon. He tamed Pegasus by Athena's help, but was thrown when he tried to fly up to heaven on his back: this part of the story is post-Homeric.

ἴστατο γινώσκοντι παρειακός· οἷδ' ἐπεὶ μετώπου 160
 λοφόν· ἴον κέρας εἶχεν· ἀμαιμακέτοιο δὲ ταύρου
 πυκνὸν ἐρείγομένοιο πυκνὸν πολυχαρδὲ λαιμῷ
 ἠβήτην εἶδεν· κατάρρυτος ἰκμάς ἐέρσης,
 εὐσυμείων ἄτε μάντις, ὅτι χθονίῳ βόεσσι ὀλεῖν
 ἄμφω μὴ μογύοντες ἀτέρμοσι κυκλάδι τύσῃ 165
 ἴδασιν ἀμπελόεσσιν ἐπαρδένουσιν ὀσώρην.
 καὶ θρασὺς ἴστατο κυῖρας ὑπὲρ βοόσιοιο μετώπου
 ἀμφάφρων ἐπικυρτὸν ἀταρδὲ χερσὶ κεραίῃ·
 καὶ βῶν ἰδομένοιο τεθηγμένον ἦδ' αἰκνύον
 ἤβηεν ἄλκιγα ταύρον ὀριδρομον ἠνιοχεύειν. 170
 δρεφόμενος δὲ πέτρῃ βαθυχοίῳ παρὰ ποίῃ
 φειδωλέην χλοεροῖσι λόγοις ἐπλεξεν ἱμάσθλην
 μύσχοις ἀνιέροισι, σελιστρέπτῳ δὲ κορέμβῳ
 γνάμψας ἀγκύλα κύκλα τύπον ποίησεν χαλικοῦ·
 καὶ ὀροσποῖς πετάλοισι δέρμα διεκδόσμεε ταύρου, 175
 καὶ ῥόδα φοινίσσουσιν εἰραξ' ἐπεδῆσατο νῶτῳ,
 καὶ κρήνη καὶ ταρταροῖσιν ἐπὶ νῶτῳ μετώπῳ,
 αὐχένι πορφύρουσιν ἐπικρεμάσας ἀνερμύτην·
 καὶ διδύμην ἐκάτερθε κατεχρίσσωσε κεραίῃ
 χερσὶ βαθυτομῆναι ζανθόχροα σπλὸν ἀφύσσων 180
 γείτονος ἐκ ποταμοῖο καὶ αἰόλον ὑφ' ὅθι νῶτον
 δέρμα περιστορέσας ῥαχίῃ ἐπεβῆσατο ταύρου·
 καὶ βοείαις πλευρῇσι νῶτην μᾶστιγα τιταίνων,
 εὐχαιτήν ἄτε πῦλον, ἴον μᾶστιζε φορτῆα.

Καὶ θρασὺς ἦντησεν ἔπος ταυρώπιδι Μῆνι 185
 "Εἴξον ἐμοί, κερκόεσσα βῶν ἐλάτειρα Σελήνῃ·
 ἄμφω γὰρ κερκόεσσιν ἐγὼ καὶ ταύρον ἐλαίνω.
 Τοῖον ἐπαυχήσας ἔπος ἔαχε κυκλάδι Μῆνι.
 καὶ φθονερὴς σκοπίαζε δι' ἥρος ὄμμα Σελήνης
 Ἄμπελον αἰδροφόνῳ πεφορημένον ἄρπαγι ταύρῳ, 190
 καὶ οἱ πέμπε μῆνι βῶν βῶσσοσιν· αὐτὰρ ὁ πικρῷ

the boy just as if he knew him, as if his own keeper were by. He did not hold his horn sideways, but as the mighty bull again and again belched up the drink into his roomy mouth a shower of drops sprinkled the youth, as prophetic of what was to come : for even trudging round and round on the ground in everlasting circumambulation about one capstan, irrigate the vinestock with their water.

¹⁶⁷ The bold boy stood over the bull's brow stroking the curved horns with fearless hand, and excited by a sweet sting of desire for the woodland creature, he longed to ride the mountain-ranging bull untamed. He pulled up long leafy shoots by a meadow deepset with rushes, and plaited a sort of whip from the fresh withies with sharper twigs, then bent and twisted some bundles into something like a bridle. He decked out the bull's body with fresh dewy leaves, wreathed red roses about his back, lifted lilies and daffodils over his brow and hung a ring of purple anemone on his neck ; he dipt his hands deep in the neighbouring river and brought up handfuls of yellow mud, to gild the two horns on either side. He laid a dappled skin over his backbone, and mounted the bull. He swung his make-believe whip on the bull's flanks and flogged his mount as if he were a longmaned colt.

¹⁶⁸ Then he shouted boldly to the bullfaced Moon—

¹⁶⁹ " Give me best, Selene, horned driver of cattle !
Now I am both— I have horns and I ride a bull ! "

¹⁷⁰ So he called out boasting to the round Moon. Selene looked with a jealous eye through the air, to see how Ampelus rode on the murderous marauding bull. She sent him a cattlechasing gadfly ; and the

ἀσπασα φοιτητῆρα δέμας κεχυραγμένους οἴστρῳ
 δίσβατον ἀμφὶ τέοντα κατέτρεχεν εἰπελος ἱσπῳ.

Καὶ νέος ἀζύγα ταῦρον ἰδὼν λυσσώδει κέντρῳ
 ἰχθὺς ἀερολιόφοισιν ἐπιρρήσσοντα καλῶσαις,
 ταρβαλέος πρὸ μόρου γοήμονι λίσσετο φωτῇ.

“ Σήμερον ἴστασο, ταῦρε,

καὶ αἶριον ὥπτε ὀδεύσεις.

μὴ με κατακτείνεις ἐρημάδος ἐφάθι πέτρης,
 πότμον ἐμὸν νήνευτον ὅπως μὴ Πάχχος ἀκούσῃ.
 μὴ κοτέῃς, ὅτι, ταῦρε, τῇν χρέουσα κεραίην
 μὴ φλονέῃς, ὅτι Πάχχος ἐμὴν φιλόγητα φυλάσσει.
 εἰ δὲ κατακτείνεις με καὶ οὐκ ἀλέγεις Διονύσου,
 οὐδέ τις οἶατος ἔχει σε γοήματος ἡτιοχῆος,
 ὅττι νέος γενόμην, ὅτι καὶ φίλος εἰμὶ Λυαίου,
 εἰς Σατύρους με κόμιζε

καὶ αὐτόθι, ταῦρε, δαμάσσεις,

ὄφρα τύχω μετὰ πότμον ἐρικλαύτοιο κοίτης·
 ναί, λιτομαι, φίλε ταῦρε παραιφασίην δὲ τοήσω,
 πότμον ἐμὸν στενάχοντος ἀδακρύτου Διονύσου.
 εἰ τεὸν ἡτιοχῆα κερασφόρον ἡπεροπεύεις
 εἰκελον εἶδος ἔχοντα τῇ ταυρώπιδι μορφῇ,
 γίνεο φωτῆεις καὶ ἐμὸν μόρον εἰσὶ Λυαίῳ·
 ταῦρε, τῆς Δήμητρος ἀγάροι καὶ Διονύσου,
 ἀχνημένου Βρομίοιο συνάχονται ὄμπια Διῷ.”

Τοῖον ἔπος ῥοδόεις νέος ἐννεπεν Ἰλίδι γείτων
 δύνμορος· αἰσσων δὲ ποδῶν διδυμάσῃ χηλῇ
 οὔρεος ἄκρα κάρηνα δισέμβρατα λυσσαλέος βοῆς
 ἡβητὴν προκάρηνον ἰὼν ἀπεισεῖσατο κώπων·
 ἥριπε δ' αὐτοκύλιστος· ἐπ' ἀστραγάλου δὲ πεσόντος
 λεπτὸν ὑποτρίζων ἰδιχάζετο δόχμιος αὐχὴν
 καὶ μιν ὑπὲρ δαπέδοιο παλινδίνητον ἐλίφας
 θηγαλέῃ γλωχίνι κατεπρήνιζε κεραίης.

bull, pricked continually all over by the sharp sting, galloped away like a horse through pathless tracts.

¹⁹⁰ The youth when he saw the untamed bull driven by these maddening stings to dash on and on over the higher-est hills, afraid of impending fate, made his prayer in mournful tones :

¹⁹¹ " Stop for to-day, my bull, you shall have a quick run to-morrow ! Don't kill me high on these deserted rocks, or let me die so that Bacchos never hears of my fate ! Don't be angry that I gilded your horns, dear bull ; do not grudge that Bacchos keeps my love. But if you must kill me and flout Dionysos, if you have no pity for your sorrowful rider because I am young, because I am friend to Lyaion, take me back to the Satyrs and you shall destroy me there, that when I am dead there I may have many tears on my ashes. Yes I beseech you, dearest Bull ! I shall feel consolation if unweeping Dionysos laments my death. If you are traitor to your horned rider, who has a shape like your bullfaced form, get a voice and tell my death to Lyaion. O Bull—enemy of your Demeter and Dionysos both—when Bromios is grieved, bounteous Deo is grieved with him ! "

¹⁹² So spoke the rosy boy, so near to Hades, unhappy one ! Up to the pathless tops of the mountain leapt the infuriated bull on his cloven hooves, and threw the youth headlong off his back. He fell on his head rolling in a hunched up heap, and broke his bent neck with a little crack ; the bull bowled him over and over on the ground, and pinned him to the earth with the sharp point of his horn. He lay there

καὶ νέκυς ἦν ἀκάρητος ἀτυμβεύτοιο δὲ νεκροῦ
λευκὸν ἐρεθισίωοντι δέμας φοιτίσσετο λύθρῳ.

Καὶ τις, ἰδὼν Σατύρων κεκοιμημένον ὑφ' ὅθι γαίης
Ἄρπελον ἡμερόεντα, διουγγελοῖς ἦλθε Βάκχῳ.
καὶ θεὸς εἰσαίων ταχὺς ἔδραμεν εἰκελὸς αὔραις·
οὐ τῶσον Ἑρακλῆς δρόμον ἤνυσεν, ὅσπότε Νύμφαι
ἄβρ' ὅν Ἰλαν φθονεροῖσι κατεκρίψαντο βέβροισι
νυμφίον ἱερμαλὴ πεφυλαγμένον ἄρπαγε κούρῃ.
ὥς τότε Βάκχος ὄρουσεν ὀριζόμενος· ἐν δὲ κοινῇ
κείμενον ἔσπευε κούρον ἅτε ζῶοντα δοκεῖων.
καὶ μὴ ἀνεχλαίνωσι τὸν ἄπνοον, ὑφ' ὅθι ὤμου
νεβρίδα καὶ φυχροῖσιν ἐπὶ στέροισι καθάψας,
καὶ, νέκυός περ ἔόντος, ἰδήσατο τασὰ κοδόρνους·
καὶ ῥόδα καὶ κρινὰ πάσσε κατὰ χρόας.

ἄμφι δὲ χαίταις.

οἷα μινυθαδίοιο δειδυνότος ἄξει κέντρῳ,
ἀνθος ἀνηώρησε ταχιφθιμένης ἀνεμώτης·
καὶ παλάμη πόρε θύρου, ἐφ' ἧ δὲ μὴ ἔσκεπε πέπλῳ
πορφυρέῳ καὶ ὤρον ἀερωσικόμοιο καρήνου
πλοχμόν· ἵνα τμήξας ἐπιθήκατο μάρτυρι νεκρῷ
λοισθιον ἄμβροσιν δὲ λαβὼν παρὰ μητέρῃ·
ῥεῖη ὠτειλαῖς ἐπέχειν, ὅθεν νέος εἶδος ἀμείψας
ἄμβροσιν εὐδόμον ἐξ μετέθηκεν ὀπώρῃ.
καὶ νέκυος χαριέντος ὑπὲρ δαπέδοιο ταθέντος
οὐ χλοῖος ἀμφεχίθη ῥόδοισι δέμας· ὠκυμόρου δὲ
καὶ πλόκαμοι χαριέντες ἐρωτοτόκοιο καρήνου
αὔραις φειδομένησιν ἐπαιθίσσονται προσώπῳ·
ἦν δὲ τις ἡμερόεις κεκοιμημένος. ἄμφι δὲ νεκρῷ
Σειληνοὶ στενάχίζον, ἐπωδύροντο δὲ Βάκχοι.

* During the voyage of the Argonauts they landed at Clon. Hylas, Heracles' page, went to fetch water from a spring, but was drawn down into the water by the Nalada.

a headless corpse; his white body unburied was stained with ruddy gore.

²³⁴ One of the Satyrs caught sight of lovely Ampelos lying in the dust on the ground, and brought the bad news to Bacchos. The god on hearing it ran there swift as the wind. Heracles made no such running, when the Nymphs had hidden dainty Hylas¹ in their envious waters, a bridegroom kept safely for the greedy watersprite, as Bacchos did then while he bounded over the mountain roads; he groaned when he saw the boy lying in the dust as if alive. He clothed the breathless body, laid a fawnskin over his shoulder and cold chest, put buskins on his feet though he was dead; he sprinkled roses and lilies upon his body, and hung a garland on his hair of the soonperishing anemone flowers, as for one fallen too early by a cruel blow. In his hand he placed a thyrsus, and covered him with his own purple robe, from his own uncut head he took one lock, and laid it on the body as a last gift and token. He brought ambrosia from Mother Rhea and poured it into the wounds,² whence Ampelos when he took his new shape³ passed the fragrant ambrosia into his fruit.

²⁴⁴ No pallor spread on the rosy skin of the charming body which lay there stretched on the ground. The charming curls of that head so lovely, of one who had died so young, strayed over his face as the gentle breezes blow. He was a ravishing sight even in the dust. Around the body the Seilenos lamented, the Bacchoi⁴ mourned. His beauty left him not although

¹ As Aphrodite did for dead Hector, *Hom. Il.* xviii. 186.

² As a vine.

³ Followers of Dionysos. As in many cults, worshipper and god tend to be identified.

οἷός ἐ καλὸς ἔλπει, καὶ εἰ θάινει ὡς Σάτυρος δὲ 230
 κείτο τέκνῃ, γελῶντι πατρίκελος, οἷά περ αἰεὶ
 χεῖλεσιν ἀφλόγγουσι χέων μελιηδέα φωνήν.

Καὶ τέκνῃ εἰσορούων κυνερὴν ἀντεκίκατο φωνήν
 νηπειθῆς Διονύσου, ἔχων ἀγέλαστος ὄπωπην·

“Μοῖραιων πείστω φθονερόν λίνον·

ἢ ῥα καὶ αὐτοὶ 233

ταῦρος ἐπ’ ἠθέοις ἠλθήμεναι ὡς περ ἄηται;
 τίς Ζεφύρος μετὰ Φοῖβον ἐπέχραε καὶ Διονύσῳ;
 ὀλβίος ἐπλετο Φοῖβος Ἀγύμνιος ἠθέου γὰρ
 ἔλλαχεν οὔνομα τοῦτο θεραπευταίου δὲ καὶ αὐτοῦ
 φάρμακον ἠβητήρος ἐπώκευτον ἀνδρὸς αἰερεί, 260
 αἰλινον ἐν πετάλοισιν ἐπιγράψας ἱακίνθον
 ποῖον ἔχω πλοκάμους καὶ ἐγὼ στέφος,

ἢ τίνα πάλιν

ἀνθεα φωνήεντα, παρήγορα παῖδός ἀνίης;
 ἀλλὰ τοῦ θανάτου τιμήρορος εἰς φόνον ἔλκω
 ἄξομαι εἰς σέο τύμβον, ἄωριε, ταῦρον ἀλήτην. 263

οὐ μὲν ἐγὼ βουπλήγῃ τέον κτεῖνομι φονήα,
 ὄφρα λίχη μόρον ἴσον ἀρασσομένοιο μετώπου
 ταύροις σφαζομένοισιν, ἀναρρήξαιμι δὲ πικρὴν
 ταύρου γαστέρα πάσαν ἐμῆς γλῶχινι κεραίῃ,
 ὅττι ταυταραῖρ’ σὲ κατεπρήνιζεν ἀκωκῇ. 270

ὀλβίος Ἐκκυοῖγαιος, ἐπεὶ τίνα γείτονα πατρὸς
 παῖδός ἐμοῦ Φρίγῃα κύρον ἐφάλατο, τὸν δὲ κομίζων
 χρύσειον εἰς Διὸς οἶκον ἀνέγραγεν ἀστὸν Ὀλύμπου,
 καὶ οἱ, ὅτε σπειδῆσκειν εἰς ἵπποσύνην Ἀφροδίτης,
 ὥπασεν ἄβροχον ἄρμα γαμοστόλον Ἰπποδαμείης. 273
 μούντος ἐγὼ τέον ἐσχον ἄωριον· ἡμερόεις γὰρ
 Ἄμπελος οὐ γάμον εἶδε βιοσσόον, οὐδ’ ἐπὶ παστῶ

* i.e., “I wish the Moirai would stop spinning, if they can spin nothing better than this.”

he was dead. But like a Satyr the body lay, with a lifelike smile on his face, as if for ever he were pouring his honeysweet voice from those silent lips.

¹²⁰ Dionysos also uttered a voice of sorrow when he saw the body, nevermourning Dionysos with no smile now on his face :

¹²¹ " Let the Fates drop their envious thread !
Are even bulls jealous of boys as the breezes are ?
What Zephyrus is this who has attacked Dionysos
too after Apollo ?¹ Happy is Phoebus Atyrnides !²
—for he took that name from the boy. He con-
soles himself by making to rise the flower named
after his Therapnaian youth, and scoring upon the
iris-leaves the word Alas ! What garland have I on
my hair ? What speaking petals do I also wave to
comfort me in my sorrow for the boy ? But I will
avenge your death, untimely dead, and drag to
slaughter over your tomb that runaway bull. I
will not fell your murderer with an axe, to let him
share the lot of bulls killed with shattered skull ;
but I will tear open all the bull's hateful belly with
the point of my horn, because he mangled you
with that long horny spike of his. Happy is Earth-
shaker !³ He loved a Phrygian boy, a neighbour
to my own boy's country, and he carried him to
the golden house of Zeus and gave him a home in
Olympus ; and when the boy was eager for the love-
race with chariots, he lent his own unsinking car to
honour Hippodameia's wedding.

¹²² " I only have had a boy who died untimely.
For lovely Ampelos knew no life-refreshing marriage :

¹ See note on i. 253.

² See note on iii. 153.

³ See v. 261. Cf. Rose, *Handbook of Gr. Myth.*, p. 247.

νυμφιδίην νέος οὔτος ἐμὴν ἐξείκεν ἀπήνην,
 ἀλλὰ βατίων λίπε πένθος ἀπενθήσῃ Διονύσῳ.
 οὐ πῶ μοι, φίλε κοῦρε, τέος στόμα κάλλιπε Πειθῶ, 200
 ἀλλὰ σέθεν φθιμένοιο καὶ ἄπτοα χεῖρα ταίει·
 καὶ νέκυός περ ἰότος ἐτι σταλθουσι σαρκαί,
 ὀφθαλμοὶ γελῶσι καὶ εἰσέτι, διχθαδὴς δέ
 εἰσέτι σῆς πυλῆρης χροῦδεῖς εἰσιν ἀγαστοί,
 σοὺς δ' ἐρατοῖς πλακαῖμονι λεγυροὶ δονέουσιν ἀήται· 205
 οὐ ρόδα σὺν μελίαν θαλαττηφόρος ἰσβέσεν ὤρη,
 ἀλλ' ἐτι σοι ταῦτα πάντα φυλάσσεται.

ὦμοι Ἐρωτων,

τί χρέος ἦν, ἵνα ταύρων ἀμειλίχον ἤνοχεύσῃ;
 εἰ σε διαπτοίησεν ἀλλοτρίων πόθος ἵππων,
 τίπτέ μοι οὐκ ἀγόρευες, ὅπως ἀπὸ γείτονος Ἴδης 210
 ἐνθάδε δίφρου ἀγοῖμι, καὶ ἀρχαίης ἀπὸ φύτλης
 Τρώων εἰς σέ κόμιζον ἐπουρανίων γένος ἵππων
 πατριᾶ σολήσας Γανυμήδεσι, ὃν τρέφεν Ἴδῃ
 σοὶ δέμας ἴσων ἔχοντα, τὸν ἀνδροφόνων ἀπὸ ταύρων
 φειδομένους ὀνύχεσιν ἐκουΐσεν ὑψιπέτης Ζεὺς· 215
 εἰ ἐτέρων μενέμεντες ἐν οὔρεσι θῆρας ἐπαίρειν,
 τίπτέ μοι οὐκ ἀτελέσας, ὅτι χρέος ἔπλετο δίφρου;
 καὶ κεν ἐμῆς ἤλιντες ἀπήμονα κύκλον ἀπήνης,
 καὶ κεν ἐμῆς ἀφαιεστα δεδογμένοι ἥνιά Ῥεΐης
 μελιχίῳ ἀδόνητος ἐμάστιες ἄρμα δρακόντων. 220
 οὐκέτι σὺν Σατύροισιν ἐποίησον ἦμον ἀείδεις,
 οὐκέτι Βασσαριῶεσσι φιλοκροτάλοισι κελεύεις,
 οὐκέτι θηρεῖν οἱ σιταγριώσσεις Διονύσῳ.
 ὦμοι, ὅτ' οὐκ Ἀΐδης πέλεν ἥπιος, οὐδ' ἐπὶ νεκρῷ
 δέχνεται ἀγλαὰ δῶρα βαθυπλοῖτοιο μετάλλου, 225
 Ἄμπελον ὄφρα θαύοντα πάλιν ζῶντα τελίσσω·
 ὦμοι, ὅτ' οὐκ Ἀΐδης ποτὶ πείθεται· ἦν δ' ἐβελήσῃ.

this youth never yoked my car for his ride to the bridal chamber: no, he died, and left grief for Dionysos who cannot grieve. Persuasion has not yet left your tongue, my well-loved boy, but although you are dead she abides on those breathless lips. Although you are dead, those cheeks are still bright with bloom, those eyes are laughing still, your arms and two hands are snowy white, your lovely curls move in the whistling wind; the hour of death has not blanched the roses of your limbs: all these are preserved untouched.

202 "Woe's me for Love! What need was there for you to ride on a cruel bull? If some passion for storm-foot horses excited you, why did you not tell me? I could have brought you here a chariot from neighbouring Ida, and got you horses of the ancient heavenly breed of Troas*—I could have robbed the country of Ganymedes, who was bred on Ida and had beauty like yours—but Zeus saved him from man-murdering bulls, and flew into the heights carrying him with gentle claws. If you really wanted to kill wild beasts in the mountains, why did not you tell me that you had need of a car? You might have driven my rolling wagon without hurt; you might have held the untouchable reins of my Rheia, and flogged a team of tame dragons untaggering."

203 "You sing no longer your song with Satyrs over the wine; no longer you marshal the love-rattle Bassarids; no longer you go a-hunting with Dionysos on the chase. Alas, that Hades is never kind! Even for a corpse he accepts no glorious gifts of rich metals, that I may make dead Ampeles alive once more. Alas, that Hades is inexorable! If he

* See Hom. *Il.* v. 266.

ἄλβον ὅλον σπλῆνοντα χαρίζομαι Ἡριδαγοῖο
 δειδώρα σιλήσας ποταμῆρα, μαρμαρέην δὲ
 ἄξομαι ἀστράπτουσαν Ἑρεθραίην λίθον Ἰνδῶν 310
 ἀφεικτῆς τ' Ἀλκίθεος ὅλον ἄργυρον, ἀντί δὲ νεκροῦ
 παιδὸς ἐμοῦ χρίσειον ὅλον Πακτωλὸν ὀπάσσω."

Ὡς εἰπὼν στενάχισε νέκυν γλαυκὴν ἐν δὲ κονίῃ
 κείμενον εἰσυρόων πάλιν ἴαχε πεινθὰδι φωνῇ·

"Ζεῦ πάτερ, εἰ φλέεις με,

καὶ εἰ πόνον οἶδας ἐρώτων, 315

Ἄμπελον αἰδόμεντα τίθει πάλιν εἰς μίαν ὥρην,
 ἰσότητιον καὶ μοῖνον ὅπως ἓνα μῦθον ἐνέφη·
 τί στενάχεις, Διόντω, τὸν οὐ στοναχῆσαι ἐγείρεις;

οἴκατά μοι παρέασι, καὶ οὐ βροῶντος ἀκούω,
 ὄρματά μοι παρέασι, καὶ οὐ στενάχοντα δοκεῖω 320

νηπειθῆς Διόντω, ἐμοὶ μὴ δάκρυα λείβης,
 ἀλλὰ τῶν λίπε πείθος, ἐπεὶ φονὴν παρὰ πηγῇ
 Νηιάδες στενάχουσι καὶ οὐ Νάρκισσος ἀκούει,
 Ἡλιάδων Φαίδων κυνρὴν οὐκ αἶδεν ἀνίην·

ὦμοι, ὅτ' οὐ με φέτεται πατὴρ βροτόν,

ὄφρα κεν εἶην 325

οἴνομος ἡθέω καὶ ἐν Ἄιδῃ, μὴδ' ἐνὶ Λήθῃ

Ἄμπελον ἡμερόεντα δεδονπότα μοῖνον ἑάσω.

εἰς πόνον ἡθέοιο μακάριτος ἔστιν Ἀπόλλων
 οἶνομα παιδὸς ἔχων πεφλημένον αἶθε καὶ αὐτὸς
 εἶην Ἀμπελοῖς, Τακύθιος ὡς περ Ἀπόλλων. 330

ὑπνώεις τέο μέχρα, καὶ οὐκέτι, κούρε, χορεύεις;
 εἰς προχοὰς ποταμοῖο τί σήμερον οὐκέτι βαίνεις
 κάλπιν ἔχων εὐδρον; ὀρεσσαῖλα δ' ἐνὶ λόχῃ
 ἡθάδος ὀρχηθμοῖο τῇ πάλιν ἤλυθεν ὥρη.

εἰ κοτέεις, φίλε κούρε, ποθοβλήτῃ Διονύσῃ, 335

* Amber: see above, 33. Here Frickmann suggests the Rhine.

will consent, I rob the trees by river Eridanos and present him with all their gleaming wealth^a. I will bring him the flashing Erythraian stone of the Indies,^b and all the silver of rich Alybe^c. I will give him all golden Pactolon for my dead boy."

³⁰ So he lamented his beloved dead, and looking again upon him as he lay in the dust he cried again to Zeus with mournful voice:

³¹ "Father Zeus! If you love me, and if you know the trouble of love, give speech again to Ampelos only for one hour, that he may only speak once more to me for the last time and say: 'Why do you sigh for me, Dionysos, when no sighing will wake me? Fare I have, but I hear not the caller; eyes I have, but I see not him that sighs. Dionysos never-mourning, shed no tear over me. Nay, leave your mourning; the Naiads may sigh by that fountain of death, but Narcissos hears not, Phaëthon knows not the sorrowful pains of the Heliads.'

³² "Alas, that my father begat me not a mortal, that I might be playfellow with my boy even in Hades, that I might not leave Ampelos my darling to fall in Lethe alone! Apollo is more blest in the youth he loved that he bears the boy's beloved name; O that also I might be Ampeleian, as Apollo is Hyacinthian!^d How long will you sleep, my dear? Not dancing any longer? Why do not you go to-day to the river stream with a fine pitcher to fill with water? The time has come round again for your familiar dance in the woodland glade. If you are angry with lovestricken Dionysos, darling boy,

^a Pearls of the Indian Ocean and Persian Gulf, probably.

^b Cf. above, 36.

^c Not, apparently, in cult, but doubtless in poetical use.

φθέγγω Σειληνοῖσιν, ὅπως οἶο μῖθον ἀποΐσω.
 εἰ σε Λίων ἐδάμασσαν, ἐγὼ ζύμπαντας ὀλέσσω,
 πάντας, ὅσους Γμῦλοιο φέροι Λέπας, οἷδ' Ἀεόντων
 ῥεῖης ἡμετέρης ποτὶ φείσομαι, ἀλλὰ δαμάσσω.
 εἰ βλοσυραῖς γενέσσι τοῖ γηγᾶσι φοιτῆς 340
 πόρδωλιν εἰ πρήνξε τὸν δέμας, αἶθος Ἑρώτων,
 οὐκέτι πορδαλίαν δέμας αἰόλον ἡνοχεύσω·
 ἄλλοι θῆρες ἴασι, ὧλε δ' ἐσιήρατος ἄγρης
 Ἄρτεμις ἐξ ἐλαφῶν κεραελκεία διφρον ἐλαύνει·
 νεβρίδα πεπλον ἔχων ἐποχίσομαι ἄρματι νεβρῶν 345
 εἰ σε οἷς κατέπεφον ἀναιδέες, εἰν ἐνὶ μάρφας
 πάντας ἐγὼ κτείσωμι, καὶ οὐχ ἔτι μόνον ἴδω
 κάπρον ἐνὶ ζωοῖα λελειμμένον ἰσχεαίρῃ·
 εἰ δέ σε ταῖρος ἐπέφεν ἀτάσθαλος, ὅξει θύρω
 ταυρεῖην προθέλωμιτο ἀιστώσοιμι γενέθλην. 350

Ὡς ὁ μὲν ἐστεινάζει. Ἑρως δέ οἱ ἐγγύθεν ἰσθῆ
 Σειληνοῦ Λασίοιο φέρων κεραελκεία μορφήν,
 θύρσῳ ἔχων, καὶ στικτὸν ἐπὶ χροῖ δέμας καθάφας
 γηροκόμῃ κάρθηται δέμας στηριζέτο βάκτρῳ·
 καὶ Βρομίῳ γούωντι παρήγορον ἰαχε φωνήν 355

Ἄλλω Λίων ἐρωτὶ τῶν σπειθήρας ἐρώτων
 εἰς νέον ἡβητῆρα μετὰτροπον οἶστρον ἀμείψας,
 λησάμενος φημῖναι παλαιότεροιο γὰρ αἰεὶ
 φάρμακόν ἐστιν ἐρωτος ἐρως νέος· σὺ γὰρ ὀλέσσαι
 ὁ χρόνος οἶδεν ἐρωτα, καὶ εἰ μάθε πάντα καλύπτει. 360
 εἰ δέ τῆς ἐθέλεις ὀδυνήφατον ἄλκαρ ἀνίης,
 φέρτερον ἀμφεπε παῖδα

πολλὸς πόθον οἶδε μαραίνειν.

καὶ Ζέφυρον κλονέσκει Λάκων νέος· ἀλλὰ θανόντος
 ἡβητῆν Κυπάρισσον ἰδὼν ἐρατεινὸς Ἀήτης

* Hyacinthos, called also indifferently of Amyclai and Therapnai.

speak to the Scilenot that I may just hear your voice.

³³⁷ " If a lion killed you, I will destroy them all, yes all that the slopes of Imolos hold; I will not spare the lions of my own Rheia, but I will kill them, if they were your murderers with their grim jaws. If a panther brought you down, you flower of love! I will no longer drive my speckled team of panthers; there are other wild beasts, and Artemis sovran of all creatures drives an antlered car drawn by stags. I will wear a fawnskin and drive a team of fawns. If merciless boars have killed you, I will grasp all together and kill them, and not one boar will I leave alive for the Archeress. If a presumptuous bull killed you, with the point of my thyrsus I will annihilate the whole generation of bulls root and branch."

³³⁸ So he lamented. But Erax came near in the horned shape of a shaggy Scilenot, holding a thyrsus, with a dappled skin draped upon him, as he supported his frame on a fennel stalk, for a staff the old man's friend; and he spoke comfortable words to groaning Bacchos:

³³⁹ " Let loose on another love the sparks of this love of yours; turn the sting upon another youth in exchange, and forget the dead. For new love is ever the physic for older love, since old time knows not how to destroy love even if he has learnt to hide all things. If you need a painhealing medicine for your trouble, court a better boy: fancy can wither fancy. A young Laconian¹ shook Zephyrus; but he died, and the amorous Wind found young Cyparissos²

¹ A boy who turned into and gave his name to the cypress-tree; for the various accounts of his love-affairs, see Rose, *Handbook of Gr. Myth.*, p. 283 n. 73.

εὔρεν Ἀμφικλῆϊοιο παραιφασίην Ἰακίνθου.
 ἦν ἐθέλης, ἔρισκε φυτηκόμον ἐν δαπέδῳ γὰρ
 κείμενον ἀβρήσας κεκοιμημένον αἶθος ἀροτρεὺς
 φάρμακον ἄλλομῆνιοιο νεώτερον ἄλλο φυτεῖται.
 κλίθι, παλαιγενέων μερόπων ἵνα μῖθον ἐνέφω·
 ἄβρως ἦν ποτὶ κούρος, ὑπέρτερος ἤλικος ἦβης, 270
 Μαιανδρόν παρὰ χεῖμα πωλοσχιδέος ποταμοῖο,
 εἶδει λεπταλέῳ ταλαῖος, πόδας ὄξιν, ἐθέρας
 ἰθυτεγῆς, ἀνιούλος ἐπ' ἀμφοτέραις δὲ παρειαῖς
 αὐτοφύης Χάρης ἦν ἐπισκαίρουσα προσωπῷ
 ὄμμασιν αἰδομένοισιν, ἀπὸ βλεφάρων δὲ οἱ αἰεὶ 275
 κάλλος οἰστειώοντος ἐστηθάιος ἔρρεν αἶγλη·
 καὶ δέμας εἶχε γάλακτι παντικέλον, ἀμφὶ δὲ λευκῷ
 ἀκροφανὲς πόρφυρε ρόδον διδυμόχροι πυρσῷ.
 τὸν Κάλαμον καλέεσκε πατήρ φίλος, ὃς διὰ γαίης
 κτιόθι κυμαίνων σκαλιὸν ῥῶον εἰς φάος ἔλκων, 280
 ἐρπύζων δ' αἰδερλός, ὑπὸ χθόνα λαξὸς ὀδίτης,
 ὄξιν ἀναβρασκῶν ὑπερίσχεται αὐχένα γαίης,
 ἐνδόμενος Μαιανδρὸς ἄγων ὑποκάλπιον ἰδῶρ.
 τοῖος ἦν ἔρικεν Κάλαμος ταχὺς. ἦέθεος δὲ
 ἡμερτῷ ρόδοσπηγῆς ὀμήλει τέρπετο καρπῷ, 285
 ὃς τόσον ἔλλαχε κάλλος, ὃ μὴ βροτὸς ἔλλαχεν ἀνὴρ·
 εἰ γὰρ ἦν νέος οὗτος ἐπὶ προτέρων ποτὲ φωτῶν,
 καὶ κεν ἐναμήραγγος ἐγίνετο νυμφίος Ἥοις,
 φέρτερον εἶδος ἔχων, ῥοδέῳ χροὶ μοῖνος ἐλέγχας
 ἀγλαίην Κεφαλοῖο καὶ Ἰπριώνος ὀπωπῆν· 290
 οὐδὲ κεν εὐκαίρῳ παλὶμῃ πηχίνατο Δῆῳ
 νυμφίον Ἰασίωνα, καὶ Ἐδουμῶνα Σελήνῃ·
 ἀλλὰ νέος τάχα κείνος ἀρείονος εἴνεκα μορφῆς
 εἰς πόσις ἀμφοτέρων νυμφεύσατο λίκτρα θεῶων,

* Probably not old at all. The only other author who has heard of Calamus and Carpos is Servius (on Virg. *Ecl.* v. 46).

a consolation for Amyclæan Hyacinthos. Ask the gardener, if you like; when a countryman sees a flower on the ground lying in the dust, he plants another new one to comfort him for the dead one.

¹⁰⁰ " Listen while I tell you a story of the men of old.¹ There was a dainty boy, superior to all his yearsmates, who lived beside the stream of Maiandros, that manybranching river. Tall and delicate he was, swift of foot, with long straight hair, no down on his chin; on both cheeks was a natural grace playing over his face with its modest eyes; a farshooting radiance ever flowed from his eyelids and his arrows of beauty. He had skin all like milk, but over the white the rose showed upon the surface, two glowing colours together. His own father called him Calamos: his father Maiandros, lurking in the secret places with his water in the lap of earth—who rolls deep through the earth and drags his crooked stream towards the light, crawling unseen and travelling slantwise underground, until he leaps up quickly and lifts his neck above the ground.

¹⁰⁴ " Such was lovely Calamos, the quick one. The rosy-armed youth was fond of a charming playfellow Carpos, who had such beauty for his lot as mortal man never had. For if this youth had lived in the older generations, he would have been bridegroom of Eos Fairress; since he shone lovelier than Cephalos, was handsomer of face than Orion,² he alone outdid them with his rosy skin. Deo would not have embraced Iasion as bridegroom with her fruitful arm,³ nor Selene Endymion.⁴ No—this youth with his nobler beauty would soon have espoused both

¹ Cf. note on iv. 194.

² See Hom. *Od.* v. 125.

³ Cf. note on iv. 211.

Δηροῖς ξανθοκόμου μεθέπων παλαιήμον εὐνήν,
καὶ ξυτήν ὁμόλεκτρον ἔχων ἱερλήμονα Μήτην.
τοῖος ἦν ἑρσέει Κάλανφ φίλος, ἀνθεὶς Ἐρσώτων,
κάλλος ἔχων ἄμφω δὲ συνήλικες ἐφόθεν ὄχθης
γείτονος ἐφείκοντο παλιγγάμπτου ποταμοῖο.
τοῖσι μὲν ἴσκει διάυλος ἐλὼξ δρόμος,

ἀμφοτέρωσι δὲ

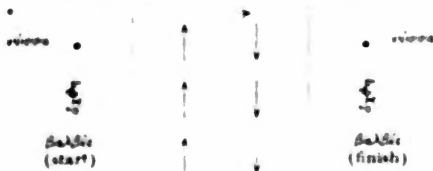
ἦν ἑρς· Κάλανμος μὲν ἐπέτρεχεν εἰκελος αὔραις,
καὶ πετλήην βαλβυῖδα φέρων καὶ νύσσαν ἐλαίην
ἡμίνας ποταμοῖο διεδραμεν ἄκρον ἀπ' ἄκρου . . .
καὶ Κάλανμος ταχίγουντος ἐκούσιος ἤρπτε γαίῃ,
καὶ Καρπῷ χαριεῖται θελήμονα κάλλιπε νίκην.
παιδί δὲ λαιομένῳ συνελοίστο κοῦρος ἀθύρων,
καὶ πάλιν εἰκελον ἄλλον ἐν ἰδασι εἶχε ἀγῶνα,
καὶ βραδίς ἐν προχυῇσιν ἐνήχeto Καρπὸν ἰάσας
πρόσθε μαλεῖν,

ἵνα χερσὶν ὀπίστερος οἰδματα τέμνων

Καρποῦ νηχομένωια παρὰ σφυρὰ δεύτερος ἔλθῃ
ἡθέου προθέοντος εἰλεύθερα νῶτα δοκεύων.
καὶ διερῆς βαλβυῖδος ἦν δρόμος· ἤρισαν ἄμφω,
τίς τίνα νικῆσειεν, ὅπως παλιγρόστιμος ἔλθῃ
ὄχθης ἀμφοτέρῃς διδουμάσας νύσσαν ἀμείβων
γαῖαν ἐς ἀντιπέραιαν ἐρεσσομένων παλαμάων·
καὶ προχὴν ὁδὸν εἶχεν· αἰεὶ δὲ οἱ ἐγγὺς ἰκάνων

goddesses, one husband for two: he would have taken on the couch of Goldilocks Deo rich in harvests, he would have had beside him also the jealous Mene. Such was the charming friend of Calamos, the flower of love, a real beauty: both comrades of one age were playfellows on the bank of that river of many windings hard by.

They had a double racecourse, winding out and back, and there they held races. Calamos ran like the wind. He set an elm for starting-point and an olive-tree for turning-point, and ran from point to point on the edges of the river—but nimbleknee Calamos fell on purpose, and left the victory to charming Carpos of his own will. When the boy bathed, the lad bathed and played with him. Again they had another race in the water like the first: Calamos swam slowly in the current and let Carpos go ahead, that he might cut the flood paddling behind and come in second beside the ankles of swimming Carpos, while he watched the free shoulders of the lad in front. The race began from its watery starting-point; the match was, which could beat which to swim there and back while their hands paddled them, passing round at the turning-points on each bank, first one, then crossing to the other side.⁶ The flowing water was their way; Calamos



κούρος ἐπειγομένη παλάμη πεφιδνημένος ὀρμῆς
 νηχομένων σκοπιάς ροδοχροά δάκτυλα χειρῶν
 καὶ Κάλανος προκείμενος εἴη ἀνσεύρασεν ὀρμήν,
 ἡθέω δ' ὑπόειξε καὶ ἴδραμε χεῖρας ἐρίσσω 420
 κούρος ἀελλήεις, ὑπὲρ οὐδματος αὐχένα τείνων
 καὶ τὴν κεν ἐκ ῥόθων ἐπεβήσατο Καρπὸς ἀρούρης,
 καὶ μετὰ χερσαίην συταρηίδα δύναστο νίκην,
 ἀλλὰ μιν ἀντικείμενος ἀνστυφέλιξεν Ἀήτης,
 καὶ γλυκὴν ἔτασε κούρον ἀμειλίχου ἡθέου γάρ 425
 οἰγομένην νηριβμον ἰδωρ ἐπείσσετο λαιμῷ.
 καὶ Κάλανος φλονεροῖο φεγῶν ἀνέμοιο θυέλλας
 ἔκταθεν ἡβητήρος ἐδίστατο γείτονας ἀτάς·
 καὶ φίλον οὐ παρεόντα καὶ οὐκ αἰσάτα τοῖσας
 ἡμερικὴν στενάχων κενυρῇ βραχέστατο φωτῇ· 430
 Ἰητιάδες, φλέγξασθε, τίς ἤρπασε Καρπὸν Ἀήτης;
 καὶ, λίτομαι, πυράτην δότε μοι χάριν, ἔλθετε πηγὴν
 εἰς ἐτέρην, καὶ πατρὸς ἐμοῦ θανατηφόρον ἰδωρ
 φεῖγεται, μηδὲ πῖπτε ῥόνν Καρποῖο φωτῆα.
 οὐ μὲν ἐμὸς γενέτης νέον ἔτασαν ἀλλὰ μεγαίρων 435
 καὶ Κάλανος μετὰ Φοῖβον ἀπώλεσε Καρπὸν Ἀήτης,
 καὶ τάχα μιν ποθέων ἠελῖμονι τύφεν ἀέλλῃ,
 ἡθέω μετὰ δίσκου ἀγῶν ἀντίπνοον αὖρην.
 οὐ πῶ ἐμὸς προχόησι λελουμένος ἀνθορεν ἀστήρ,
 οὐ πῶ ἐμὸς σελαγίζειν Ἑωσφόρος ἀλλὰ ρείθροις 440
 Καρποῦ δινομένωιο, τί μοι φάος εἰσέτι λείψουσιν;
 Ἰητιάδες, φλέγξασθε, τίς ἔρπασε φέγγος Ἑρώτων;
 δηθύνεις ἐτι, κούρε, τί σοι τόσον εὐαδεν ἰδωρ;
 κρείσσοινα μὴ φίλον εὖρες ἐν ἰδασι, τῷ παραμύμνῳ
 δευλαίου Κάλανοιο πύθους ἔρριφας αἴηταις;
 εἰ μία Ἰητιάδων σε διωσίμερος ἤρπασε Νύμφη,

* See note on lili. 153.

kept close beside his friend as they swam, watching his rosy fingers and sparing the vigour of his own moving hand. Calamos again in the lead checked his speed and gave way to his young friend; the boy handpaddled storming along, and lifting his neck above the water. And now Carpos would have got out of the waves, and safe on the shore would have won the river-race as he won the land race, but a wind beat full in his face and drove a great wave into his open mouth, and drowned the dear boy without pity.

427 " Calamos avoided the blasts of the jealous wind, and made the nearest shore without his friend. He could neither see him nor get any answer to his cries, so full of love he called out in a lamentable voice :

428 " " Speak, Naiads ! What Wind has caught up Carpos ? Yes, I pray, grant me this last grace—go to another fountain, leave my father's fatal water, drink not of the stream which murdered Carpos ! My father never killed the boy ! That wind had a grudge against Calamos after Phoebos,* and he killed Carpos ; no doubt he desired him and struck him with a jealous gale—first the quoit, then for this youth the counterblast ! My star sank in the stream and has not yet risen, my Phosphoros has not yet shone again ! Carpos is drowned in the river, and what care I to see the light any longer ?

429 " " Speak, Naiads ! Who has quenched the light of love ? How long you are, my boy ! Why do you like the water so much ? Can you have found a better friend in the water, have you thrown to the winds the love of poor Calamos that you may stay with him ? If one nymph of the Naiads enamoured

ἔννεπε, καὶ πάσῃσι καρέσσομαι· εἰ δέ σε τέρπει 450
 γνωτῆς ἡμετέρης γαμίων ὑμέναιος Ἑρώτων,
 εἰπέ, καὶ ἐν προχοῇσι ἐγὼ σὺ παστὸς ἀνάψω.
 Καρπεί, παραπλῶνι με λελασμένος ἡβᾶδος ὄχθης;
 κάμνον ἐγὼ καλέω σε, καὶ οὐ βοῶντος ἀκούεις.
 εἰ Νότος, εἰ θρασυὶς Ἑβρος ἐπέπνευ, αὐτὸς ἀλάσθω 455
 τηλεῖς ἀχόρευτος, ἀτάσθαλος ἐχθρὸς Ἑρώτων·
 εἰ Βορέης σε δάμασσε, εἰ Ὀρείθυιαν ἱκάνω.
 εἰ δέ σε κύμα κάλυψε καὶ οὐκ ᾔδίσσαστο μορφήν,
 καὶ σε πατήρ ἐμός· εἴαν ἀφειδέι κύματος ὀλέψ,
 ἴδωσιν ἀνδροφόντοισιν εὖν καὶ παῖδα δεχέσθω, 460
 καὶ Κάλαιον κρείφειεν ἀδελφὸς ἐγγυῖ Καρποῦ.
 ἀλλὰ πεισὼν προκαήνηος, ὅση θύετ Καρπὸς ἀλήτης,
 σβέσσω θερμὸν ἔρωτα πίων Ἀχεροῖσιον ὕδωρ.
 εἶπεν ἀναβλέψων βλεφάρων βῶον· ἀμφὶ δὲ τεκρῆ
 κεντήν· πλοκαμίδα κατηφεί· τάμνε σιδήρεον, 465
 ἦν τρέφειν, ἦν κομίσκει, καὶ ὤρεγε πενθάδα χαίτην
 Μαυιῶν γυνετήν, καὶ ἰστατὴν φάτο φωτὴν·
 "δέξο μετὰ πλοκάμοις καὶ ἐμὸν δέμας·
 οὐ δύναμαι γὰρ
 εἰς μίαν ἡραγίττειαν ἰδεῖν φίλος ἑκτοθὶ Καρποῦ·
 Καρπῷ καὶ Καλίμῳ βωτῇ μία, καὶ λάχον ἀμφῷ 470
 εἰκελοὶ οἷστρον Ἑρώτων ἐπὶ χθονός· ὑδατόεις δὲ
 εἰς μόρος ἀμφοτέροισι καὶ ἐν προχοῇσι γενέσθω.
 τεύξατε, Νηιάδες, ποταμηίδος ὑφ' ὅθεν ὄχθης
 ἄκριτον ἀμφοτέροισι κεντήριον, ἀμφὶ δὲ τύμβῳ
 γράμμασι πενθαλίοισιν ἔπος κεχαραγμένον ἴστω· 475
 "Καρποῦ καὶ Καλίμοιο πέλω τάφος,
 οὓς πάρος ἀμφῷ
 ἀλλήλους ποθέοντας ἀμειλχον ἔκταεν ὕδωρ." 477

has carried you off, tell me, and I will make war on them all ! If wedded love is your pleasure, and you want my sister for a wife,* do but say so and I will build you a bridechamber in the stream. Have you passed me, Carpos, forgetting the familiar shore ? I have shouted till I am tired, and you do not hear my call. If Notos blew on you, if bold Euros, let him go off wandering without dances by himself, the barbarous enemy of love ! If Boreas overwhelmed you, I will go to Oreithyia.¹ If the wave covered you and had no pity for your beauty, if my father carried you off in the merciless rush of his wave, let him receive his son also in those manslaying waters, let him hide Calamos near to dead Carpos. Where Carpos wandered and died, I will fall headlong, I will quench my burning love with a draught of water from Acheron.²

“ So he spoke, with streams bubbling from his eyes. To honour the dead he cut with sorrowful steel a dark lock of his hair, long cherished and kept, and holding out this mourning tress to Malandros his father, he said these last words :

“ Accept this hair, and then my body ; for I cannot see the light for one later dawn without Carpos. Carpos and Calamos had one life, and both felt a like ardour of love on the earth : let there be one watery death for both together in the same stream. Build on the river bank, ye Naiads, one empty barrow for both, and on the tombstone let this verse be engraved in letters of mourning : “ I am the grave of Carpos and Calamos, a pair of lovers, whom the pitiless water slew in days of yore.” Cut

* Wife of Boreas, Apollodorus iii. 199.

¹ The River of Woe in Hades.

καὶ Καλῖμος δυσέρωντι, πασιγενήτων περ ἴσῃσι, 443
 βαιὼν ἓνα θνήσκοντι διζήσῃσι βότρυν ἔθειρῃσι,
 καὶ πλοκάμους ξίμπαρτας ἀλωλῶτι κείρατε Καρπῶ· 445
 εἴπε, καὶ αὐτοκύνιστος ἐπὶ δώλοισι βείθρων 478
 πατρός ἀναιτομένοιο πίων παιδοκτόνον ἴδωρ.
 καὶ Κάλιμος καλῖμοισιν ἐσώνυμον ὥπασε μορφήν 480
 ἰσοφύῃ, καὶ Καρπὸς ἀέξετο καρπὸς ἀρούρης.
 Τοῖα παρηγορίων φάτις μελίζατο μύθος
 θυῖρος Ἑρως, γλυκερὸν κείτρον ἐλαφρίζων Διονύσῳ.
 Καὶ κενὴ πάλῃ μάλλον ἱμάσσεται θυμὸν ἀνὴρ
 ἥλθιον διὰ πότμος ἄωρων—ἀσταθέος δὲ 483
 θυγατέρες Λυκάβατος, ἀελλοπόδοιο τοκῆος,
 εἰς δόμον Ἥλεοιο ροδάσιδες ἦσαν Ἵπραι·
 ὧν ἡ μὲν κρύπτει κατὰ σκιον ἀμφὶ προσώπῳ
 λεπταλέον σέμπουσιν κελαινεφέος σέλας αἰγλήν
 θυγρὰ χαλαζήντι σιτηρήμοσι ταρσά πεδίλῳ, 490
 καὶ ὀρεῶν πλοκαμίδας ἐπισφίγγουσα καρῆν
 ὀμβροτόκον κριθέμενον ἐπισφίγκουσα μετώπῳ,
 καὶ χλοερὸν στέφος εἶχε καρῆτι, χιονέῃ δὲ
 στήθεα παγυρήντα κατέσκεπε λευκάδι μήτρῃ·
 ἡ δὲ χελιδονίων ἀνέμων τερφίμβροτον αὔρην 495
 ἔπτεν φειδιώουσα, φιλοξενέου δὲ καρῆν
 εἰαρινὴν ὀρούουσα κόμην μετρώσατο δεσμῷ,
 ἀνθεμόν γελοιώουσα, διαιθίσσουσα δὲ πέπλου
 ὀρθρὸν οἰχομένοιο ρόδου δολιχόσκιον ὁδὸν
 διπλόον ἐπλεκε κῶμον Ἀδωνίδι καὶ Κυθρεΐῃ· 500

* An old word which I have translated literally, lichtgang or levgang. It occurs in a traditional verse embodied in Hom. *Od.* xiv. 161, xix. 306. It may mean day, month or year; the meaning month suits Homer, but it was taken for year generally in antiquity, although Dion of Prusias interprets it as month, vii. 24, following some Homeric commentators.

off just one small tress of your hair for Calamos too, your own dying brother so unhappy in love, and for Carpos cut all the hair of your heads."

⁶²⁰ "With these words, he threw himself into the river and sank, as he swallowed the somelaying water of an unwilling father. Then Calamos gave his form to the reeds which took his name and like substance; and Carpos grew up as the fruit of the earth."

⁶²¹ So stormy Eros comforted Dionysos with gentle friendly words, and softened the sweet pangs.

⁶²² But the spirit of Bacchos was scourged yet more with sorrowful care for the lad's untimely death. And the rosycheek Seasons, daughters of the restless *lichtgang* * their stormfoot father, made haste to the house of Helios. One † wore a snowy veil shadowing her face, and sent forth a gleam of subtle light through black clouds; her feet were fitted with chilly hailstone shoes. She had bound her braids about her watery head, and fastened across her brow a rain-producing veil, with an evergreen garland on her head and a white circlet of snow covering her frost-rimed breast.

⁶²³ Another ‡ puffed out from her lips the swallow-wind's breath which gives joy to mortal men, having banded the spring-time tresses of her tephyrloving head with a fresh dewy coronet, while she laughed like a flower, and fanned through her robe far abroad the fragrance of the opening rose § at dawn. So she wove the merry dance for Adonis ¶ and Cythereia together.

* Winter. That there are four seasons is a mark of late date, though the number was established long before Nonnos.

† The West Wind, which blows in spring when the swallows return from the south.

‡ The rose may bloom as early as March in Mediterranean countries.

§ His festival was in spring.

ἄλλη ἄμα γνωτῆσι θαλυσσῶς ἐστῆχεν Ὀρη,
 καὶ στήχεν ἀεροκόμοισι περιφρίσσοντα κορήμβοις
 δεξιτερῇ κυΐφιζε καὶ ὀξυτόμου γένυν ἄρσῃ
 ἄγγελον ἀμνητοῖο, δέμας δ' ἐσφίγγετο κούρη
 ἀργενταῖς ὀλόγησιν, ἐλισσυσμένης δὲ χορείῃ 308
 φαίνεται λεπταλῆος δι' εἵματος ὄργανα μηρῶν,
 καὶ ἰσπεροῖς ἰδρωῖτας ἀνεμέντοιο προσώπου
 θερμότηρ Φαέθοντι καθιερμαίνοντο σαρκαί·
 ἄλλη δ' εὐαρότοιο προηγῆται χορείῃς
 θαλλὸν ἐλευγέρτα λεπτότερι δήσαντο κόρη 310
 ἐσταπόρου ποταμοῖο διάβροχον ἰδοῖσι Νεῖλου,
 καὶ φιδότην μεθέπουσα μαραινομένην τρίχα κόρη
 καρφαλίων δέμας εἶχεν, ἐπεὶ φθινοπωρίε ἰοῖσα
 φυλλοχόους ἀνέμοις ἀσκεύρατο δεινδράδα χαίτην·
 οὐ πω γάρ χρυσέων ἐλίκων πλεκτοῖσι κορήμβοις 315
 βότρυες ἀμπελοῦντες ἐτέρρεον αὐχέϊ νύμφης,
 οὐδέ μιν οἰσθεῖσα φολακρήτῃ παρὰ ληνῷ
 πορφυρέης ἐμίθυσσε Μαρωνίδος ἱκμάς ἑέρσης,
 οὐδέ παλινδύτης ἀνέδραμε κισσὸς ἀλήτης·
 ἀλλὰ τότε χρόνος ἦλθε μεμορμένος, σὸ χάρι αὐταὶ 320
 εἰς δόμον Ἡελίοιο σιντήριδες ἔδραμον Ὀραι.

* Summer. The main crops are reaped about June or July.

¹⁰¹ Another, the harvest-home Season,¹ came with her Sisters. In her right hand she held a head of corn with grains clustering on the top, and a sickle with sharp-cutting blade, forerrier of harvest; her maiden form was wrapt in linen shining white, and as she wheeled in the dance the fine texture showed the secrets of her thighs, while in a hotter sun the cheeks of her drooping face were damp with dewy sweat.

¹⁰² Another² leading the dance for an easy plowing, had bound about her hairless temple shoots of olive drenched with the waters of sevenstream Nile.³ Scanty and withering was the hair by her temples, dry was her body; for she is fruitpinning Autumn, who shears off the foliage from the trees with scatter-leaf winds. For there were no vinebranches yet, trailing about the nymph's neck with tangled clusters of golden curls; not yet was she drunken with purple Maronian⁴ juice beside the neat-willing winepress; not yet had the ivy run up with wild intertwining tendrils. But then the fated time had come, which had brought the Seasons running together to the house of Helios.

¹ Autumn. The plowing for the winter wheat, and other crops, is done then, and is the chief plowing of the year.

² By then in flood.

³ See 121 above. The vintage comes after harvest, in early autumn.

ΔΙΟΝΤΣΙΑΚΩΝ ΔΩΔΕΚΑΤΟΝ

Δωδεκάτῳ φρένα τέρας, ὅση τέος ἀνθος Ἑρώτων
Ἀμπελος εἶδος ἀνέκειν ἐς ἀμπελόεσσας ὄπωπην.

Ἴδ' αἱ μὲν διττικοῖο παρ' ὀφρύσιν Ὀκεανοῖο
Ἥελίου γοισέτος ἐναντιόλοστο μελάθροισι.
τῆσι δὲ νοσημένῃσι σιγήσκειν Ἑσπερος ἀστήρ
θρήσκων ἐκ μεγαροῖο διεσσυμένη δὲ καὶ αὐτὴ
ἀρτιφανὴς ἀνέτελλε βοῶν ἐλάτεια Σελήη.
αἱ δὲ φερέζωοι παρ' ὄμμασιν Ἠιοχῆος
κάρπιμοι ἵχθες ἐκαμφαν

ὁ μὲν δρόμον ἄρτι τελείσας
ἠερόθεν ἰούσῃσι πυργαλήνῳ δ' ἐλατήρῳ
Φωσφόρος αἰγλήεις τετραζήγους ἐγγίθι δίφρου
θήκατο θερμὰ λήπαθνα καὶ ἀστερόεσσας ἱμάσθλην, 10
γείτονος Ὀκεανοῖο παρὰ προχοῇσι καθήρας
μυδαλέων ἰδρωῖτι πυρραφέων δέμας ἵππων·
πῶλοι δ' αἰχενίας ἰσπερὶς δονέοντες ἐθείρας
μαρμαρέοις οὐχέισσι ἐπέκτυπον αἶθροσι φάτῃ.
θυγατέρες δὲ Χρόνιοι πέριξ φλογεροῖο θοώκου 15
ἱπτάμεναι¹ στεφαιτῶν ἀτειρέος Ἠιοχῆος
τέσσαρας ἡσπάζοντο διωδῆκα κυκλάδες Ὀραι,
δμῳίδες Ἥελιοιο, σιγῆλυδες αἶθροσι δίφρῳ.

¹ θυγατέρες ἱπτάμεναι κ.τ.λ., θυγατέρας ἱσταμένες
Ludwich.

BOOK XII

With the twelfth, delight your heart, where Ampelos has shot up his own shape, a new flower of love, into the fruit of the vine.

So these by the brows of western Oceanus took ship for the mansion of Helios their father. As they approached, Hesperus the Evening Star leapt up and went out of the hall to meet them. Selene herself also darted out newrisen, showing her light as she drove her cattle.

* The Sisters at the sight of the lifegiving Charioteer stayed their fruitful step. He had just finished his course and come down from the sky. Bright Phosphorus was ready for the fire-eyed driver, near his chariot and four. He put away the hot yoke-straps and starry whip, and washed in the neighbouring Ocean stream the bodies of the firefed horses wet with sweat. The colts shook the dripping manes on their necks, and stamped with sparkling hooves the shining mangertrough. The four were greeted by the twelve circling Hours,* daughters of Time, tripping round the fiery throne of the untiring Charioteer in a ring, servants of Helios that attend

* Here *hours* is hours of the day: in the last book and *infra* 71 it means seasons.

μουτιπάλῳ Ἀντάδαστος ἀμοιβάδεται· ὡγγίην γάρ
αἰχίῃ δοῦλον ἐκαμφῆν ὅλον κυρήτορι κόσμον. 20

Καὶ οἱ ἀνηέτησεν ἔτος σταφυλεαῖος Ὀρη
μάρτυρον ἰακίστη σχομένη φθινοπωρίδος ἀρπην·

Ἦέλιος ζεύδωρε, φετρεῖομε, κοῖρανε καρπῶν,
οἰστοῦκον εὔτε βίωρεν ἀξήσουσιν ἀλωαί;

καὶ μακάρων τιν τοῦτο γέρας μηροτεύεται Λιῶν; 25
καί, λίσσμαι, μὴ ἐρέσσε, εὐσιγνήτωσ' ὅτι μόνῃ
πασάνω ἀγέρσιτος ἐγὼ πέλον· οὐ γὰρ ὀπώρην,
οὐ στάχιν, οὐ λειμῶνα, καὶ οὐ Λιὸς ὄμβρον ἀέξω."

Ἔντισεν ἑσσομένης δὲ τιθηγήτειραν ὀπώρη
Ἦέλιος θέρσινε, καὶ ἀντιπόρῳ παρὰ τοίχῳ 30

δάκτυλον ὀρθώσας ἐπιδείκνυνε ευκαλάδι κούρη
κύρβας Ἀρμονίης ἑτεροζυγας, αἶε ἐν κείται
εἰν ἐν θέσφατα πάντα, τὰ περ πεπραγμένα κόσμου
πρωτογόνου Φάητος ἐπέγραφε μαρτιπάλῳ χεῖρ,
καὶ γραφίδων ποικίλλεν ἐφάρμετον οἶκον ἑκάστη. 35
καὶ τινα μῦθον εἶπε πυρὸς ταμίης Ἰπερίων·

"Κύρβιδι μεν τραύτη,

σοῦτε ἑσσεται οἷας ὀπώρη,

γνώσεται, ἦχι Λέων καὶ Παρθένος· ἐν δὲ τετάρτῃ,

τίς σταφυλῆς σκηπτούχος,

ὅση γλυκὺ νέκταρ ἀφέσσω

γραπτῇ χειρὶ κύπελλον ἀετάζει Γανυμήδης." 40

Τοῖα θεοῦ φαιμένιοι, φελάμπειλος ἔτρεχε κούρη
ὄμματα δινεύουσα, καὶ ὀμφαίῳ παρὰ τοίχῳ
πρώτην κύρβαν ὅπως ἀτέρμονος ἦλκα κόσμου
εἰν ἐν πάντα φέρουσαν, ὅσα σκηπτούχος Ὀφίων

* Being part of the year she circles or comes round with it.

¹ See note on p. 476.

² See note a on page 316.

³ The astronomical house.

on his shining car, priestesses of the *lichtgang* each in her turn : for they bend a servile neck to the ancient manager of the universe.

¶ Then up and spoke the grapetending Season, holding out her book of the fruitpinning autumn as witness to her prayer :

¶ " Helios, giver of season, plantdresser, lord of fruits ! When will the soil make winemother grapes to grow ? Which of the blessed will have this honour betrothed him by Time ? Hide it not, I adjure you, because of all the Sisters I alone have no privilege of honour ! I provide no fruit, no corn, no meadow-hay, no rain from Zeus."

¶ She spoke, and Helios cheered the nurse of the fruitage to come. He raised a finger, and pointed out to his circling * daughter close to a wall opposite the separated tablets of Harmonia.¹ In these are recorded in one group all the oracles which the prophetic hand of Phanes first born² engraved as ordained for the world, and drew with his pencil the house proper for each.³ And Hyperion, dispenser of fire, added these words :

¶ " In the third tablet, you shall know whence the fruitage of wine shall come—where is the Lion and the Virgin : in the fourth, who is the Prince of grapes—that is where Ganymedes draws the delicious nectar, and lifts cup in hand in the picture."

¶ When the god had spoken, the wine-loving maiden turned her eyes about, and ran to the place. Beside the oracular wall she saw the first tablet, old as the infinite past, containing all things in one : upon it was all that Ophion⁴ lord paramount had

* He and his wife Eurynome were a pair of primeval gods, before Cronos and Rhea, in the Orphic cosmogony.

ἦεναι, ὅσα τέλειον γένον Κρόνος, ὅσποτε τέμνων ἐς
 ἄρσενά πατρὸς ἄρσενι λεχώνον ἦρσεν ἰδωρ,
 σπείρων ἀσπορά κῶτα θήγατρογόνου θαλάσσης,
 ὅς ποτε λάϊνον νῆα κεχρησὶ δέξαστο λαμπρῷ
 Ζητῆος φειδομένην κούην δέμας εὐλαυνάζων·
 καὶ λίθος ἐνδομήχων τέκτων μαιώσατο φέτλην 50
 φόρτος ἀκουτίων ἐγκύματος ἀνδρεῶντος.
 ἀλλ' ὅτε μαρτυρήναι Διὸς πυρλαμπρία νίκη
 καὶ Κρονίου κφετοῖα χαλαζήσουσιν Ἐνώ
 ἀμφίπολος Φαέδοντος ἀελλόπος ἔδρακεν Ὀρη,
 γείτονα δέκετο κύρην ἀμοιβადίῃ· εἶχε δέ κείνη, 55
 πῶς θραστέην ἰδὼντε γούην πίτυς, ἥ πόθεν ἄφρω
 δειδρεῖην γούεσσιν ἀναστύζασα λοχείην
 ἀσπορον αὐτοτέλειον ἀτήραγεν νῆα πεύκη,
 καὶ πόθεν ἄσπεα πάντα κατέλειπον ἰέτιος Ζεὺς
 ἠλιδίτοις πελιδνεσσιν ὄγων ἠφούμενον ἰδωρ, 60
 πῶς Νότος ἐς Πορταῖο, καὶ ἐς Λιβὸς Ἑῶρος ἱμάσσων
 λίρτακα Λευκαίωνος ἀλγύματα, γείτονα Μήτης,
 εἰς πλόον ἠεροφάντων ἐκείφισεν ἄμμορον ὄρμου.
 καὶ τριτάτην ὅτε κύρην ἐπέδραμεν εὐποδι ταρσῷ
 μυστιπόλοσ Λυκάβαντος, ἰλὶς στηρίζετο κούρη, 65
 μόρσιμα παπταίνουσα πολίτροπα θέσφατα κόσμου,
 γράμματα φαινίσσυντα, σαφῇ κεχαραγμένα μύθῳ.

* Cronos mutilated his father Uranos. To prevent his sons doing the like to him, he swallowed them as fast as they were born. When Zeus was born, Rhea deceived him into swallowing a stone, and afterwards he disgorged the whole brood. The severed genitals of Uranos were thrown into the sea, which thus conceived and bore Aphrodite.

done, all that ancient Cronos accomplished: when he cut off his father's male plowshare, and sowed the teeming deep with seed on the unown back of the daughterbegetting sea; how he opened a gaping throat to receive a stony son, when he made a meal of the counterfeit body of a pretended Zeus; how the stone played midwife to the brood of imprisoned children, and shot out the burden of the parturient gullet.*

¹² But when the stormfoot Season, Phaëthon's handmaid, had seen the fiery shining victory of Zeus at war and the hailstorm snowstorm conflict of Cronos,¹³ she looked at the next tablet in its turn. There was shown how the pine was in labour of the human race'—how the tree suddenly burst its tree-birth and disgorged a son unbegotten self completed; how Raincloud Zeus brought the waters up in mountainous seas on high and flooded all cities, how Notos and Borreas, Eurus and Lips in turn lashed Deucalion's wandering hutch, lifted it castaway on waves in the air and left it harbourless near the moon.

¹⁴ When the priestess of lichtgang passed with nimble foot to the third tablet, the circling maiden stood gazing at the manifold oracles of the world's fate, in letters of glowing colour engraved with the

* More astrology. The fight between Zeus and Cronos becomes a struggle between the two planets Jupiter and Saturn, whereof the latter is cold.

¹ One of the commonest tales of the origin of man is that he was born from or made of a tree; see Thompson, *Motif-Index of Folk Literature*, I. (= *Folklore Fellows' communications*, vol. xxxix.), A 1236, 1251. Greek tradition usually names an oak, as in the Homeric saying οἷο δὲ δένδρ' αἰὲν εἶργε, *Od.* vi. 163 and elsewhere. The second tablet shows the creation of man and the Deluge.

ὅπποσα ποικιλόμυθοι ἐπέγραφεν ἀρχέγονος φρήν,
τοῖα προθεσπίζοντα, καὶ ἐν συνάκτισσιν ἀνέγνων·

Ἦρην βουκόλοι Ἄργος ἐς ὄρεσιν εἶδος ἀμείψαι το
φαιδρὸν ἔχων (βλοσυρῶς) βλεφάρων τύπον·

ἀλλὰ καὶ αὕτη

Ἄρπαλίκη μετὰ λίστρον ἀλτροφίῳ ὀμεναίων

νύκτα δαιτρεῖσασα θεγητρογάμῳ γενετῆρι

ἡρίην πτερόεσσαν ἐρεμώσσει παρῆν

ὄρεϊ ἀλλήεσσα καὶ ἰστυπόνος Φιλομήλη

ἔσσεται αἰαλοδείρος ὑστρέζουσα χελιδών,

μαρτυρίην βροάουσα λαφυγλαίσσουσα σιωπῆς,

δαίδαλα φανήεντα σοφῶς γράφουσα χεῖρσι·

καὶ Νιόβη Στυλίου παρὰ σφερὰ πέτρος ἐχέφρων

δαίκεται λαιτέοισιν ἀδερωμένη στίχα παιδῶν

στήσεται οἰκτρὸν ἀγαλμα·

καὶ ἔσσεται αὐτόθι γείτων

Πύρρος ἐρωματίων Φρέγιοι λίθος, εἰσέτι Ῥεῖης

οἰστρον ἔχων ἀθέμιστον ἀνομφεύτων ὀμεναίων,

Ἠίσβη δ' ἰγρον ἰδεῶν καὶ Πύρραμος, ἦλκετ ἀμφω,

ἀλλήλους πολλέοντες εἰσσεφάνοιο δὲ κούρης

¹ ἔχων βλεφάρων τύπον πρὸς, τύπον αἰαλῶν Scaliger.
(βλοσυρῶς) βλεφάρων Hase.

* Argos, after his slaying by Hermes (see note on l. 334),
was used by Hera to furnish the eyes on the peacock's tail.

* The peacock, in whose tail his eyes were set after his
death.

* Harpalyce, daughter of Clytemnestra, being raped by her
own father, killed the child she had by him and served him
up to Clytemnestra at a meal. She was turned into a night-
bird, the *chalazis*; he killed himself.

* See above, ll. 136 and note; see iv. 371 and note there.

artist's vermillion, all that elaborate story which the primeval mind had inscribed; and this was the prophecy that she read in the tablets:

"Hera's herdman Argos⁶ shall change form to a bird,⁷ with the appearance of his grim eyes made bright. Harpalyce⁸ after the bed of criminal nuptials shall carve up her son for her incestuous father, and paddle a winged course through the air as a storm-swift bird. Philomela⁹ the busy weaver shall be a twittering swallow with tuneful throat, and cry abroad the witness of her tongueless silence which once she skilfully inscribed like talking words upon a robe. Niobe¹⁰ shall remain a monument of sorrow on the slopes of Sipylon, a rock endowed with sense, and mourning the line of her children with stony tears. Near her shall be Pyrrhon,¹¹ a Phrygian stone enamoured, still feeling the lawless lust for impossible union with Rhea. Thisbe shall be running water along with Pyramos,¹² both of an age, each desiring the other. Croesus, in love with Smilax, that fair-

⁶ Il. 139. Niobe, daughter of Tantalos, having a numerous family (the number is variously stated), boasted that she was better than Leto, who had but two children, Apollo and Artemis. Thereupon Leto's children killed Niobe's, and she mourned for them till she turned into stone with grief. A rock on Mt. Sipylon was shown to tourists in later times as being that stone; it was shaped not unlike a woman and water trickled down it.

⁷ Pyrrhon apparently tried to assault Rhea and was turned to stone; only Nonnos tells the story even thus briefly, though one or two other authors have probable or possible allusions to it. He has nothing to do with the son of Achilles.

⁸ This apparently is not the familiar story told in Ovid, *Met.* iv. 55 ff., for he says nothing about the lovers being or turning into rivers. There are rivers of these names and the story must have something to do with them.

Μιθρακὸς ἡμεῖρων Κρόκος ἐσσεταί ἀνθος Ἐρώτων
καὶ γαμήην μετὰ νύσσαν ἀλλοπαδίων Ὑμεναίων
καὶ Παφίης μετὰ μύθῳ Λαυτεῖην ἐπὶ μορφῇ
Ἄρτεμις οἰστρήσκειν ἀμειβομένην Ἀταλάντην."

Καὶ τὰ μὲν εἰς ἐν πάντα παρέστιχεν

ἀστατος Ὀρη, 20

εἰσάκε χώρον ἱκανόν, ὅση σπυρίαι Ὑπερίων
σύμβολα μαρτυροῦντες ἀνεμῶδεί πέφραδε κοῦρη,
ἦχι Λέων ἐτέτυκτο σελασφόρος, ἦχι καὶ αὐτὴ
Παρθένης ἀστερόεσσα νόθῃ παικταλτο μορφῇ
οἴκῳ βότρεν ἔχουσα, θεραγωγέτις ἀνθος ὀπώρας* 25
κεῖθι Χρόνου θυγίτηρ πόδας εἴνασε,

ταῦτα δ' ἀλέγγω·

"Κισσὸς ἀροιστότης, ἐρώσει νέος, εἰς φυτὸν ἔρπων
ἔσται κισσὸς ἐλαξ καὶ ἐν ἔρποντι ἡθίου δι
ὀρθίος ἐκ Καλίμου δόναξ κυρτούμετος αὔραις
λεπτὸν ἀξιδύτου φατρήσεται ἔρνος ἀροῖτης, 100
ἡμεριδων στήρυγμα καὶ εἰς φυτὸν εἶδος ἀμείψας
Ἄμπελος ἀμπελόεντι χαρίζεται οἶνομα καρπῷ."

Ἄλλ' ὅτε θέσφατα ταῦτα βαλυσιάς ἔδρακε κοῦρη,
οἶζετο χώρον ἐκείνον, ὅση παρὰ γείτοσι τοίχῳ
ποιητῷ κεχάρακτο τύπῳ Γαυμήδεος εἰκῶν 105
ἱκμάδα νεκταρέην χρυσέῳ στάζουσα κυπέλλῳ,
ἦχι χαρασσομένων ἐπίων τετράζυγος ὁμῆ·

* Crocus (Saffron), being unhappy in his love-affair with Smilax (Bindweed), was turned into the plant bearing his name, and presumably the same thing happened to her. The story is very late and little known.

garlanded girl, shall be the flower of love.* And after the goal of the stormy marriage-race, after the Paphian's apples, Artemis shall change Atalanta into a lioness and drive her mad."†

‡ The Season passed restless over all these on one tablet, until she came to the place where fiery Hyperion indicated the signs of prophecy to the wind-swept maiden. There was drawn the shining Lion, there the starry Virgin was depicted in mimic shape, holding a bunch of grapes, the summergrown flower of fruitage: there the daughter of Time stayed her feet, and this is what she read:

§ "Climos, the lovely youth, shall creep into a plant,‡ and he shall be the highflying ivy that entwines about the branches. From young Calamos will spring a reed rising straight and bending to the breeze, a delicate sprout of the fruitful soil, to support the tame vine. Ampelos shall change form into a plant and give his name to the fruit of the vine."

|| But when the harvest-home maiden had seen all these prophecies, she sought the place where hard by on the neighbouring wall was engraved the figure of Ganymedes pouring the nectar-juice into a golden cup. There was an oracle engraved in four lines of

* Atalanta, daughter of Schoineus, would marry no one who could not beat her at running. Hippomenes at length did so, by help of Aphrodite ("the Paphian"). He forgot to make the goddess any thank-offering, and she incited the pair to profane a shrine (here, apparently, one of Artemis) by lying with each other in it. They were then turned into lions, which were supposed not to copulate: see Hyginus, *Fab.* 183.

† A star over the shoulder of Virgo is called the *aster propyæ*, etc. *providentia*.

‡ A curious expression for "change into a creeping plant" (ivy, *amelic*).

κεῖθι θεὰ φιλόβοτρες ἐκώμασεν, εἴρε δὲ νύμφη
 θέσφατα κισσοφόρον πεφυλαγμένα ταῦτα Λυαίῳ·

“ Φοῖβον Ζεὺς ἐπέειπεν ἔχειν ματωῦδα δάφνην, 110
 καὶ ῥόδα φοινίσσοντα ῥοδόχροι Κυπρογενεῖ,
 γλαυκὸν Ἀθηναίῃ γλαυκώσιδι θαλλὸν Ἰλαίῃ,
 καὶ σταχίτας Διμήτρει, καὶ ἡμερίδας Διονύσῳ.”

Τοῖα μὲν ἐν γραφίδεσσι φιλότης ἔδρακε κούρη·
 τερπομένη δ' ἦξε, κασιγνήτας δὲ λαβοῦσα 115
 εἰς ῥόον ἡρώεω διέστιχεν Ἰταταῖο

ἵπποσινη Φαέθοντος ὁμάδραμος.—οὐ δὲ Λυαίῳ
 φάρμακον ἦν ἐτάραο δεδοσῶτος, οὐδὲ χορεῖης
 μνηστὴς ἦν· φιλίῳ δὲ νόον δεδονημένος οἴστρη
 αἶψα πικρὰ λίγαιεν, ἀπηδέστη δὲ σιωπῇ 120
 χιλκα κῶτα λείλαπεν ἀδουπήτοιο βοεῖης·

οἰδὲ ἑπηκτὶς ἔτερπεν ἀμειδίτῳ δὲ προσώπῳ
 οἰκτρὰ κινυρομένοιο φλοστόργου Διονύσου,
 ἔσχετο μὲν Λυδῶϊ ῥόος δορυκώδεος Ἑρμοῦ
 κραίην κλυιδόμοτον προχέης ἀνεμῶδεϊ παλμῷ, 125
 οἰδὲ ῥέειν μενέαιεν· βαθυτεαίνῳ δὲ ῥέεθρῳ

Πακτωλὸς κροκόεις ἀνσεύρασε πένθιμον ἔδωρ
 ἀνδρὸς ἔχων μίμημα κατηβόας· ἀμφὶ δὲ νεκρῷ
 πηγαίων ἀνέκοψε παλίσσιτον ὀλκὸν ἐταύλασ·
 Σαγγάριος προχέων Φρύγιον ῥόον· αἰνυτόκου δὲ 130
 Τανταλίδος στοναχῇσι διῶβροχος ἄπνοος εἰκὼν
 διπλῶς δάκρυα χεῖν, ὀδυρομένου Διονύσου·

καὶ πίτυς αἰάζουσα συνέμπορος ἦλκε πύκνῃ
 λεπταλέον ψιθύριζεν ἀκροσικόμου δὲ καὶ αὐτῇ
 Φοῖβου δένδρον ἐοῦσα κόμην ἀπεσεύσατο δάφνη 135

verse. There the grape-loving goddess revelled,
for she found this prophecy, kept for Lyæus Ivy-
bearer,

Zeus gave to Phœbus the prophetic laurel,
Red roses to the rosy Aphrodite,
The gray leaf olive to Athena Greyeyes,
Corn to Demeter, vine to Dionysos.

116 That is what the Euxine maiden saw on the
tablets. She departed joyful, and with her Sisters
was away to the stream of the eastern Ocean, moving
along with Phaëthon's team.

117 But Dionysos had no healing physic for his
comrade fallen, of dancing he thought no more.
Shaken to the heart by his loving passion, he sounded
bitter laments; he left to uncaring silence the
bronze back of the timber unbeaten, and had no
joy in the cithern. Before the unsmiling counte-
nance of Dionysos, full of love and piteous pining, the
reedy Lydian Hermes* held up his course, and his
fastrolling waves which poured on with weather-
beaten throb—he cared no more to flow; Pactolus¹
yellow as saffron with the wealth deep under his
flood, stayed his water in mourning, like the image
of a sorrowful man; Sangarios² the Phrygian stream,
in honour of the dead, checked back the course of
his banked fountains; the unbreathing image of
Tantalos's daughter, the unhappy mother drowned
in sighs,³ wept double tears for mourning Dionysos.
The fir whispered softly, moaning to its young friend
the pine; even the tree of unborn Phœbus himself,
the laurel, shook her foliage to the sorrowful winds;

* See vi. 40.

¹ See i. 144.

² A large river flowing through Phrygia into the Euxine.

³ Sisyphus, see on 79.

πειθαλέοις ἀνέμοις· λισσῇ δ' ἀμνητος ἑλαιή
 φίλῳ χαμαὶ κατέχευε, καὶ εἰ φυτόν ἦεν Ἀθήνης.

Τοιαῦτά ποτε στενάζοντος ἀδακρύτου Διονύσου
 φρικτὰ μετετρέφοντο παλινάγρετα ρήματα Μοίρης·
 καὶ γούος ἀχτυμένω παρσιφεμένῃ Διονύσου 140

Ἄτροπος ἐμπεδόμελλος ἀτήρηνεν ἐνθεον ὀμφήν·
 Ζῶει τοι, Διόνυσε, τοις νείας, οἷδ' ἐπερήσει
 σικρὸν ἰδῶρ Ἀχέροντος ἀκαμπεία δ' εὖρει ἀλίσσουσι
 σὺς γούος ἀτρέστου παλινάγρετα ρήματα Μοίρης·

Ἄμπελος οὐ τίθηται, καὶ εἰ θάινεν ἡμερόεν γάρ 145
 εἰς ποτόν, εἰς γλευρὸν νέκταρ ἐγὼ σὺ κοῦρον ἀμείψω·
 τὸν μὲν ἐντροχάδου παλίνης βητάρμοσι παλινῶ
 δόρπιον ἀρμονίην διδεδυμένῳσι αὐλὸς ἀρίσσωσι
 ἡμῖται, Φρέγα ρέθμον ἔχων ἢ Δωριδα μαλίστην·
 ἢ μὴ ἐν θυρέλῳσι ἀτὴρ εὐρεθμός ἀείσει 150

Ἄοιόν καλίσμοιο χίτων Ἰσμήτιον ἤχῳ
 ἢ νῆστις Μαρσιλῶτος ἀκτινίζουσι δὲ Μοῦσαι
 Ἄμπελον ἡμερόεντα σὺν ἀμπελόεντι Λυαίῳ,
 καὶ σκολιὴν πλοκάμοιο λισσῶν ὀφειάδεα μέτρη
 στέμματα βοτρυόεντα περιπλέξαι σὺ χαίτη, 155
 Φοῖβον ζῆλον ἄγων, ὅτι πένθημα χεὶρὶ τιταίνει
 αἶλιντα δευδρήεντα φλοκαλιύτων ὑακύνθων,
 καὶ σὺ ποτόν μεθέπεις, βροτέης ἀμπαυμα γενέθλης,
 νέκταρος οὐρανίου χέουσιον τύπον, ἀνθεμόεν δὲ
 παιδὸς Ἀμυκλαίου τοῖς νείας εὐχος ἐλέγχει· 160
 εἰ δὲ πόλις κείνοιο μαχήμονα χαλκὸν ἀείρει,

* It was the practice not to cut down the olive trees even in war.

† The Fates were Clotho, Lachesis, and Atropos, the Spinner, the Allotter, the Neverturnback.

the glossy olive never felled * shed her leaves on the ground, for all that she was Athena's tree.

¹⁵⁶ Since then Dionysos, who never wept, lamented thus in his love, the awful threads of Fate were unloosened and turned back ; and Atropos * Never-turnback, whose word stands fast, uttered a voice divine to console Dionysos in sorrow :

¹⁵⁷ " He lives, I declare, Dionysos ; your boy lives, and shall not pass the bitter water of Acheron. Your lamentation has found out how to undo the inflexible threads of unturning Fate, it has turned back the irrevocable. Ampelos is not dead, even if he died, for I will change your boy to a lovely drink, a delicious nectar. He shall be worshipt with dancing beat of tripping fingers, when the double-sounding pipe shall strike up harmony over the feast, be it in Phrygian rhythm or Dorian tune * ; or on the boards a musical man shall sing him, pouring out the voice of Aonian reeds for Iemenians or the burghers of Marathon.⁴ The Muses shall cry triumph for Ampelos the lovely with Lyaos of the Vine. You shall throw off the twisting coronal of snakes from your head, and entwine your hair with tendrils of the vine ; you shall make Phoebos jealous, that he holds out his melancholy iris with its leafy dirge.⁵ You too dispense a drink, the earthly image of heavenly nectar, the comfort of the human race, and your young friend shall eclipse the flowery glory of the Amyclæan boy : if his country pro-

* Nonnos clearly knew nothing about music, for the Lydian or Hypolydian would be much likelier modes at a feast.

⁴ Iamenes was a river of Boeotia : the words mean " for Boeotians and Athenians too."

⁵ See note on v. 255.

καὶ σίθεν ἡμέλειο φεραιγέα πατρίε ἀέξει
 ἱγρόν ἐκρυβόμενῃς ποταμηίδος ὄμβρον ἑρώσης,
 χρυσῷ ὤλῃ κομώουσα, καὶ οὐ χαίρουσα σιδήρῳ·
 εἰ ποταμοῦ κελιάδοντος ἀγάλλεται ἀμφὶ μέθρῳ, 163
 φέρτερον Εὐρώπας πεδὶ Πακτωλῶν ἰδῶρ.

Ἄμπελε, σέθεν ὅσαςσαι ἀπειθήτω Διονύσω,
 ὅφρα μελρραβήμιγγοι ἀεζομένον σίθεν οἶνον
 τερπωλὴν ὀπάσσεις ὅλῳ τετρίζῃς πόσῳ
 καὶ σπυιδὴν μαλαύρῃσι καὶ εὐφροσύνῃν Διονύσω· 170
 Πάικῃ ἀναξ δάκρυσι, βροτῶν ἵνα δάκρυα λύσῃ."

Ἦε φαρμένη γνωστήσι συνέμποροι ἔστιχε δαίμων,
 καὶ κυτάρῳ μέγα θάμβος ἐφαίνετο μάρτυρι Πάικῳ·
 καὶ γὰρ ἀναΐξας ἐρώει νέκυνς ὡς ὅφρα ἔρπων
 Ἄμπελος αὐτοτέλειστος ἦν ἡλλάξατο μορφήν, 175
 καὶ πέλε νήδυμον ἄνθος ἀμειβομένῳ δὲ νεκροῦ
 γαστήρ θάμβος ἦν περμήκετος, ἄκρα δὲ χειρῶν
 ἀκρεμόνες βλάστησαν, ἐκερρίζωτο δὲ ταρσοί,
 βόστρυχα βόστρεες ἦσαν, ἐμορφώθη δὲ καὶ αὐτὴ
 νεβρίς ἀεζομένης σολιδαυδαλον ἄνθος ὀπώρης, 180
 ἀμπελόεις δὲ κόρυμβος ἦν δαλχόσκιος αὐχὴν,
 ἰσοφυῆς δ' ἀγκῶνι τρυαίνετο καμπίλος ὀρηξ
 οἰδαίνων σταφυλήσιν, ἀμειβομένου δὲ καρῆρου
 γναμπτῆς κυρτὰ κόρυμβα τύπον μιμείτο κεραίης.
 κεῖθι φυτῶν στίχες ἦσαν ἀπείρονες· αὐτοτέλης δὲ 185
 ὀρχατος ἀμπελόεις χλοεροῖς ὀρηκας ἐλίσσων
 οὔσπι γείτονα δένδρα νέψ μετρώσατο καρπῷ.

Καὶ νέον ἐπλετο θάμβος, ἐπεὶ τότε κούρος ἀθύρων,
 εἰς φυτὸν ἱφίπέτηλον ἰὸν πόδα λοξὸν ἐλίσσων,
 Κισσὸς ἀεροιπότητος ἦν δειδρώσατο μορφήν, 190

duces the bronze of battle, your boy's country too increases the shining torrent of red juice like a river—she is all proud of her gold, and she likes not steel. If one boasts of a roaring river, Pactolus has better water than Eurotas.* Ampelos, you have brought mourning to Dionysos who never mourns—yes, that when your honeydropping wine shall grow, you may bring its delight to all the four quarters of the world, a libation for the Blessed, and for Dionysos a heart of merry cheer. Lord Bacchos has wept tears, that he may wipe away man's tears!”

¹⁷⁹ Having spoken thus, the divinity departed with her sisters.

¹⁸⁰ Then a great miracle was shown to sorrowful Bacchos witnessing. For Ampelos the lovely dead rose of himself and took the form of a creeping snake, and became the healthtrouble flower. As the body changed, his belly was a long long stalk, his fingers grew into toptendrils, his feet took root, his curlclusters were grapeclusters, his very fawnskin changed into the manycoloured bloom of the growing fruit, his long neck became a bunch of grapes, his elbow gave place to a bending twig swollen with berries, his head changed until the horns took the shape of twisted clumps of drupes. There grew rows of plants without end; there selfmade was an orchard of vines, twining green twigs round the neighbouring trees with garlands of the unknown wineblushing fruit.

¹⁸¹ And a new miracle was then seen! since young Cissos in his play, climbing with legs across the branches high in a leafy tree, changed his form and took the air as another plant; he became the

* The river of Sparta.

καὶ πέλεν ἀγκίδον ἔρως ἐπώνυμον, ἀρτιφύτῃ δὲ
ὄρχατον ἡμεριδῶν σκαλιῷ μετρώσατο δεσμῷ.

Καὶ φελίους πετάλοισι κατὰσκιον ἔσκαπε κόρην,
καὶ πλακάριους ἐμέθυσσε φλακρήτων ἀπὸ φάλλων
κιδιάων Διόνυσος ἀεζιφύτοις δὲ κοῦρου

126

ἄρτι πεπαιυμένην ἐδρέφατο καρπὸν ὀπώρας.

καὶ βεῖς αὐτοδίδακτος ἄτερ ποδὸς ἔατοθι ληνοῦ,

βότρυν ἐπισφίγγων παλάμῃ βεβραυῇ καρπῷ,

χεροὶ περπλακίσσι μίθῃ ὠδὴν πιέζων

πορφυρέῃ ἀνέφηνε κάρρυτον ὄγκον ὀπώρας,

200

καὶ γλυκερὸν ποτὸν εὔρε καὶ αἰσυχέτου Διονύσου

λευκὰ δαιτυμένων ἐρεθαίνετο δάκτυλα χειρῶν.

καὶ δέπας ἀγκίδον εἶχε βοῶς κέρας· ἡδυπότου δὲ

χείλεσιν ἀροσάτοισιν ἐγείσατο Πάγχος ἔρσης,

γείσατο καὶ καρποῖο, καὶ ἀμφοτέρωσι φρένα τέρπων

200

μῆλον ἀγνητορέοντος ἀτήρυγεν ἀνθερεῶτος·

Ἄμβροσίν καὶ νέκταρ ἐμοῦ Διός,

Ἄμπελε, τίττεις·

ἔρση δισσὰ φέρων σφελημένα καρπὸν Ἀπόλλων

οὐ φαίγῃ δισφίγγετα καὶ οὐ σίεν ἐξ ἱακύνθου·

210

οὐ στάχτις ὠδίνει γλυκερὸν ποτὸν· Δαδί, Δηῷ·

εἶδαρ ἐγὼ μερόπεισαι καὶ οὐ πόμα μοῖνον ὀπάσσω.

Ἄμπελε, καὶ σέο πύτμος ἐπήρατος· ἡ γὰρ καὶ αὐτῇς

εἰς σέ καὶ εἰς σέο κάλλος ἐθελύνθη λίνα Μοίρης,

εἰς σέ καὶ οἰκτιρμῶν Ἀΐδης πέλεν, εἰς σέ καὶ αὐτῇ

215

Περσεφόῃη τρηχεῖαν ἐὴν ἡμεῖς μετουίην,

καὶ σέ νέκυν ζώγρησι κασιγνήτῃ Διονύσῳ.

οὐ θάνες, ὥς τέθηκεν Ἀτύμνος· οὐ Στυγὸς ὕδαρ,

οὐ φλόγα Τισιφόντης, οὐκ ἔδρακες ὄμμα Μεγαίρης·

ζῶεις δ' εἰσέτι, κοῦρε, καὶ εἰ θάνες· οὐδέ σε Λήθης

κρίψεν ὕδαρ, οὐ ξενὸς ἔχει τάφος· ἀλλὰ καὶ αὐτῇ

220

twining ivy plant which bears his name, and encircled the newgrown orchard of tame vines with slanting knots.

¹⁰⁰ Then Dionysos triumphant covered his temples with the friendly shady foliage, and made his tresses drunken with the toper's leaves. Now the boy grown plant was quickly ripening, and he plucked a fruit of the vintage. The god untaught, without winepress and without treading, squeezed the grapes firmly with hand against wrist, interlacing his fingers until he pressed out the inebriating issue, and disclosed the newflowing load of the purple fruitage, and discovered the sweet potation: Dionysos Tapster found his white fingers drenched in red! For goblet he held a curved oxhorn. Then Bacchos tasted the sweet sap with sipping lips, tasted also the fruit; and both so delighted his heart, that he broke out into speech with proud throat:

¹⁰¹ "O Ampelos! this is the nectar and ambrosia of my Zeus which you have made! Apollo wears two favourite plants, but he never ate laurel fruit or drank of the iris! Corn brings forth no sweet potation, by your leave, Deo! I will provide not only drink but food for mortal men! Your fate also is enviable, O Ampelos! Verily even Moira's threads have been turned womanish for you and your beauty; for you Hades himself has become merciful, for you Persephone herself has changed her hard temper, and saved you alive in death for brother Bacchos. You did not die as Atymnios * is dead; you saw not the water of Styx, the fire of Tisiphone, the eye of Megaira! † You are still alive, my boy, even if you died. The water of Lethe did not cover you, nor the tomb which

* Cf. note on xi. 131.

† Two Furies.

μορφὴν ἱμετέρην ἡδέουσας γαῖα καλέφαι·
 ἀλλὰ φυτόν σε τέλεισε πατήρ ἐμός νῆα γεραίρων,
 σὸν ὅμας εἰς γλυκὺ νεκτάρ ἀναξ ἤμειψε κρονίων.
 οὐ φέεις, ὡς γραπτοῖσι θεραπευαίοισι κορήμβρις,
 αἰλῶν ἀκλαίτοις τοῖς ἐχάραξε πετῆλοις· 228
 χροὴν δ' ἱμετέρην καὶ ἐν ἔρνεσι, κοῦρε, φυλάσσεις·
 σὺν μελίων ἀκτίνεσσι κτῆσιν ἐχάραξε τελευτή·
 οὐ πῶ σε παραλέωσιν ἐριθάλῃ σὺ μορφῇ.
 ἀλλὰ τοῦ θαλάσσης τιμήροισι οὐ ποτε λήξω
 θυομένην τόν οἶνον ἐπισπείδων ἀετῆρα 230
 ἀνδροφόνῃ.

σὺ δὲ μῦμον Ἀμαδρυάδεσσιν ἀνίστεις
 σοῖς ἐρατοῖς πετάλοισι ἀπ' εὐόδμων δὲ κορήμβριον
 ἱμαδες ἱμετέρων με περπνεύουσιν Ἑρώτων.
 καρπὸν ἐγὼ μέλωσι ποτε κρητῆρα κεράσω;
 νεκταρεῖν ποτε σῖκον ἐπιστάξαιμι κυπέλλῳ; 238
 σῖκον ὁμοῦ καὶ μέλιον ἔχει χάρις ἄχρις ὀδόντων.
 οὐ δύναται φυτόν ἄλλο τοῖς σταφυλῆσιν ἐρίζειν·
 οὐ ρόδοι, οὐ νάραισσις ἐνχρῶσι, οὐκ ἀνεμώνη,
 οὐ κρίνοι, οὐχ ἰακινθοὶ ἰσάζεται ἔρνεϊ Βάκχου,
 ὅτι πολυτρίστοις γαῖαι λυβιάδεσσιν ὁπώρησιν 240
 σὸν ποτὶν αἶθερ πάντα δαδίζεται· ἐν ποτόν ἐσται
 μεγάλαιον παρτεσι, καὶ εἰς μίαν ἔσται ὁδμήν
 αἶθεσι παιτοῖσι κεκρασμένον· εἰαρινὴν γάρ
 κοσμήσει τόν αἶθος ἁλὴν λευκωπίδα ποίην.
 εἶπον ἐμοί, κλυτόταφε, παλῶν ὅτι φύλλον 248
 πενθαλίῳ μίτρωσας ἀπειθέα βόστρυχα δεσμῷ·
 αἰλῶν σοῖς πετάλοισι χαρίσσεται· εἰ δ' ἐνὶ κτήπῳ
 στέμμα φέροι κλυτόταφος.

ἐγὼ γλυκὺν οἶνον ἀφύσω,
 καὶ στέφος ἱμεροῖν περιβάλλομαι, ἡδυπότην δὲ
 εἶδον ἐμῆς κραδῆς ὅλον Ἀμπελον αὐτὸν αἶρω. 250

is common to all, but earth herself shrank from covering your form! No, my father made you a plant in honour of his son; Lord Cronion changed your body into sweet nectar. Nature has not graven Alas upon your tearless leaves, as on the inscribed clusters of *Therapne*.^{*} You keep your colour, my boy, even on your shoots. Your end proclaims the radiance of your limbs; your blushing body has not left you yet. But I will never cease avenging your death; I will pour your wine in libation to your murderous destroyer, the wine of his victim! Your lovely petals put the *Hamadryads* to shame; the juice of your fragrant bunches brings round me a breath of your love. Can I ever mix the applefruit in the bowl? Can I drop figjuice in the cup of nectar? Fig and apple have their grace as far as the teeth; but no other plant can rival your grapes—not the rose, not the tinted daffodil, not anemone, not lily, not iris is equal to the plant of *Bacchus*.[†] For with the new-found streams of your crushed fruitage your drink will contain all flowers: that one drink will be a mixture of all, it will combine in one the scent of all the flowers that blow, your flowers will embellish all the spring-time herbs and grass of the meadow!

²⁴⁰ "Give me best, Lord of Archery, because you wreathed your unmourning hair with your mourning chaplet of dolorous petals! Alas alas is graven on those leaves of yours; and if the Lord of Archery wears his wreath in the garden, I ladle my sweet wine, I put on a lovely wreath, I absorb all *Ampelæ* to be at home in my heart by that delicious draught.

* See note on iii. 133.

† The list of flowers is imitated from *Rufinus* (*Anthed.*

εἶδον ἐρισταφύλων, κορυθαίολοι· αἵματόεις γὰρ
σπείνδει λιθρον Ἄρη, καὶ ἀρσιλόεις Διονίσου
βότρυος οἰνωθέντος ἐρευθίσανσαν ἐέρση.

Δηῶ, ἐουλκίθη μετὰ Παλλίδος· οὐ γὰρ ἐλαίαι
εὐφροσύνην τίκτουσι, καὶ οὐ στάχυς ἀνέρα θέλγει, 260
ὄγγη καρπὸν ἔχει μελιρδέα, μύρτος ἀέξει
ἀέθια κηῶντα, καὶ οὐ φρενυθελγεί καρπῷ
ἀνδρομείας ἀνέμοισιν ἀκοντίζουσι μερίμνας·
ἱμεῖων γετόμην παλὺ φέρτερος· ἡμετέρου γὰρ
οἴνου μὴ παρκοῦτος ἀτερπεία δαίπνα τραπέζης, 265
οἴνου μὴ παρκοῦτος ἀθελγέες εἰσι χορεῖαι,
εἰ δύνουσι, γλαυκῶσι, τέρη πικρὰν καρπὸν ἐλαίης·
σὸν φυτόν ἀγλαόδαυρος ἐμὴ νίκησεν ὀπίωρην,
ὅττι τεῖς λαπῶντι δέμας χρίουσιν ἐλαίῳ
ἀνδρες ἀεθλητῆρες ἀτερπείε, αἰσπαθῆς δέ 270
εὐνέτιν ἢ θιγέστερα βάλων ξυνήσιν πότμῳ,
ἢ τεκέων φθιμένων ἢ μητέρας ἢ γεγετῆρος
αἰὴρ πείθος ἔχων, ὅτε γείσεται ἡδύος οἴνου,
στηγρὸν ἀεζομένης ἀποσεισέσθαι ὄγκον ἀνίης.

Ἄρπελε, καὶ μετὰ πότμον εὐφραίνεαι φρένα Βάκχου· 275
πᾶσιν ἐμοῖς μελίεσσιν ἐγὼ σέο πῶμα κεράσσω,
ἀμφὶ δὲ δαΐδρεα πάντα κάτω κεύοντι καρήνῳ
εἰκελᾷ λουσόμενῳ κυρτούμετον αὐχένα κάμπτει,
ἰψίτετῃ δὲ πείτηλᾳ γέρας ἐκλίνατο φοινί·
ἀμφὶ δὲ μηλεῖη τατίεις πόδας, ἀμφὶ δὲ συκῇ 280
χείρας ἐφειπλωσας ἐπεριδίδαι, ἡμετέρην δέ,
δρυῶδες ὡς δάσπειραν, ἐλαφρίζουσιν ὀπίωρην,
εἴτε τιτανουμένων πετάλων ἐλικιδεῖ παλμῷ
ἀμφιπόλων ὑπὲρ ὤμον ἀνέρχεται· ἀγχιφύτων δὲ
ἄβρα πολυσπερίων ἑτερόχροα φύλλα κορύμβων, 285
οἷα σέθεν κτώσσοιτος, ἐπαιθίσσουσι προσώπῳ
αὔραις φειδομένησι καταφύχοντες ἀήται,

Brighthelm, give place to Vinegrapes ! The bloody
pours out gore to Ares, the Viny pours to Dionysos
the ruddy dew of the winesoaked grape !

254 " Deo, you are defeated with Pallas ! For
olives do not bring forth merry cheer of heart, corn
does not bewitch a man ! The pear has a honey-
sweet fruit, the myrtle grows fragrant flowers, but
they have no heart-bewitching fruit to shoot man's
cares to the winds ! I am better than you all ; for
without my wine there is no pleasure in the table-
feast, without my wine the dance has no bewitch-
ment. Brighteyes, drink the fruit of your olive if
you can ! My fruitage with its glorious gifts has
beaten your tree. With your oily olive athletes rub
their bodies, without delight ; but the sadly afflicted
who has given a wife or a daughter to the common
fate, the man who mourns children dead, a mother
or a father, when he shall taste of delicious wine will
shake off the hateful burden of ever-increasing pain.

258 " O Ampeloe, you rejoice the heart of Bacchos
even after death ! I will soak your drink through
all my limbs. All the trees of the forest bow their
heads around, as one in prayer bends low the neck.
The ancient palmtree inclines his soaring leaves, you
stretch your feet round the apple-tree, you clasp
your hands about the figtree and hold fast ; they
support your fruitage as slavewomen their mistress,
while you climb over the shoulder of your maids with
your tendrils pushing and winding and quivering,
while the winds blow in your face the delicate many-
coloured leaves of so many neighbouring trees with
their widespread clusters, as if you slept and they

λεπταλέησ' ἄτε λίτρας ἐθήματα ῥεσίδα σείει,
 θυγρὸν ἐὼ βασιλῆα φέρων ποιητὸν ἀήτην.
 εἰ δὲ μεσημβρίζουσιν ἀγχεὶ Φαίδωτος ἀπειλήν,
 σῆς σταφυλῆς προκλειθεὶς ἱησιᾶς ἔρχεται αὐρῇ
 διφθὸν αἰνίζουσα πυρώδεις ἀστέρας Μαίρης,
 ὅππότε θερμαίνεται σε θεραιγενέος δρόμος Ὀρη
 θάλασσαν Σαρπυμένην πεπαιγμένην δρόσον ἀτμῶν.

Ἔντεπε κινδύνων, πρῶτέρας δ' ἔρριψε μερίμνας
 φάρμακον ἡβητήρος ἔχων κινδύμος ὀπώρην.

Καὶ τὰ μὲν ἀρπελούμενται ἀείδεται ἀμφὶ κορέμβον,
 πῶς πέλει ἡβητήρος ἐσώνυμος ἱμνοπόλων δὲ
 ἄλλη προσηνέστερη σέεται φάτις, ὥς ποτε γαίῃ
 οὐρανόθεν φερέακρον Ὀλύμπιος ἔρρειν ἰχώρ
 καὶ τέκε Πακχιᾶδος σταφυλῆς ποτὸν, ἐν σκοπέλοις δὲ
 αἰτοφύης ἀκόμιστος ἀέξετο καρπὸς ὀπώρης·
 οὐ πῶ δ' ἡμερὶς ἦεν ἐσώνυμος, ἀλλ' ἐν λόχμασι
 ἀγρίας ἡβώουσα πολυγνάμπτουσι σελίτοις
 οὐστόκων βλάστησι φυτῶν κιάμπελος ὕλη,
 ἰγρὸν ἀνιβλίζουσα βεβουμένον ὄγκον ἔερση·
 καὶ πολὺς ὄρχατος ἦεν, ὅση, στοιχηδὸν ἀνέρπων,
 σείετο φοκίουσιν ἐπὶ βότραι βότρει ἀλήτης·
 ὥς ὁ μὲν ἡμιτέλεστος εἰς ὠδὴν ἀέζων,
 αἰόλα πορφύρων, ἑτεράχοι φαίετο καρπῷ,
 ὅς δὲ φαληκῶν ἐκπαίετο σίγχερος ἀφρῶ,
 καὶ πολὺς ὠλεεν ἄλλος ὁμόζυγα γείτονα γείτων
 ξαιθοφύης, ἑτερος δὲ φυὴν ὑδάλλετο πίσση
 περκάζων ὅλον αἶθος, ἀπ' αἰουστόκων δὲ πετῆλων
 σίμφυτον ἀγλαόκαρπον ὅλην ἐμέθυσεν ἐλαίην·
 ἄλλου δ' ἀρτιχάρακτος ἐπέτρεχεν ὀμφακί καρπῷ
 βότρινος ἀργυφίοιο μέλις αἰετόσσιτος ἀήρ,

cooled you with gentle breath. So the serving-woman waves a light fan as in duty bound, and makes a cool wind for her king. If you bring with you Phaëthon's midday threats, yet the Etesian wind comes before your grapes, lulling the thirsty star of burning Maira,* when the course of the summer season warms your ripening juice with the steam of Scirios."

So he spoke in his pride, and threw off his earlier cares, now he had found the fragrant fruitage as all heal for the youth.

That is the song they sing about the grape-cluster, how it got its name from the young man. But the poets have another and older legend, how once upon a time fruitful Olympian ichor fell down from heaven and produced the potion of Bacchic wine, when the fruit of its vintage grew among the rocks selfgrown, untended. It was not yet named grapevine; but among the bushes, wild and luxuriant with many-twining parsleyclusters, a plant grew which had in it good winestuff to make wine, being full to bursting with its burden of dewy juice. There was a great orchard of it springing up in rows, where bunch by bunch the grapes swung swaying and reddening in disorder. They ripened together, one letting its halfgrown nursery increase with different shades of purple upon the fruit, one spotted with white, in colour like foam; some of golden hue crowded thick neighbour on neighbour, others with dark bloom all over like pitch and the wineteeming foliage intoxicated all the olives with their glorious fruit which grew beside them. Others were silvery white, but a dark mist newly made and selfsped seemed to

* See note on v. 121.

ὄγκῳ βοτρυόεντι φέρων σφριγώσας ὀπώραν
 καὶ πίνυν αἰτικέλειθον ἐλξ ἑστέφεν ὀπώρας
 συμφορτοῖς σκιόωσα περισκεπὶς ἔρως ἰάμνους, 21
 καὶ φρένα Πατὸς ἑτέρπε· τινασσομένους δὲ Βορῇ
 ἀκρεμόντας πελάσασα παρ' ἀμπελόεντι κορέμβῳ
 αἰμοβαφῆς ἐλέλιξε κόμην εὐώδεα πύκνη.
 ἀμφὶ δὲ μιν σκαλιῶσι δράκων διωγτός ἀκάνθαις
 λαρόν ἐνρραθάμιγγοι ἀμέλγεται τέκταρ ὀπώρας, 22
 καὶ βλοσυραῖς γειγύσσι συτὸν Παλχεῖον ἀμέλγας,
 βότρυος οὐκωθέντος ἐπιστάζων πόμα λαμψῷ,
 πορφυρῇ ραθάμιγγοι δράκων φοιτῶν ἐπύκνη.

Καὶ θεὸς οὐρανίσφοιτος ὄφας θάμβησε δοκεῖων
 οὐκωπῇ ραθάμιγγοι πεφορμένον ἀνθερέωντα· 23
 καὶ στικταῖς φολιδέσσι μετάρτροπον ὀλκὸν ἐλίξας
 πετραιῇ βαθύκαλπον ἐδίστατο γείτονα χεῖρ.
 ἔκλον ἀβρήσας, ὄφας αἰάλας· εἰσπορόων δὲ
 Βάκχος ἐρευθαλέης ἐγκύματα βότριν ἑέρσης
 ὀμφαίης ἐνύησε παλαιότερα θέσφατα Ῥεῖης. 24
 καὶ σκαυέλοισ ἐλάχνηε, πεδοσκαφέος δὲ σιδήρου
 θηγαλέῃ γλωχίῃ μυχὸν κοιλήσατο πέτρης·
 λειήτας δὲ μέτωπα βαθινομένων κεκλιάντων
 τάφρον ἐνσταφύλοιο τύπον ποιήσατο ληνοῦ,
 βότρυας ἀμύων κελυθρίας ἀφεί θυροψ, 25
 τεύχων ὀφειγόντοιο τύπον γαμφώνυχος ἄρπης.

Καὶ Σατύρων χορὸς ἦν ὁμόσταλος·

ὣν ὁ μὲν αὐτῶν

λοφὸς ἦν τρυγόνων, ὁ δὲ βότρυας ἀγγεῖ κοίλῳ
 δέχνυτο τεμνομένους, ὁ δὲ σύμπλοκα φύλλα δαΐζων 26
 χλωρὰ φυλακρήτων ἀπεισίστατο λύματα καρπῶν·
 ἄλλος ἄτερ θυρσίοιο καὶ εὐθήκτοιο σιδήρου
 δεξιτερὴν ἀσιδηρον ἐπ' ἀκρεμόνεσσι τιταίνων

be penetrating the unripe berries, bringing plump fruitage to the laden clusters. The twining growth of the fruit crowned the opposite pine, shading its own sheltered growth by its mass of twigs, and delighted the heart of Pan; the pine swayed by Boreas brought her branches near the bunches of grapes, and shook her fragrant leafage soaked in the blood.* A serpent twisted his curving backbone about the tree, and sucked a strong draught of nectar trickling from the fruit; when he had milked the Bacchic potation with his ugly jaws, the draught of the vine turned and trickled out of his throat, reddening the creature's beard with purple drops.

³²⁶ The hill-ranging god marvelled, as he saw the snake and his chin dabbled with trickling wine; the speckled snake saw Eurus, and went coiling away with his spotty scales and plunged into a deep hole in the rock hard by. When Bacchos saw the grapes with a bellyful of red juice, he bethought him of an oracle which prophetic Rhea had spoken long ago. He dug into the rock, he hollowed out a pit in the stone with the sharp prongs of his earth-burrowing pick, he smoothed the sides of the deepening hole and made an excavation like a winepress; then he made his sharp thyrsus into the cunning shape of the later sickle with curved edge, and reaped the newgrown grapes.

³²⁷ A band of Satyrs was with him: one stooped to gather the clusters, one received them into an empty vessel as they were cut, one pulled off the masses of green leaves from the bibulous fruit and threw away the rubbish. Another without thyrsus or sharpened steel crouched bending forwards and

* The ichor-juice.

βότρυας εὐλακόντας ἀπέλασεν ἄκρα κορέμβου,
 ὀκλάζων ἐπικυρτον, εἰς ἄμπειλον ὄμμα τιταίνων
 καὶ γλαφυρῷ κεντῶνι χυτὴν ἱστῶσιν ὀπώρην 365
 ὀγκώσας σταφυλῆσι μεσόμεφαλα τῶτα χαράδρῃς . . .
 βότρυας εὐλακόντας ἱπασσυντέροις θέτο κάλπον
 ἑκταδὸν ἐνθα καὶ ἐνθα, καὶ ὡς θυμῶσας ἀλωῆς
 πλήσας κάλπον ἅπαντα συντήγαγε κυλαδί πέτρῃ,
 καὶ σταφυλῆν ἑσάτρησι ποδῶν βητάρμοσι παλμῷ. 370
 καὶ Σάτυροι σκίοντες εἰς ἡέρα θινάδα χαίτην,
 ἰσοφύες μῆρμα διδασκόμενοι Διονίσσου,
 στικτὰ περισφιγχαίτες ἐπωμίδα δέρματα τεβρῶν,
 Πακχεῖης ἀλαλαζόν ὁμογλώσσου μέλος ἤχοις,
 ποσσι πολυκαρῆμοισι περιβλῖβοντες ὀπώρην. 375
 ἔϊνον ἀειδόντες ἐρυσταφύλοιο δὲ κάλπου
 οἴνου ἀναβλίζοντος ἐπορφύροντο χαράδρῃ·
 στενωμένη δὲ ποδισσιν ἀμοιβαίοισιν ὀπώρῃ
 λευκὸν ἐρετταλὴν ἀνέστηεν ἀφρόν ἑρση.
 καὶ βοῖαις ἀρίοντο κερύσσιν ἀντὶ κυπέλλων 380
 μὴ πῶ φαυλομένων, ὅθεν ἱστέρον ἐξέτι κείνου
 θέσκελον οἶνονα τοῦτο κεραινεμένῳ πῶν οἶνῳ.
 Καὶ τις ἀναβλίζων φρενυθελγέος ἱκμάδα Βάκχου
 καμπύλον ἰχθυὸς ἐκρυψε ποδῶν ἐλακώδει παλμῷ,
 δεξιὸν ἐκ λινοῖο μετρημῶς ταρσοῦν ἀμείβων, 385
 καὶ λασίας εἶδεν γυντάδας ἱκμάδι Βάκχου·
 ἄλλος ἀντακίρτης, μέθῃς δεδονημένος οἰστρῇ,
 φρικτὸν ἀρυσσομένης αἰων μύκτημα βοεῖης·
 καὶ τις ἀκυσσιπόνοιο πῶν ῥοσὶν ἀσχετον οἴνου
 κυανῆν ῥοδόεντι ποτῷ πόρφυρεν ὑπήνην· 390
 ἄλλος αἰῶν ταυτίων σφαλερὴν ἐπὶ δένδρον ὀπωπὴν
 ἡμιφαιτὴ σκοπίαζεν ἀνήμενα γείτονα Νύμφην,

* Nonnos derives εἶρος from κεραινεμα, which is tempting

spying for grapes, and put out his right hand towards the branches to pluck the fruit at the ends of the tangled vine, then Bacchus spread the fruitage in the pit he had dug, first heaping the grapes in the middle of the excavation, then arranging them in layers side by side like cornheaps on the threshing-floor, spread out the whole length of the hole. When he had got all into the hollowed place and filled it up to the brim, he trod the grapes with dancing steps. The Satyrs also, shaking their hair madly in the wind, learnt from Dionysus how to do the like. They pulled tight the dappled skins of fawns over the shoulder, they shouted the song of Bacchus sounding tongue with tongue, crushing the fruit with many a skip of the foot, crying "Faut!" The wine spurted up in the grapefilled hollow, the runlets were empurpled; pressed by the alternating tread the fruit bubbled out red juice with white foam. They scooped it up with oxhorns, instead of cups which had not yet been seen, so that ever after the cup of mixed wine took this divine name of Winchorn.*

And one went bubbling the mindcharming drops of Bacchus as he turned his wobbling feet in zigzag jerks, crossing right over left in confusion as he wetted his hairy cheeks with Bacchus's drops. Another skipt up struck with a tippler's madness when he heard the horrid boom of the beaten drumskin. One again who had drunk too deeply of caredispelling wine purpled his dark beard with the rosy liquor. Another, turning his unsteady look towards a tree espied a Nymph half hidden, unveiled, close at hand; and

no doubt but wrong; although the horn is common everywhere as a drinking vessel.

καί νύ κεν ἰφσιπέτηλον ὄρεϊάδος εἰς φυτόν ὕλην
 εἶρπεν ὀλισθηροῖο ποδὸς γαμφίοντι τασσῶ,
 εἰ μὴ μιν Διόνισος ἐρήνεν ἀμφὶ δὲ πηγᾷ
 ἄλλος ἐγερσινόοιο μέθη ἐτερόφρονι παλμῶ
 ἰδρῆλῃν ἐδίωκεν ἀκείμονα Νηΐδα κούρην,
 καί νύ κε νηχομένην λασίῳ σήχυνεν ἀγροσπῶ.
 εἰ μὴ μιν φθαμένη βελίῳ κτεάλωτο βέλθῳ.
 μοῖται δ' οἰνοποτῆρα Διονύσιον πόρε Ῥεῖη
 λουσάλῃς ἀμέθυστον ἀλεξίφειραν ἀνάγκη.

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Παλλὰς δ' εὐκράϊων Σατύρων

φλοισαίγμοσι τασσῶ

εἰς χορὸν οἰστηθήντες ἐκώμασαν ὥς ὁ μὲν αὐτῶν
 θερμὸν ἔχων νέον οἶστρον ὑπὸ φρένα,

σομπῶν Ἐριώτων,

σῆχει λαχτήντι μέσην ἡγαδάσσοιο Πάαχην
 ὅς δὲ νοσπλάγχατοιο μέθη δεδοτημένος οἶστρον
 παρθενικῆς ἀγάμοιο σαώφρονος ἦφατο μήτρη.
 αὐτὸν ἐρίων ἐπὶ Κύπρην ἀπειθέος εἶματα νύμφης,
 χειρὶ δ' ὀπισθοδαλῶ ροδέων ἐσαφύρατο μηρῶν
 καί τις ἀναισθημένην ἀκροτίρας μυστιδα κούρην
 λαμπάδα νυκτιχόρευτον ἀναποτομένην Διονύσιον
 ὅς δὲ περὶ στέρας πεφιδημένα δακτυλά βάλλων
 οἰδαλέην ἔλλαφεν ἀκαμψέος ἀντιγα μαζοῦ.

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Καὶ γλυκερὴς Διόνισος εἶη μετὰ κῶμον ὀπώρης
 δῖσατο κιδιόων Κυβεληίδος ἀντρα θεαίτης,
 κλήματα βωτρυόεντα φιλανθεί χειρὶ τιταίνων,
 Μαιονίην δ' ἐδίδαξεν εἶη ἀγρυπτον ἑορτήν.

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he would have crawled up the highest tree in the forest, feet slipping, hanging on by his toenails, had not Dionysos held him back. Near the fountains, another driven by the insane impulse of drunken excitement, chased a naked Naiad of the waters; he would have seized her with hairy hand as she swam, but she gave him the slip and dived into deep water. To Dionysos alone had Rhea given the amethyst, which preserves the winedrinker from the tyranny of madness.*

³⁹⁶ Many of the horned Satyrs joined furiously in the festive dancing with sportive steps. One felt within him a new hot madness, the guide to love, and threw a hairy arm round a Bacchanal girl's waist. One shaken by the madness of mind-crazing drink laid hold of the girdle of a modest unwedded maid, and as she would have no love-making pulled her back by the dress and touched her rosy thighs from behind. Another dragged back a struggling mystic maiden while kindling the torch for the god's nightly dances, laid timid fingers upon her bosom and pressed the swelling circle of her firm breast.

³⁹⁷ After the revel over his sweet fruit, Dionysos proudly entered the cave of Cybele's goddess Rhea, waving bunches of grapes in his flower-loving hand, and taught Maionia the vigil of his feast.

* The name amethyst means "not drunken," and the stone was supposed to be a talisman against drunkenness.

NOTE ON THE TABLETS OF HARMONIA, XII. 30 ff.

For a full account of this very curious passage, see Stegmänn, pp. 176 ff. For an understanding of the poem, sufficient to make it intelligible to the non-astrological reader, the following may be of service.

Helen has in her house an astrological calendar which foretells, not the events of a year or some other short period, as a human work of that sort might, but those of a cosmic year, from the beginning of the universe till its new beginning. The year, like the ordinary solar one, is divided into twelve months, each with its own sign of the Zodiac, and these are arranged in groups of two, thus:

1. Aries and Taurus. 2. Gemini and Cancer. 3. Leo and Virgo. 4. Libra and Scorpio. 5. Sagittarius and Capricornus. 6. Aquarius and Pisces.

The end of a period of two cosmic months is approaching, and the influence of Virgo is nearly at an end; Libra is to succeed her. The poem so far has narrated the events foretold in the second table, the flood coming under Cancer. The next period is the autumn of the cosmic year (Libra is the September sign). Dionysos was born under Leo, as he must be, for he is modelled on Alexander the Great, whose birth sign that was. Now he is mature, and his great gift to mankind nearly ready. This is what the picture of Ganymede in the third table means; it has nothing to do with any constellation, but is a sort of hieroglyphic; we find him again, xvi. 431, as part of the devices on Dionysos's shield. Under Scorpio, Dionysos got together his army, for the Pleiads were rising then, viii. 412, and they rise in October, when the sun is in Scorpio. Presumably the fifth table, if Nonnos described it, would foretell the campaigns of Dionysos in Greece and his ascent to heaven, i.e., the remaining events to the end of the poem.

ΔΙΟΝΥΣΙΑΚΩΝ ΤΡΙΣΚΑΙΔΕΚΑΤΟΝ

Ἐν τρισκαιδεκάτῃ στρατιὴν νήριθμον ἐνέψα
καὶ προμάχους ἦρωας ἀγειρομένους Διονύσιον.

Ζεὺς δὲ πατὴρ προΐηκεν ἐς αἴθλα θέσκελα Ῥεΐης
Ἴρι' ἀπαγγέλλουσαν ἐγερσιμόθυ' Διονύσιον,
ὅφρα διὰ τῆς ἀδιδάκτου ὑπερβαλὼν γένος Ἰνδῶν
Ἀοιδὸς ἐξελάσειεν ἐπὶ ποιήτορι θύρῳ.

καίμαχον ἀμήσας πυταμήμον νῆα κεράστην,
Δηριάδην βασιλῆα, καὶ ἔθνεα πάντα διδάξῃ
ὄργανα νυκτιχόρευτα καὶ οἶκον καρπὸν ὀπώρας.

Ἢ μὲν ἐρισσομένων στερήγων ἀνεμῶιδεῖ ῤῆῃ
δυσαιμένη κελιάδοντα λοντακόμον μεχόν ἄντρον
ἀφοφον ἰχθὺς ἐπῆξεν, ἀφωπότην δὲ σιωπῇ
σφυγξαμένη στόμα δοῦλον ὀρειάδος ἐγγὺς ἀνάσσης
ἰστατο κυρτωθεῖσα, καθελκομένου δὲ καρήνου
χειλεσιν ἱκεσίῳσι πόδας προσπνέφατο Ῥεΐης.

καὶ τὴν μὲν Κορύβαντες ἀμειδεῖ νεύματι Ῥεΐης
θεσπεσίης ἀρίσαντο παρὰ κρητῆρι τραπέζης·
θαμβαλήν δὲ πιοῖσα νηγεγνός χύσιν οἶνον
τέρπετο βακχευθεῖσα κερηβαρίουσα δὲ δαίμων
παιδὶ Διὸς παριόντι Διὸς μυκήσατο βουλήν·

Ἄλκῃς Διόνυσε, τοὺς γενέτης σε κελεύει
εὐσεβίης ἀδιδάκτου ἀιστῶσαι γένος Ἰνδῶν·
ἀλλὰ τεαῖς παλὶμῃσι μαχήμονι θύρῳν αἶρων

BOOK XIII

In the thirteenth, I will tell of a host innumerable,
and champion heroes gathering for
Dionysos.

FATHER Zeus sent Iris to the divine halls of Rheia, to inform wakethefray Dionysos, that he must drive out of Asia with his avenging thyrsos the proud race of Indians untaught of justice: he was to sweep from the sea the horned son of a river, Deriades the king,* and teach all nations the sacred dances of the vigil and the purple fruit of vintage.

* She paddled her way with windswift beat of wings, and entered the echoing den of stabled lions. Noiseless her step she stayed, in silence voiceless pressed her lips, a slave before the forest queen. She stood bowing low, and bent down her head to kiss Rheia's feet with suppliant lips. Rheia unsmiling beckoned, and the Corybants served her beside the bowl of the divine table. Wondering she drank a sop of the newfound wine, delighted and excited; then with heavy head the spirit told the will of Zeus to the son of Zeus:

"O mighty Dionysos! Your father bids you destroy the race of Indians, untaught of piety. Come, lift the thyrsos of battle in your hands, and earn

* Son of the river Hydaspes.

αἰθέρα, ἥτις μέγαν, ἔπειτα Διὸς ἀνδρότοτος αἰλή
 οὐ σε πόντων ἀπυκνέει δεδέξεται, οἷδ' εἰ σοὶ Ὀρῶ
 μὴ πῶ ἀελλεύοντα τυλαί περὶ σπασιν Ὀλύμπου.
 Ἑομεῖαι μῆγ' ἦλθεν εἰς οὐρανόν, ἀπὸ πρὸς ῥάβδῳ 25
 ὁρῶνται ἀστράπτουσι τυλαί ἀπὸ μέγαν κομῶν
 βυβαῖον Ἀργον ἔπεφν'· καὶ Ἀρεῖα λίσσας δεσμῶν
 Δελφίνην δ' εἰδῶσσι καὶ αἰθέρα καίεν Ἀπόλλων
 οἷδ' εἰς γένεσσι, μετὰ πρὸς πρῶτος, ὑφ' ἡμέδων Ζηνὸς
 τόσῳ πόντων ἀνέβαινεν εἰς οὐρανόν, ὄρχαμος ἀστράν, 20
 εἰ μὴ πρῶτος ἔδρην ἀπειληγῆρας Ὀλύμπου
 Γαρταρῶν Γετῆας ὑποκαίφας κεντῶσι.
 καὶ οὐ μετ' Ἀπολλωνῶν, μετ' Ἑρμῶν, μογήσας
 μολὸν ἔχας καμῶν πατρῶων αἰθέρα καίεν.

Ὡς φάμεν, ἐπεὶ Ὀλύμπου ἔβη θεός·

αἶψα δὲ Ῥεῖν 25

παμμήτωρ προέηεν ἀγέστρατος ἀγγελιώτην
 Πέρραχον, ὄρχηστῆρα φιλοσπαργέοιο βοεῖης,
 φιλοπῆν ἀγγελῶν κορεσσόμεντοιο Λυαίου.

Καὶ στρατὸν παλῖμορφον ἀλλοῖζαν Διονύσω
 Πέρραχον ἀπὸ τοῦ δεδρῶντος ἔδρατα κόσμου· 40
 Ἑρμῶν δὲ γένεσσι καὶ Ἀοιδῶν ἔδρατα γαίης
 πάντας ἀγῶν τόσῳ εἰς ἀβροβίων χθόνα Λυδῶν.

Ἀλλ' ἡ παλῖμορφον προμάχων ἡρωῖδα φύτλην
 καὶ Λυσίων Σατυρῶν, Κενταυρίδων αἶμα γενέθλης,
 Σελήνῳ τε φίλῳ γε δασυκνήμοιο γεραίου 45
 καὶ στίχῳ Βισσηρίδων Κορυβαττίδες εἰπατε Μοῦσαι·
 οὐ γὰρ ἐγὼ τόσα φίλα δέκα γλῶσσην αἶσω

¹ See note on l. 343.

² After the Akroas had shut him up in a chest, see Horn. II. v. 383 ff.

³ Name of the dragon, also called Python, which Apollo killed at Delphi.

heaven by your deeds. For the immortal court of Zeus will not receive you without hard work, and the Seasons will not open the gates of Olympus to you unless you have struggled for the prize. Heracles hardly could win his way to heaven, and only when he killed with his red Argos⁴ the cowherd, sparkling with eyes from his feet to the hair of his head, and when he had set Ares free from prison.⁵ Apollo mastered Delphyne,⁶ and then he came to live in the sky. Even your own father, chief of the Blessed, Zeus Lord in the Highest, did not rise to heaven without hard work,⁷ he the sovereign of the stars: first he must bind fast those threateners of Olympus, the Titans, and hide them deep in the pit of Tartarus. You also do your work, after Apollo, after Heracles, and your prize for your labours will be a home in your father's heaven."

¹⁰ With these words the goddess returned to Olympus. At once Rhea Allmother sent out her messenger to gather the host, Pyrrhichos,⁸ the dancer before her loverattle timbrel, to proclaim the warfare of Ixaios under arms. Pyrrhichos, gathering a varied army for Dionysos, scoured all the settlements of the eternal world; all the races of Europe and the nations of the Asiatic land he brought to rendezvous in the land of the livedainty Lydians.

¹¹ But the heroic breed of farscattered champions, the hairy Satyrs, the blood of the Centaur tribe, the bushyknee ancient and his phalanx of Scelenoi, the regiment of Bassarids—do you sing me these, O Corybantic Muses! For I could not tell so many peoples with ten tongues, not if I had ten mouths

⁴ The thought is proverbial in Greek: see Hesiod, *Op.* 288.

⁵ Pyrrhichos is the title of the Greek dance in armour.

οἰδὲ δέκα στομάτεσσι χέων χαλεόθρουσ' ἤχῳ,
 ὅπποτα Πάχχος ἄγειρε δορυσεύος, ἀλλὰ λεγαίτων
 ἡγεμόνας καὶ Ὀμηρον ἀσπαστήρα καλέσω 30
 εἰς τῆς ὅλον ὄρμον, ἐπεὶ πλωτῆρες ἀλήται
 πλαγκτοσύνην καλέουσιν ἀρηγῶνα κυανοχαίτην.

Πρῶτα μὲν, εὐθέριαι καλεσσαμένου Διονύσου,
 Ἀκταίων ταχὺς ἦλθεν ὁμόγνητον αἶμα γενεῶν,
 πατρίδος Ἀοιῆς ἐπτάστομον οὔδας ἰόσας 35
 Ποιωτῶν δὲ φάλαγγες ἐπέρρειον, οἱ χθόνα Θήβης
 ὤκτεον ἐνπύργῳ καὶ ἐνδῶον ἐννοσιγαῖον
 Ὀγχητόν, Πεττωῖνα καὶ Πακλίην καὶ Ἐρύθρας,
 Ἀρην βλοσυρόεσσα, ἀγαλλομένην Διονύσω,
 οἱ τε Μιδεῖαι ἴσταιον, αἰδομένους τε πολίχτας 40
 Ἐλέσιον καὶ Σκύλον ἀλερῆσιδά τε Θίσβην,
 ὄρμον ἐντρήσαντα θαλασσοαῖη Ἀφροδίτης,
 καὶ δάσιδον Σχοῖτοιο καὶ εὐχαίτην Ἐλεῶνα
 Κίωπας τ', ἀγλαῖον οὔδας, ὅση περίπυστον ἀκοῖν
 ἐγχειλίων θρέπτειραν ἐπώνυμον εἰσέτι λίμνην, 45
 καὶ Λίσιον Μεδωῖνα, καὶ οἱ Λάχον εὐβοτον Ὑλην,
 σκιτυτόμον Τυχίον ταυκατήμιδα τιθήην,
 καὶ πέδον εὐρεΐλω, χθονὴ πεφυλαγμένον ὁμφῇ,
 ἄρματος ὀφειγόντοιο φερόντομον Ἀμφιαράου,
 Θεσπιδέων τε πόληα βαθυκατήμονας τε Πλαταιᾶς 50
 ὕδρηλὴν θ' Ἀλιάρτον, ὀρεσσιχύτου ποταμοῖο
 χεύμασι μεσσητῖοισι μεριζομένην Ἐλικῶνος,
 οἱ τ' εἶχον πυμάτην Ἀνθηδόνα, γείτονα πόντου,
 βαιὴν ἰχθυβολῆος ἀειζώου πολίχτην

* i.e. he will imitate the Catalogue of the Ships, the beginning of which, Hom. *Il.* ii. 484 ff., he has just paraphrased.

pouring a voice of brass, all those which Bacchos gathered for his spearchasing. Yet I will loudly name their leaders, and I will call to my aid Homer, the one great harbour of language undefiled, since mariners lost astray call on Scabluchair to save them from their wandering ways.*

† First of all, to obey the summons of Dionysos with his fine thyrsus, Actaion³ quickly came, in respect for their kindred blood, and left the seven-mouth⁴ soil of his native Aonia. Boiotia's battalions came in a flood: those who dwell in wellwalled Thebes and Onchestos, Earthshaker's place of sojourn, Peteon and Ocalea and Erythrai, vineclad Arne so proud of Dionysos; and those who inhabited Midea and the celebrated towns of Eleusion and Scolon and Thasbe based upon the brine, dovehaunted harbour of Aphrodite our Lady of the Sea, and the levels of Schoinos, and leafy Eleon; and the glorious soil of Copai, where I hear still remains the famous lake of that name, the nurse of eels; and shaggy Medeon, and those that held the fine pastures of Hyle, long-stretching foster-mother of Tychios the leathercraftsman⁵; and the land of broad threshing floors kept for the underworld oracle, to bear the name of Amphiaraios and his chariot in later days⁶; and the city of Thespiae and deep-lying Plataiai and moist Hallartos, separated from Helicon by the stream of a mountain river between; and they who possessed Anthedon, the last place down by the sea, the little town of Glaucos the immortal fisherman who lives

* See v. 302.

† The "mouths" are the seven gates of Thebes.

‡ A famous maker of shields, Hom. *Il.* vii. 219 ff.

§ Harma in Boeotia, where Amphiaraios and his car were swallowed up in the earth.

ἰγροβίου Γλαύκοιο, καὶ οἱ δυσπέμφελον Ἄσκηρ, 73
 πατριδα δαφνίσσουσι ἀσιγήτοις τομήσιν,
 Γραίης θ' ἱερὸν ἄστυ καὶ εὐρεχόρου Μυκαλησσοῦ,
 Εὐρύαλης μίμημα φερώνυμον ἀνθερωτών,
 καὶ χθόνα Νισαίην καὶ ἐπώνυμον ἄστυ Κορώνου·
 τοῖσι μετ' ἐρχομένοισιν Ἐλπίος εἰς κλίμα γαίης 80
 Ἀκταίων πρόμος ἦεν, ἐπ' ἠβέοιο δὲ νύκτ'
 πατροπατέρω δαφνύσιος ἐπίσταρε μάστιγι Ἀπόλλων.

Βουωτῶν δ' ἐτέρωιο προσηγεμόνευεν ὄμιλον
 εὐχαίτης Ἰμμέναιος ἔχων ἀχάρακτον ὕπνην,
 ἀρτιβαλῆς, Προμῆς πεφλημένος· ἐρχομένῳ δὲ 85
 κοῦρῳ παιδοκόμος παλῶς πρόμος οἶνομα Φοῖνιξ,
 εἶπετο, Λαοκόωντι πατρίεσλος, ὃς πάρος Ἀργούθ,
 ἱπρὸς Ἰησοῖης, ἐπιβήμετος εἰς χθόνα Κάλχων
 σύμπλοος ἁμαρτήρας κυρτισσομένῳ Μελεάγρῳ.
 τοῖος εἷν' ἐτι κοῦρος, ἔχων παιδῆμον ἦβην, 90
 ἀβροκόμης Ἰμμέναιος ἐδέσαστο φίλοισιν Ἰνδῶν,
 διαιτῶν ἑκάτερθε παρηίδος ἥλικα χαίτην
 καὶ οἱ ἐφωμάρτησαν ὀμήλιδες ἀσπιδιῶται,
 οἱ τ' Ἀσπληδόνης ἄστυ, καὶ ὅν Χάρις οὐ ποτε λείπει
 Ὀρχομενίου Μυῖνο, χοροῖν τεσσ' ἄλλος Ἐρώτων, 95
 οἱ θ' Ἰρίην ἐνέμοντο, θετδόχον οἶδας ἀρούρης,
 ξενοδόκου μεθέποιον ἐπωνυμίην Ἰρίης,
 ἦχι Γίγας ἀπέλεθρος ἀπειρογάμων ἀπὸ Λέκτρων

* See on l. 111.

¹ Hesiod, part of the *Works and Days*, a countryman's handbook. "He is the only poet who ever called his birth-place "a detestable village, bad in winter, disagreeable in summer, never nice"; *Works* 640.

² Euryale, a Gorgon; Nonnos derives the town's name from the monster's roar, *μυαθήριος, μυαθήριος*.

³ Coronea.

in the waters * ; and those of inclement Asera, the laureate home of the farmer whose name is on every tongue † ; and the sacred citadel of Graia, and Myraleson with broad dancing-lawns, named to remind us of Euryale's throat ‡ ; and the land of Nisa, and the city named after Coronos §—all these were led by Actaion to the eastern clime, and laurelled Apollo the Seer, his father's father, crowned victory for the young man.¶

¶ A second host of Boiotians was led by finchair Hymenaios with unmarked chin, young and fresh, beloved by Bromios. As Guardian for the boy came a hoary chieftain named Phoenix † ; like Laocoön, who long ago embarked in the Argo, Jason's ship, and sailed with Meleagros to the Colchian land, his comrade in the battlefield. Such another boy was this in the prime of youth, Hymenaios, with his luxuriant hair curving round either cheek, never cut since he was born, on the way to the Indian War. Shieldmen bare him company, who dwell in the stronghold of Aspledon, and the dancebeaten precinct of the loves, Orchomenos city of Minyas, which the Graces never leave ‡ ; those who dwell in Hyria, that hospitable land which entertained the gods, named after hospitable Hyrieus § ; where that huge giant born of no marriage-bed, threefather Orion,

* The *stereos* was a good omen : Hom. *Od.* vii. 545.

† The name alludes to the "Phoenician" origin of Thebes. For Laocoön see Apoll. *Rhod.* i. 194.

‡ The cult of the Charites, ancient deities who made the tith *paidos*, lovely to behold (because covered with good crops), is native to Orchomenos. By Nonnus's time the Charites had for many centuries been thought of as love-deities : Venus in Italy went through exactly the same development.

§ See Ovid, *Fasti* v. 300.

Ὀρίων τριπάτωρ ἀπὸ μητέρος ἀνθορε Γαίης,
 εἴτε θεῶν τραγόνουσιν ἀεζήθεισα γενέθλας
 100 εἰς τόκον αὐτοτέλειστον ἐμορφώθη χύσις οὐραν,
 αἰδλακα κυμφεύσασα τελευσιγόνου βοείης,
 καὶ χθονὸς ἀσπαρον νῆα λαγών μαιώσατο Γαίης,
 οἱ τ' ἔχον ἀγρομέτων ξειτηδάκον οὐδας Ἀχαιῶν,
 Αἰδίδω πετρήκουν, ἐδέθλιον ἰοχαίρη,
 105 ἦχι θεὰ βαρέμηνις ὀρεσσαῖλαρ παρὰ βωμῶ
 δάκτο θνητολὴν φειδήμονος Ἴφικτείης,
 καὶ κεμάς οὐρεσίφαιτος ἀμεμφεί καίετο πυροῦ
 ἀρπαμένης νόθον εἶδος ἀληθέος Ἴφικτείης,
 110 ἦν Ὀδυσσεὺς ἐκόμισσε δαλοπλόκος ὡς Ἀχελῷος
 ἰσσομένην πρὸ μάθου παρκενέτιν, ἐνθεν ἀκούει
 Αἰδὶς ἀνυμφεύτω γαμοστάλας Ἴφικτείης,
 ἀλέασι δ' Ἀργείων ἐπεσύρισε πομπὸς ἀήτης
 ἀφοφί μαστιζῶν ἐχενήδοι ἀκρα γαλήνης,
 115 νεβροφόνῃ βασιλῆα φέρων σαλινάγρετον αὔρην,
 κοῦρη δ' ὀφέ μολοῖσα μετάρσιος εἰς χθόνα Ταύρων
 φρικτὰ κακοφείων ἐδιδάσκετο θεομὰ λεβήτων,
 ἀνέρα διαιτρεῖονσα, καὶ ἀνδροφόνῃ παρὰ βωμῶ
 γνωτὸν ἀλεπτοίητος ἀνελώγρησεν Ὀρίστην.
 Βοιωτῶν τόσος ἦλθεν ἀμετρήτων στόλος ἀνδρῶν
 120 Ἰνδῶν ἐπὶ δῆρην ὁμαρτήσας Ὑμεταίῃ.

Τοῖσι σινεστρατόωντο σοφῇ παρὰ Δελφίδι πέτρῃ
 ἀγχίποροι Φωκῆες ὁμήλειδες, οἱ Κυπαρίσσου
 εἶχον ἔδος καὶ γαίαν Ἰάμπολιν, ἦν περ ἀκούω
 125 Ἀοιῆς ἰὸς οὐδας ἐπώνυμον, ἥ περὶ μορφῆς
 αὐχένα γαῦρον αἶρε καὶ ἤρισε Τριτογενεΐῃ·

sprang up from his mother earth, after a shower of
 pus from three gods grew in generative fruitfulness
 to the selfmade shape of a child, having impregnated
 a wrinkle of a fruitful oxhide. Then a hollow of the
 earth was midwife to earth's unbegotten son. Those
 also came who possessed the place where the assem-
 bling Achaians found refuge,* rocky Aulis, pavement
 of the Archeron : where the goddess in heavy re-
 sentment received at her altar in the mountains the
 offering of a pretended Iphigeneia, and a wild pricket
 of the hills was burnt in a blameless fire, changeling
 shape of the true Iphigeneia who had been carried
 away. She it was that cunning Odysseus brought to
 be Achilles' bride before the trouble, and hence Aulis
 has the name of matchmaker for Iphigeneia who never
 married at all ; for a guiding wind whistled over the
 Argive ships, flogging the quiet top of the calm
 which had kept back the ships, and brought a rescu-
 ing breeze for the sawn-layer king. But the girl
 passed at last on high to the Taurian land, and
 there she was taught the inhospitable law of their
 horrible kettles, in cutting up men for meat ; but
 beside the murderous altar she saved the life of her
 seabeaten brother Orestes.^b

¹²⁰ Such was the infinite host of Boiotian men who
 went with Hymenaios to the Indian War.

¹²¹ These were joined by comrades marching from
 Phocis near the wise Delphian rock ; those who held
 the settlement of Cyparissos and the land of Hyam-
 polis, taking its name as I hear from the Aonian Sow,
 which lifted a proud neck and challenged Tritogeneia

* Before the Trojan War.

^b These lines summarize Euripides' two plays *Iphigeneia
 in Aulide* and *Iphigeneia in Tauris*.

οὐ γὰρ ἔλαχον Πιεύωνα καὶ ἀμφίερημιον Ἀλυσήν,
Κρίσαν ἀειδομένην καὶ Λαοδάα καὶ Παροσίην,
γείτονα Πάχον ἔχοντες, ἐπεὶ δαφναῖος Ἀπάλλων
ἐλθὼν εἰς ξένους κοισιγνήτω Λιονίσσῃ.

120

Παρθενὸν διαόρητον ἀγνιστομένοισι δὲ λαοῖς
Πιεύας ἀμφέκοντα θεηγόροι ἐλάλατ' πέτρῃ
καὶ τρισὶν αἰταβόητοι, ἀσιγῆτα δὲ πηγῇ
Κασταλίδι λίαν οὐδ' αὖ σὺν σάφει λείβετο ρέεθρον.

125

Εἰς αὐτὴν δὲ φάλαγγας ἐκόμενος ἀσπιδωτάς
παιδακομῶν Κορυβαῖτες ἀξομένους Λιονίσσου,
οἱ Φρυγία κελύων ἔχοντες ὀρεσιπύλῳ παρὰ Ῥεῖν
νῆπιον εἰσὶ Πάχον ἐκκαλῶσαντο βοεῖαις,
τὸν ποτε πορφύρεῳ κεκαλυμμένον οἶσσι πέπλῳ
εἶρος ἐνὶ σκεπέλαις, κερὰν βρέφοι, ἐνθά μιν Ἰνώ
Μισσιδὴ παιδακομῶν παρακείμετο μητρὶ Κορυμβῶν·
οἱ τότε πάντες ἱερὸν ἀειδομένην ἀπὸ νῆσου,
Πρυμνίης εὐρυπύλης τε Μίμας

130

καὶ ἀνδρόρομοι Ἀκμαν

Λαμνέης γὰρ Παιθῶν τε σκεπταταί.

οἱ δ' ἄμα βαίνων

σινδρόμοι Ἰδαίῳ κορυθαῖοι ἦλθ' Μελισσέης,
οἷς ποτε δευσεβείης κεκορυθμένοι ἄφρονι κέντρῳ
Σώκος ἀλίζωντο πατὴρ κοσφίσσαντο πατέρα
Κορυβῆς ἱστατοῦσαν μετὰ μητέρας· οἱ δὲ φεγόντες
Κνώσιον οἶδ' αὖ ἱκνέοντο, καὶ ἐμπλῆν ἦσαν ἀλήται
εἰς Φρυγίην Κρήτην, ἀπὸ Φρυγίης εἰς Ἀθήνας,
ἀλλοδαποὶ κατῆρες ὀρέστοι, εἰσέκε Κέκροφ
Σώκον ἀπηλοῖρας Διὸς ποιήτορα χαλεπῶ,
καὶ χθόνα καλλειψάμενος ἀλεκίστου Μαραθῶνος

135

140

* There was a priestess, & in her temple, was Mionom.
Nonnos seems to be making a legend to explain it and the
name Hyampolis, Hightorough.

to a beautymatch.* There were also those who had Python and the gardens among the precipices, famous Crisa, and Daulis, and Panopeus, neighbour of Baccbos, for laurelled Apollo had made common with his brother Dionysos twoppeak Parnassos his domain; as the peoples gathered, the Pythian rock uttered the inspired voice of God, and the tripod spoke of itself, and the babbling rill of Castalia that never silent spring, bubbled with wisdom in its waters.

† The Euboean battalions were ruled by shield-bearing Corybants, guardians of Dionysos in his growing days: who in the Phrygian gulf beside mountainranging Rhœia surrounded Baccbos still a child with their drumskins. They found him once, a horned baby, covered with a cloak the colour of purple wine, lying among the rocks where Ino had left him in charge of Mytis the mother of Corymbos.‡ All these came then from the famous island: Prynneus, and Minas Waddlefoot, and Acmon the forester, Damneus and Ocythoos the shieldman; and with them came flash helm Melisseus as comrade to Idaios, whom their father Socus under the insane goad of impiety had once cast out of their brinegirt country along with Combe the mother of seven.¶ They escaped and passed to Cnossian soil, and again went on their travels from Crete to Phrygia, and from Phrygia to Athens; where they remained as foreign settlers and hearthguests until Cecrops destroyed Socus with avenging blade of justice; then leaving the land of brineflooded Marathon turned

* See ix. 120; a personification like Calamos and Carpos. The correction *Kapnyallou* is a clever guess of Marcellus.

† No one before Nonnos seems to know this story; Socus and Combe were the parents of the Corybantes.

τοσσημον ἴχθυος ἐκαμφαν εἰς ἱερὸν αἶδας Ἀβάντων,
Κουρήτων προτέρων χεῖρας γένος.

οἷς μέλος αἰδῶν, 155

οἷς βίος εἰσελάδων ζυφίαν κτύπος, οἷς τιμὴ μεθρῶν
κτελεῖ πιδῶν μεμείχτου καὶ ἀσπιδόεσσα χορείη.
τοιοῖσι στυγερὰ κτείνοντο μαχόμενοι νύκτ' Ἀβάντων,
οἱ Λίχον ὑβριζέουσας Ἐχέριαν, οἱ Λίχον ἄμφω,
καὶ Στυρὰ καὶ Κήρυκτον, ἀειδομένην τε Κηρύκτου 160
ἔδρανα καὶ Διον κρηναῖον πιδῶν, οἱ δ' ἔχον ἀσπίδα,
ἀσπίδα κρηματούσαν ἀσπιδόεσσα Γεραιστοῦ,
καὶ Στυρὰ καὶ Κουρῶν ἔδρα καὶ Σιρίδος ἔδρα
Μαρμαρίου τε τέτοντα καὶ Ὀλυγίης πιδῶν Λιγύης
τοῖς ἄμφω Λίχον ἵαυεν ὀμοστυατοῖς, οἷς πῆλε πάτερ 165
Ναλαίς, ὀπισθοκομῶν μετρώστατος Ἑλλαστήμων.
ἔσθ' ἡμεῖς ἡγεμόνες στρατὸν ὤπλισαν.

ἀλλ' ἵνα πάντες

θυμὸν ἔχον κατ' Ἄρην καὶ ἀσπίδας αἰδοῖσι βωμῶν
Ζηφύου καὶ μετρήσας ἐμεμείχτα τελευτήσω,
δῖον ἰσχυρότατον ἐπιτάξας αἰθήρας. 170

Κερραιῶν δ' ἐξόρκοι

μεθ' ἡμῶν ἀνέστησαν Ἐρεχθεύς—

χρῖστος ἀγλαοτάτος Ἐρεχθεύς αἶμα κομίζων,
τὸν ποτε περιπαύοντα ἐπὶ πύλαις παρθενώουτος
παρθένος αἰνυμένοισι ἀνέρεφεν ἄρσενι μαζῶν
παιδοκόμος γλυκερώσει ἀνέγκας, αἰδομένη δέ 175
παρθενὴν πύχινον ἀφ' αἰῶνος ἀγαστήν
Ἠφιστιάδην, ὅτε διωγμοῖς ἀμφεγυῖται
ἀλλοίῃ φιλότητι γυνὴν ἵστανεν ἀρούρη,
θερμὸν ἀκοντίζων αἰπώοντατον ἄφρον' Ἐρώτων
τοῖος Ἀθηναίων στρατοῦ πρόμος ἦλθεν Ἐρεχθεύς. 180

* Not the infernal river, but a place in Euboea.

their steps homewards to the sacred soil of the Abantes, the earthborn stock of the ancient Curetes, whose life is the tune of pipes, whose life is the goodly noise of beaten swords, whose heart is set upon rhythmic circling of the feet and the shield-wise dancing. To the army came also warrior sons of the Abantes, whose lot was in the beetling brows of Eretria, whose lot was both Styra and Cerinthus, and the settlements of farfamed Carystos, and the barren land of Dion, those who held the shore, that boisterous shore of Geraistos never silent, and Styx¹ and the Cotylaian fort and the habitation of Siris, the stretches of Marmarion and the domain of ancient Aige. With these ranged themselves those whose country was Chalcis, mother city of the Ellopians with backflowing hair. Seven captains armed this host, but all of one temper for war: with blazing altar they propitiated the tenants of the Zodiac path, committing their campaign to the planets of equal number.

¹²¹ The Cecropides were mustered by Erechtheus, the glutton of battle. He had in him the golden blood of Erechtheus² father of glorious sons, whom once the Virgin selfborn nursed at her manly breast in the recess of her torchlit maiden chamber, Bright-eyes unwedded turned nursemaid, and shamefast clasped with her inexperienced maiden arm that son of Hephaistos, when Crookshank unhappy in his wife spilt his seed in unnatural love, and the hot foam of love fell of itself on the earth. This was the Erechtheus who came as captain of the Athenians,

¹ Nonnus confuses Erechtheus with Erichthonios; it was the latter whom Hephaistos begat on earth when he tried to marry Athena.

Σίδεον ἔχον σινδύελλον, ὁμόπτερος ἡγεμόνῃ—,
 οἱ λείχον Οἰκίῃς γόνιμον πέδον, οἱ τε παρῆσαν
 γείτονες Ἑμῆστοιο μελυσσέμεναι ἐναίεον
 καὶ τέμενος βασιλευδένων ἐλαιοκάρου Μαραθῶνος,
 οἱ τε πόλιν Κεκροῖο, καὶ οἱ λείχον ὄρμον Ἀθήνῃς, 100
 ἀγχιάλον Πραεραῖνα, στήριον Ἰφικυεῖνῃς,
 καὶ δασυδὸν Πλακίονα καὶ εὐαῖδον Ἀφιδῆν,
 οἱ τ' ἔχον ἀγλαοπαῖδας Ἐλευσινίην χθόνα Δροῖς,
 μυστιπύλον γαλιάρου καὶ εὐαῖρσινος θαλάσσης,
 Ἰρατυλίον γεγαῖσται ἀφ' αἵματος, ὅς ποτε Δροῖς 150
 δόφρον ἐκιδέμεντα δὲ ἤμερος ἡτοχεύων
 στυγὰ φερεστυγῶν ἐπεμίστικε νόστος ἀρακόντων
 καὶ σάλιν ἐνθα καὶ ἐνθα σιδήρεα τεύχεα πάλιν
 παῖσι εὐκροτομένοισι γέρας ὤρεσεν Ἀχαρνέες
 καὶ στίχας Ἀεθίδος ἡλίκον ἐσθλότες, ἔγχεσθαι δέ 180
 σὺν Δροῖ, σὺν ζυφείσσι ἐπιγομένων καστήρων
 εἰς μόλον εὐσθλήσας ἐβλαχεύθησαν Ἀθήναι,
 ἐστυμένων δ' εἰς Ἀρκα λυγρὴ ἔχρησε Φαληρεῖν
 καὶ σάλιν ἀγγέλλων προτέρην αὐτόχθονα φύλιν
 χροῖος ἐπ' Ἀετῶσι νόστος ἐφύγγετο τέττις. 200

Παρὰ δὲ γαίαν ἔλιντε καὶ Λίαδος, ὅς νόστος ὄρου
 ἀρπυμῇ σπέρμηνε μάχῃ Ἀωσιδῇ νύμφῃ,
 αἰετός Λιγίης σπερμῇ νόστος ἠφ' Ἀετῇ Ζεὺς
 ἐκ δὲ γάμου σφοδρίστω καὶ Λίαδος ἐφύχα δ' ἄλλων

* Eleusa.

* The Harian plain.

* To fasten the hair with a golden branch shaped like a cicada was a very old Athenian custom; it was taken to mean that they were as native to Attica as the insect was.

* Aiacos was the son of Zeus and Aigina daughter of the Boeotian river god Aegon (201). Zeus took the form of an eagle to carry Aigina off, and when her father pursued him, he smote him with the thunderbolt (217 ff.; 220 is imitated from Callim. *Hymns* iv 74, which also refers to this

with Siphnos to share his task, chief of that same city; those whose lot was in the fertile land of Oinoë, and the bee-frequented vales on the heights of neighbouring Hymettos, and the deep woody borders of oliveplanted Marathon, and the city of Celex²; and those from the harbour of Athens, Brauron near the sea, the empty barrow of Iphigenia, and the ground of Thorion, and termed Aphidna; and those who held the Eleusinian land³ of daughterproud Deo, initiates of the Basket and the goodfruit goddess, those born of the blood of Triptolemos who once on a time drove Deo's chariot and serpents through the air, with their load of cornears, and lashed the serpents' backs. Many an old man of Acharnai came, flourishing his armour of steel about and holding it out to his sons equipping themselves. The ranks of Attica came to join; with spears and with sword the burghers hastened to make the fray, on to the fray fine helmet on head came Athens raging along, the harbour of Phaleron resounded with men hurrying to war; many a golden cicada was made fast in the platted hair to proclaim their ancient indigentous race.⁴

² Alacon⁴ also left his native land, whom the sham bird begot, mingling with the daughter of Asopos whom he carried off, the eagle, highsoaring Zeus the feathered husband of Algina. He was named Alacon from this marriage; and most of all he was

story). The singularly bad etymology of Alacon's name from *αἰνός* (204) seems not to occur elsewhere. Because Alacon found Algina (the island) uninhabited, or all the people died of a pestilence, he prayed to Zeus to help him, and the god turned a swarm of ants (*μυρμικαὶ*) into human beings, who were consequently (207) called Myrmidones. The etymology is of course as fanciful as the story.

χρησμήσαι μενείαιε κασιγνήτη Διονύση·
 Μυρμιδόνων δὲ φάλαγγας ἐκόσμεον ἰδμεσι τέχνη,
 οἱ σπῆρ' ἴσαν μύρμηκες ἐφ' ἑσπύζοντες ἀρούρη,
 ποσσὶ παλαιοτέρησιν μεμηλότες, εἰσάκεν αὐτῶν
 εἰ χροὸς αἰτίδατοιο χαμαιγενέε' εἶδος ἀμείψας
 φίρτερον εἰς δέρας ἄλλο

μετίπλασεν ἠφμεδων Ζεὺς, 210

καὶ στρατοὶ ἐλλείσθηον ἐνὶ πλοῖσι· ἐξασπίζη γὰρ
 ἀλλοφύη, ἀφελυγχοί, ἀπόστομοι ἰσμοὶ ἀρούρη
 εἰς βροτοὺς αἰδέμεντα δέρας μαρμαίωσται μέρμηξ·
 τῶν πρόμοι Λίασσι ἔρχεν, ἐν εὐνύκτῃ δὲ βοεῖη
 Ζήνη τοῖον σούφον ὄνειρ ἐπέγραψε, σήμα γενέθλη, 215
 φειδομένης ἀντήκουσι ἐλαφρίζοντα γενναῖα,

καὶ ποταμοὶ συρκαπτοντο ἐφ' σχεδῶν, ἄγχι δὲ ποῦρη
 οἰκτρὰ κατηφάωνται, καὶ εἰ σέλαν ἀπτοῖσι εἰκῶν,
 δόχημον ὄμμα τίτταιεν, ὅτε στενάζουσα τοπήη
 'Λωππὸν βαρύνουσιν, ἴσακε δὲ τοῦτο βοήσας· 220

"καλὸν ἐμοὶ τόρετ' ἴδον ἐμὸν γενετήρα δαμάσσαι."

Κρήτης δ' ἡγεμόνευε παλαιολώσσων καετήρων
 'Λοτέρως φειδωλὸν ἔχων δέρας, ἀμφότερον δὲ
 οὖσων ἐφ' ἱστικί, τοῖσιν ἄλειμοι, ὃν ποτε νύμφη
 λισσαμένη Μίωσι σαόφρονος ὄμμα πορείη 225

Φαιστίας 'Ανδραγένης Κωδωνοῖη τέκεν εὐνή·

ὅς τότε λῶον ἄγων ἐκαστόμπαλαι οἴσσει Βάλαχρ
 ἱκετο εὐδαίμων ἐμφύλιον αἶμα γενέθλη

πατρός τοῦ Σαμάρης γὰρ ἀνεφίως ἐπέλετο Μίωσι, 230

Καδμοῦ ξενί' γενέθλη παλαιοτέρης δὲ μαχηταί

πάντες ἐνὶ σπειδῶντι συνέρρεον ἡγεμονίῃ,

οἱ μὲν ἀπὸ Κνωσσοῖο μαχήμονες, οἱ δ' ἀπὸ Λύκτου

* Phanton, in South Crete; Cydonia, on the North Coast westward.

eager to help his brother Dionysos. He mustered his companies of Myrmidons with competent skill. These once were ants crawling over the earth with their many busy feet, until Zeus in the Highest changed them from their insignificant clayborn shape to a better body, and up grew an armed host: for in a moment a speechless swarm of ants bred in the clay changed their shape and nature into mortals with speech. These were the host that Alaios led as captain, and he graved on his wellwrought shield, as a token of their origin, Zeus the sham bird with a mind, carrying a woman in gentle talons. Near it was a river god on fire, and a girl beside him sad and downcast, even if she was a lifeless image; she turned her eye aside as if mourning for her father stiffknee Asopos, and she seemed to be crying—"A fine bride-gift you have brought me, in destroying my father!"

Crete with its peoples of many tongues was commanded by Asterion, one of brilliant beauty, one as lovely as he was strong, both together; his mother was Phaistian* Androgeneia, who loosed the girdle of maiden modesty for Minos, and bore her son in a Cydonian bed. He came bringing the people of the hundred cities for wineface Bacchos to honour the blood of his own father's family; for Minos was cousin of Semele and of Cadmos's kin.^b All the far-scattered warriors gathered to one stirring leader; men of war from Cnossos, others from Lyctos joined

* He was thus akin to Dionysos through Zeus:

Agenor

Harmonia - Cadmos

Europa - Zeus

|
Semele

|
Minos

Μιλήτου στρατῆρος συνηλότες οἳς ἄρα πολλοὶ
 ἐφύλαγον Ἰόρτινος ἐλευθέρουσιντο πολῖται
 καὶ νύκτας Ῥητίου καὶ εὐαίρτου Λικασίου . . . 220
 καὶ χθόνια Νεκασίου Διός καὶ ἐδέδλω Βοήθη
 καὶ δίστοδον Κιστίμου, καὶ ἄσπετα καλὰ Κιταίου.
 τοῖος ἀπὸ Κρήτης πρόμος ἦλθεν ἐρχομένην δὲ
 θερμότεραις ἀκτίσι χέων μαρτύρων αἰγλήν
 Ἄσπεριον σελαγῆεν ἀμύντομαι Ἄρσος ἄσπερ. 240
 νύκτας ἐσομένης πρωτόγγελος· ἀλλ' ἐνὶ χάμῃ
 νύκτας νότον οἴστρον ἀήθεις ἔσχεν ἀρούρης
 νύκτας οὐ γὰρ ἐμύλλεν ἰδεῖν μετὰ φέλοισιν Ἰνδῶν
 σάτρου Ἰδαίης ευρυβασιλῶν ἄστρον ἐρίστη,
 ἀλλὰ βίον προφειβούδα Λυόστωλιν, ἀπὲρ δὲ Διάττης 245
 Κηκασίως ἐν Σανθῇ μεταστάσιος ἔσκε πολίτης.
 καὶ σάβαν Μινωῆς καὶ Ἀνδρογένειαν εἴσατο
 ξεινοφόντω σαρφός ἦλθεν ἐκ ἰθύνει βάρβαρον Κάλχαν.
 Ἄσπεριος δ' ἐκάλεσσε καὶ αἵψασεν οἶνομα Κάλχανος
 Κρητικόν, οἳ ξείνα θεομὰ φέουσιν σόφρ.

παυδοκόμου δὲ 230
 πατρὸν Ἀμεινίου πόον Κρηταίων εἴσατο
 αἰδομένους στοματεύου νότον πρὸς Φάσιδος Ἰδωρ.
 Μοῖνος Ἀρισταῖος Πρωδὸς ἦμε λαισθῆος Ἰλιν,
 ὅσους γαίαν ἴσασιν ὁμοφύμων Ἑλλάδι γαίῃ,
 οἳ μέλινος γλυκεροῖο παλετρήτων ἀπὸ σίμβλων 235
 αἰχρῆν γαῖρον ἄσπερ, καὶ αἰνσχύντω Διονύτω
 ἦρσεν ἀπρηγῶν μελερδῆος ἐλαδίς νύκτας·
 ἀμφοτέρους δ' ἐδάσζον, ὅσοι νυκτῆρες Ὀλύμπου·

* The Cretan city, metropolis of Miletos in Caria.

* Who "Nekasian" Zeus may be no one has yet discovered, and it is likely the epithet is corrupt, especially as we

with troops from Miletos.* With them was a large body of armed burghers from hilly Gortyn, and others from Rhytion and fertile Lycastos, and the country of Nodanian Zeus[†] and the habitations of Boibe and the lands of Cisamos and the fair cities of Cytaios. Such was the captain from Crete; and as he came the star of Ares shone upon his starry namesake Asterios, first harbinger of victory to come, pouring forth a prophetic radiance with hotter beams. But after victory in battle he conceived a bastard passion for the strange country, being hard of heart. For after the Indian War he was not to see his native land and the cave of the Idaian mount shimmering with helmets[‡]; he preferred a life of exile, and instead of Diete he became a Cnossian settler in Scythia. He left grey-headed Minos and Androgeneia; the civilized man joined the barbaric tribes of guest-murdering Colchians, called them Asterians and gave a Cretan name to Colchians whose nature provided them with outlandish customs. He left his own country and the Cretan river of Amnisos which nourished his childhood, and with shamefast lips drank the foreign water of Phasis.

²⁵³ Aristakos came slow by himself, last of all those who dwell in the regions round about the Hellenic land. He lifted high his neck, proud of the sweet honey from his riddled hives. He had challenged Dionysos with his wine, and vainly hoped for the victory of his sweet honey. All the denizens of

have no mention of Mt. Ida. The end of this line may be lost and the next have begun . . . (*Idaiosio Διός*); in any case something has gone wrong with the text, for the sentence here has no construction.

* This may be an ornamental epithet, but it literally suits the cave on Mount Ida full of votive offerings.

ἀλλ' οἷσι Φοῖβος τεύχεα χεῖματα σιμβλῶν
 αἰνέσας ὀρέγων μελερθεῖς ἡμίρρως νίκη,
 ὅττι θεοὶ ταχὺ χεῖρα φελοπτόρθεο μελίσσης
 δεξάμενοι κόρον ἔχ' ἄτερπτος εἶχον ἔρση·
 καὶ κόρον ἦν μακάρων τρίτατος δέσας.

οὐ δὲ τετάρτου

εὐραμείους γένοντο παλαιότατο εὐπύλλον,
 καὶ μάλα δεφύοντες ἀρευμένιοι δὲ Πιάχου
 ὀμῶν ἐνρησθάρμιγγι τοῖς τέρποντες ἔρση
 εἰς ὅλον ἥμαρ ἔστιον ἀλαφῆτον χεῖναι οἶνον·
 καὶ μεθύνων γλαυκὸν οἶνον ἐθάμβειν ἄλλος ἐπ' ἄλλῳ
 εἰς ἑτέρου ποθέων ἑτέροις δέσας ἡδέϊ θυμῷ,
 εὐφροσύνην ἀεορῆτον ἔχων θελξίφρονος οἶνον·
 Ζεὺς δὲ μελερθεῖς ὀμῶν ἐθάμβειν ἔργα μελίσσης,
 δευδαλίην δ' ὠδὴν φελοσμήνους τοκετοῖο,
 δαῦρον Ἀρισταῖοιο, καὶ οἰσυχτῆρ Λιοτίσῳ
 ὥπασε Λιοτόνοιο φέρειν πρωτογῆρας νίκη,
 εἶδεν Ἀρισταῖος βραδείη ἦεν εἰς μάθον Ἰνδῶν,
 ὀφθαλμοὶ αἰνέσας πρότερον χάλας ἀρσάχοι ἤθη,
 εἶδεν Ἑρμῆας Λατῶν Κυλλήνιον ἔδρη·
 οὐ πω γὰρ πρωτόρη Μεροσηίδι νήσαστο νήσω,
 οὐ πω δ' ἄρμον ἔπαισε πυρῶντα δευδαλὸς ὤρης
 Ζητὸς ἀλεξίπλοιο φέρων φασίχρον αἶρην,
 οἰδὲ σιδεργητῶν δεδοσμημένοι ἀστέροις αἴγλην
 Σείριον αἰθελωκτοῖς ἀναστέλλων σφραγῖδι
 ἐντὶχιοι στήναι, τὸν αἰσέτι δευδαλὸς πῦρ
 θερμὸν ἀνυτίζοντα δ' αἰθέροις αἰθροσι λαιμῷ
 ἀσθμασι Λεπταλεῖοις καταφύχουσιν ἀήται·
 ἀλλ' ἐν Παρρησίῃ πεδὸν ὤπασεν, ἐρχομένῳ δὲ

* See v. 221. Here (as Meropos) is confused with Ceos, where Aristaeus had a cult. Nonnos took the title from *Hymn to Apollo* 42.

Olympus judged between them. Phoebus's son offered the new-flowing juice from his hives to the immortals; but he failed to win the victory, because when the gods took the thick juice from the plant-loving bee, they soon had enough and tired of the liquid. A third summer was more than enough for the Blessed; when the cup came round with the fourth brew they would not taste it, thirsty though they were. But when Bacchos ladled out his glorious dewy drops, they were delighted, and drank his flowing wine all day long unceasing. Even drunken they admired the sweet wine, and called for cup after cup one after another with jolly glee, full of hearty good cheer for the bewitching stuff. Zeus admired Aristaios's gift, the product of the honeydropping bee and the curious artwork of the hive-loving brood, but he gave the first prize for troublesoothing victory to Dionysos and his wine. That is why Aristaios came slow to the Indian War. After so long he had only just quieted the old grudge of his greedy youth, and left Hermes's cave in Cyllene; for he had not yet migrated to the island formerly called Meropus*; he had not yet brought there the lifebreathing wind of Zeus the Defender, and checked the fiery vapour of the parched season; he had not stood steelclad⁹ to receive the glare of Sciron, and all night long repelled and calmed the star's fiery heat—and even now the winds cool him with light puffs, as he lances his hot parching fire through the air from glowing throat. But he still dwelt in the land of Parrhasia. He was followed by

λαὸς ἐθωρήχθη βαλάντιόχοις Ἀραῖς ἀλήτης,
 οἳ τ' ἔχον Λασιόων καὶ ἄλλα καλὰ Λυκαίου
 καὶ κραταῖν Στρυμόνων, ἀειδομένην τε παλίνην
 ῥίπην καὶ Στρατίην καὶ Μαρτυρίην καὶ Ἐπίσπην 200
 Παρρησίην τ' εὐδαίμων, ὅση πᾶσι ἐστὶ θεαίης
 ἀσπίδες ἀργυρόναια λεχάνια εἰσέτι ῥεῖη,
 καὶ δάπιδ' αὖ Φενταίο καὶ ὀρχηθραίο ταυῆς,
 Ὀρχομένην παλίνην, ἐδέχθη Λασιδάμην,
 οἳ τ' ἔχον Ἀραδίην πάλιν Ἀραῖδος, ὃν ποτε μήτηρ 205
 Καλλιπία δι' ἵατε, πατήρ δέ μιν εἰς πάλον ἀστρῶν
 στηρίξας ἐκάλεισε χαλαζήντα Πωϊότην
 τῶσόν· Ἀρισταῖος σφραγὶς ὤπλισεν Ἀραδίη λόγχῃ
 ἀνδράσι μαρτυρούμενος νομάδας εὐνάς

εἰς μάθον ἔλκων.

ὃν ποτε Κυρήνη, κερμαδοσσοῖς Ἀρτεμίδι ἄλλῃ, 300
 φοβεῖσθαι βάλονθαι λεοντοφόνου τέκε τύμβην,
 ὅσποτε μιν Ἀλκίῃ φαρμακίδει καλὸς Ἀπόλλων
 ἦγγαγε τυφλοκόμην μετακίσσιον ἄρσασθαι δάφνην,
 καὶ μιν ἐπισπείδοντα λείων μαντιώδεα δάφνην
 αὐτοῖς εἰς παλίνην πατήρ θώρηξεν Ἀπόλλων 305
 παῖδι δὲ τόξον ἔδωκε, καὶ ἤρμασε χειρὶ βοεῖν
 δαίδαλιν, γαστρερὴν δὲ καθημένην διὰ κώτου
 ὠμαδίῳ τελευτήσιν κατακλήσσε φάρετρήν.

Τῷ δ' ἐπὶ Σικελίῃθεν ἐκχυβάλος ἦλθεν Ἀχάτης,
 καὶ οἳ ἐθωμάρτησαν ὁμήλεδες ἀσπιδιῶται, 310

* Rhoda, according to one story (followed by Callim. *Hymns* i. 10 ff., which Nonnos alludes to here), bore Zeus in that place.

* Nonnos evidently is etymologizing again, and interprets

the vagabond scorned Arcadians under arms, those that held Lasion, and the fine glades of Lycaion, and rocky Stymphalos, and Rhipse famous town; Stratia and Mantinea and Enispe, and woodland Parrhasia, where is still to be found the place untrodden in which primeval goddess Rhea was brought to bed³; the region of Pheneos, and Orchomenos rich in sheep, only begetter of the dance,⁴ seat of the Apidaneans. There were there also those of Arcadia, city of Arcas son of Callisto⁵ and Zeus, whose father fixed him in the starry firmament and called him Boötes Hailbringer. Such was the host which Aristaios had armed with the Arcadian lance, and led sheepdogs to battle with warring men. He was the son of Cyrene, that deer-chasing second Artemis, the girl lionkiller, who bore him to the love of Phoebos; when handsome Apollo carried her abroad⁶ to sandy Libya in a robber's car for a bridal equipage. And as he came in haste, Apollo his father left the prophetic laurel and armed him with his own hands, gave his son a bow, and fitted his arm with a curiously wrought shield, and fastened the hollow quiver by a strap over the shoulder to hang down his back.

■ To him came from Sicily longshot Achates, and shieldbearing comrades with him, a great host of the name Orchomenos as meaning "place of dancing" (*ὄρχησθαι*).

³ Callisto was beloved of Zeus, and for some reason (the story varies greatly in details) was turned into a she-bear. Her son Arcas, who was a great hunter, did not recognize her in this form and was about to kill her, when Zeus turned them both into constellations, Ursa Major and Arctophylax, the great Bear and Bearward; Arctophylax is also called Boötes, the Cattleman.

⁴ From Mount Pelion: see Pindar, *Pyth.* iv. or the story (*op. cit.* 30, 63).

Καλλιρρῶν τ' Ἐλίρῶν τε πάλιν στρατός,
 οἱ τε Παλίαν
 ἔδρουν ἀμφενύμοντο, καὶ οἱ Κατάτην σάρα λίμνην
 χεῖτονα Λεπρήνιν πάλιν ψάκον, ὅς Ἀχελῷον
 Τερψιχόρη ραδάσκουσιν βασιρραῖρῶν ἀπὸ Λεπτρῶν
 τίστει ἀλλήνῃ σινυπτομένη παρακούῃ·
 οἱ τ' εἶχον Καράριαν, ὅση κελύδασσι ρέθρῳ
 Ἰσπαρι ἀσπύρετος ἐρείχεται ἀγχιόλος ἰδῶρ,
 Ἰλλῆς ἔ' ἱερὸν ἄστυ, καὶ οἱ σχεδὸν ψάκον Αἰτήης,
 ἥχι πυρὸς ἀρηγίρας ἀναπτομένη ἀπὸ πέτρης
 θερμὸν ἀναβλάζουσι Τυφασσίνῃ σέλας εὐνή·
 οἱ τε δομοὶς ἐδάσαντο παρ' ὀφρυόεντι Πελοῖρῳ,
 καὶ δασυδὸν ἤρσιον ἀλαρροῖζον Παχύνον,
 καὶ Σικελὴν Ἀρέθουσαν, ὅση μεταστάσις ἔρπει
 στέμνῃσι Πισσῶν κομόων Ἀλφειὸς ἀλήτης,
 πορθέμενος βλάτον οὐδῶν, καὶ ἀερωτάτων διὰ πόντου
 ἔλαει δοῦλον Ἑρμῆος ὑπέρτερον ἄβροχον ἰδῶρ,
 θερμὸν ἔχων φυχροῖα δ' ἰδῶτος ἀπτόμενος σῦρ,
 τοῖς ἐπὶ Φαίνοις ἵκανε συρισφρήγματος ἰόσας
 Σικελίῃ τραλίσσονα Πελοῖρῶν πέζαν ἐρέστη,
 τοῖς βελίῳ Κρονίῳ σινυπτομένη τέκε Κίρῃ,
 σιγγροῖσι Λίγῳ σολιθρόνῳ, ἥ παρὰ λόχῳ
 ψάκε περρῶν βαθυσταῖς κύκλα μελίσθρου.
 Καὶ Αἰθίοι στρατόωντο
 παρ' Ἑσπέρῳ κλίμα γαίης

* From Eryx and Segesta.

* Native Sicilian deities, worshipped at the body of water now known as Lago dei Pefaci, or locally as Lago Naftea or Feta, near the town of Palagonia.

* A river rising in Mount Pindus and falling into the Ionian sea. Rivers were represented as with heads or horns of bulls.

* The monster Typhon was said to lie beneath Etna.

Cillyrioi and Elymnoi,⁴ and those who lived round the seat of the Palicœi⁵; those who had a city by the lake Catana near the Sirens, whom rosy Terpsichore brought forth by the stormy embraces of her bull-horned husband Achelœus⁶; those who possessed Camarina, where the wild Hipparis disgorges his winding water in a roaring flood; those from the sacred citadel of Hybla, and those dwelling near Aitna, where the rock is alight and kettles of fire boil up the hot flare of Typhaon's bed⁷; those who scattered their houses along the beetling brow of Pelorus and the island ground of sea-resounding Pachynos⁸; and Sicilian Arethusa, where after his wandering travels Alpheios creeps proud of his Pisan chaplet—he crosses the deep like a highway, and draws his water, the slave of love, unwetted,⁹ over the surface of the sea, for he carries a burning fire warm through the cold water. After these Phaunos⁹ came, leaving the firesealed Pelorian plain of three-peak Sicily the rocky, whom Circe bore embraced by Cronion of the Deep,¹⁰ Circe the witch of many poisons, Aletas's sister, who dwelt in the deep-shadowed cells of a rocky palace.

III Libyans also joined the host, whose home was

⁴ There is no island, and the brow describes Pachynos better than Pelorus.

⁵ See vi. 340. His water did not mix with the sea, hence "unwetted." The usual story is that he passed underneath. Nonnos sees him in human shape walking with a garland on his head; hence the confused description.

⁶ It would seem that Nonnos had some smattering of Latin mythology, for this is none other than Faunus the Roman wood-god or fairy. However, it is as likely as not that he had met with him euhemerized into a prince or king of early days.

⁷ Poseidon.

ἀγχυκτῆ ταῖσιν αἰγίοιοι δόσσα Κάδμου·
 κείθι γὰρ ἀντιπόρων ἀέριων σιφορημένοι αἶραι
 εἰς χρόνον φέει Κάδμος, ἔχων Σιδωνίδα νύμφην
 σύμπλοον. Ἀρμονίην ἐπὶ παρθένον, ἥε διὰ μορφῇ
 γείτονας ἀντιδόου πολυμητόσας ὤπλισε φήμη,
 ἥε Χάρις ἀντιπρόσθε Λιβὸς στρατός· ἀβροτέρη γὰρ
 Πιστοῖσι ἐβλίσθηεν ἐπιχθονίη Χάρις ἄλλη.
 εἴη ἄστυ καὶ Λιβίης Χαρίτων Λόφος·

ἥε ἐπὶ μορφῇ
 ἀρσενος ἰσμήνη δεδονημένοι ἄφρονι κέντρῳ
 φρενὸς ἐρωματίω ἐκρέσσεται βάρβαρος Ἄρης,
 λαὸς ἐρημονόμος Μαυροῖσιος· ἀλλὰ τυράσσω
 χερσὶ γυναιματίεσσι Λιβωσιδὸς ἔγχος Ἀθήνης
 Ἀρμονίης πολέμῳ προσσιζῶν παρακοίτης,
 Ἑσπερίω δ' ἐφάρθον ὅλον γένος Λιβωσίην
 σὺν Λιβωρηχέντι, σὺν Ἀρεὶ καὶ Κυθερείῃ·
 κείθι καὶ, ὡς ἐνέποισι, παρὰ Τριτωνίδα λίμνῃ
 Ἀρμονίη παρέλετο ροδωσίδα Κάδμος αἰήτης,
 Νύμφη δ' Ἑσπερίδης μέλος ἐπέλεον, ὣν ἀπὸ κήπου
 Κύπρις ὕμῳ καὶ Ἑρώτι ἐκέρμεον εὐγαμον εὐνήν,
 χρυσῆν θαλίῃσιν ἐπικραμάσαντες σπύρην,
 νύμφης ἰδὼν ἔρωτος ἐσάξιον, ἥε ἀπὸ φέλλων
 Ἀρμονίη καὶ Κάδμος ἐχέτατόν τε παρὰ παστῶ
 βούτρεχον ἀφουσίῳ ἐμτρώσαντο κορήμβοις
 ἀπὲρ ρόδου γαρύσου καὶ ἀβροτέρη πῶλε νύμφη
 χρύστα δῶρα φέρονσα, γέρας χρυσῆς Ἀφροδίτης
 καὶ μέλος ἀστράτης κισθάρης ἐπικλῶμον ἐγείρας
 μητροπατρὶ σφαιρηδὸν ἐφ' βητάρμοι ταρσῶ

* Athena's birthplace was said to be by the river Triton in Libya, or this lake Tritonis; hence she is called Tritogeneia.

† There are two divisions of the Ethiopians, eastern and western, according to Hom. *Od.* i. 21. They seem to

in the western clime, the cities of wandering Cadmos near the clouds. For there on a time dwelt Cadmos carried by contrary winds, on the voyage with his Sithonian bride Harmonia still a maiden. The rumour of her beauty bred war and armed hostile neighbours. The Libyan army named her Charis, for the Bistonian girl bloomed like another Charis of this world and even more dainty, and the Graces' Hill of Libya had its name from her. So the Maurusian people of the desert because of her beauty were stung with mad lust of robber warfare, and took arms, a horrible barbarian Ares wild with passion. But Harmonia's mate held his shield before her, grasping in hand the spear of Libyan Athena³ to defend his beloved wife, and put to flight the whole nation of western⁴ Ethiopians, with armed Zeus as ally, with Ares and Cythereia. And there as they say, by the Tritonian lake, Cadmos the wanderer lay with rosycheek Harmonia, and the Nymphs Hesperides made a song for them, and Cypris together with the Loves decked out a fine bed for the wedding, hanging in the bridal chamber golden fruit from the Nymphs' garden,⁵ a worthy lovegift for the bride; rich clusters of their leaves Harmonia and Cadmos twined through their hair, amid the abundance of their bridechamber, in place of the wedding-roses. Still more dainty the bride appeared wearing these golden gifts, the boon of golden Aphrodite. Her mother's father⁶ the stooping Libyan Atlas awoke a tune of the heavenly correspond to a very vague early knowledge of the dark-skinned peoples of East and West Africa respectively.

³ The golden apples (for oranges were not yet known in the west).

⁴ Electra was daughter of Atlas.

οὐρανὸν ἀμφελαδῶ· Ἰδὼν κυρτούμενος Ἄτλας,
 καὶ μέλος ἀρμονίῃ ἐμελίζετο γείτοσι φασγί·
 καὶ ζυγίῃ φερόμενος ἐπὶ μετρήσι τέρψε·
 ὥκε παλῶν ἐπιβλήσας Λιβυοῖσι Κάδμοι ἀρούρη,
 δουρῆσιν παλῶν ἐκαστοτάδῃ, δῶκε δ' ἐκάστῃ 365
 δίστολα Λαιτιάσι ὑφούμενα τεῖχεα πύργους.
 αἰεὶν μάλιστα ἔχοντες ἐπιστρατεύοντο μαχηταὶ
 μαρτυμένοι· Προμῖνος προκλασπιότῃσι Ἑννοίῃ,
 ταυρομένης ταύοντες ἐδιδόκε γείτονα Μήτιν
 καὶ Διὸς Ἀσθυσταὸν μεσημβριόντας ἐναντιοῦν, 370
 μακροτάδων κροκάντοι, ὅσην ποτὶ πάλῃσι Ἄρμον
 ἀρκετοῦ τραύλακτον ἔχων ὑδαλμα κροαίῃ
 ὀμφαίῃσι στομασσοῖσι ἐθίσσιον Ἐσπέρῳ Ζεὺς·
 οἱ τε πρὶν Ἀρμέτας καὶ οἱ παρὶ Κίρυφοι ὕδαρ
 ὤκεον ἀγέλας φαραβήδων πέλλαν ἀρούρη, 375
 Λιβυοῖσι Πίσυαδὲς τε συνήλεδες, οἷς πλέον ἄλλων
 Ἄρσι τερπόμενον Ζεφονῆας ἔτρεφεν ἄγκυρ.
 τοῖσιν δ' αὖτε ἐπὶ ἐκαστόν πολεῖ ἔρχομένη δὲ
 πληθεὶς ἡγεμόνευε Κροταυγόνος, ὃν ποτε κοῦρη
 Ἀχχινῇ Ἀρμέτας παρὶ πλαταμώνος τοκῆος 380
 Ἴδμεν κορυφονόσῳ μενενθωδῇ τέκεν εὐθῇ
 τρυφῶν ἄγκυρ ἔχουσα θεγμάχον, οὐ ποτε καρποῖς
 ἀσθμασι δουλεύων Νότος ἐφίλεγε θερμὸς ἀήτης·
 αὐτὰρ ὁ θεωρῶντων κυρεθαΐων Ἄρσι τῆν
 ταύμαχον ἴσον ἄγκυρ, ὅσως ποιήτορι θεσμῷ 385
 ἥριος ἀνεμῶν ἀναστήσειεν Ἑννοί,

* See v. 11. The Moon is here equivalent to Athena Triformis.

* *Zeus Asbestos* is simply *Zeus of the Asbestos*, a people of N. Africa. As he is called a prophet, it is evident that the name here means *Zeus Ammon*, the Egyptian ram-headed god who was identified by the Greeks with *Zeus* and had a famous oracle at the Oasis of Ammon.

harp to join the revels, and with tripping foot he twirled the heavens round like a ball, while he sang a stave of harmony himself not far away. Cadmos too, in memory of the love of his wedded bride, paid his footing in the Libyan land by building a hundred cities, and he gave to each lofty walls inaccessible, with towers of stone. With his memory in mind, came warriors to the host, forefighters of Enyo when Bromios went to war: those who dwell in settlements near the Moon's birthplace,³ and the southern shelters of Zeus Asbytes the horned prophet,⁴ where Ammon the Western Zeus has often uttered oracles in the shape of a ram with three spiral horns; those whose home was on the sandy plain of parched land beside the stream of Chremetes⁵ and the water of Cinype⁶; Anchisai and Bacales together, bred in a corner of the West, and more than others devoted to Ares.

¹²⁹ So great was the people of the hundred cities; and their masses came led by Crataigonos,⁷ whom Anchirœ daughter of Chremetes brought forth on her father's riverbank in that shortlaving union with Peyllon⁸ the harebrained; the bridegroom she held in her arms was the gods' enemy. Notos, that hot wind, once burnt his crops with parching breath; whereupon he fitted out a fleet and gathered a naval swarm of helmeted warriors, to stir up strife against the winds of the south with avenging doom, eager to

³ A river of Libya, flowing into the "outer sea," the Atlantic Ocean, probably the Senegal.

⁴ A river between the Sytes.

⁵ Unknown.

⁶ Nonnos would seem to be recounting, or inventing, the legend of the origin of the Peyllon, an African people of whom it was said that snakes would not harm them.

ἰέμενος κτείνεται φλογερὸν Νότον ὄχι δὲ νήσου
 Λιάδης στόλος ἤλθε σκεύεσθαι, ἀλλὰ μανέντος
 ἀνδρὸς ἀκραιφνήταί ἀελλήντι κινδομῇ
 ἀλεάδα μαστίζοντες ἔδωρ' ἤχθησαν αἴηται,
 συμφορτὴν δονέοντες ἀργυροῖα σήμερον αἶψην,
 καὶ στρατὸν καὶ Ψύλλον ἐνυμβεῖναιτο θαλάσῃ.

Ἡρημαίῃ δὲ Σάμῳ συνέρπον ἀσπιδιώται,
 κυρτοὶ οἷς προΐαλλε βαθυσμέγαντος ὑπὲρ ἡ.
 Ἡρατῶν βαρύνοντες, ἔχων χιονώδεα χεῖτην,
 Τετάρτων μελέεσσιν ἐοικότες, οἳ τ' ἔχον ἄμφω,
 ὄχιανον Μύρμηκα καὶ ἀνθερόεντα Σαῖακην,
 καὶ χθόνια Τετμερίω καὶ εὐλείμωντος ἀρούρης
 ἄλυστα Φρυγιάδα κατὰ σκία δεινὰ δαδὲ λόχην,
 καὶ λαβὴν Ζήρυνθον ἀκραιφνέων Κορυθαίων
 κτίσμα φασιζομένης Περσηίδος, ὅσπ' ἔθι κούρης
 μισσιπάλων δαΐδων θαλασσιδῆς εἰσιν ἐρίσται,
 οἳ τε παλιγλώχινος ὑπὸ κρησίδος ἀρούρης
 Πρώτῳ ἀμφενέοντο, καὶ δὲ ἐσὶ γείτονι πόντῳ
 Ἀγραιπτοῖς βαθύῳ Προσιδάωνος ἀκροῖ.
 τόσσαι μὲν στίχες ἔλθον ὁμήλιδες, ἀρχηγόνου δὲ
 Ἠλέκτρης ὁμόφυλον ἐπιστάμενον γενέθλην
 αἰεὶ γάρ Ἀρμονίην γένος αἰθέροι, αἶμα θαλάσσης,
 Ἄρης, Ζεὺς, Κισθέρεια θεῶν χραισμήτορα Κάδμω
 κορυαδὴν ἀνέδδον ἔδωρ' ἤσαντο γυναῖκα,
 τοῖσι κορυσομέτοισι σὺν εὐθύρῳ Διονίῳ

* Guardian of the winds; Hom. *Od.* i. 18. Its position is conveniently vague.

* A mountain.

* Unknown in Samothrace.

* If the name is correctly written *Phesades*, we know nothing about him; but as *q* and *s* were pronounced exactly alike by Nonnos's time (both like Ital. *s*, as in Modern Greek), the variant *Phesades* is as likely as not to be right. In this

kill fiery Notos. To the island of Aiolos⁴ sailed the shieldbearing fleet; but the Winds armed themselves and flogged the madman's vessel, volleying with tempestuous tumult in a whirlwind throng of concerted confederate blasts, and sank Psyllos and armament in a watery grave.

⁵⁰ From Samothrace came a stream of shieldmen, sent by their prince Emathion of the long flowing beard, himself heavy of knee, with snow-white hair, men limbed like Titans. They possessed both Myrmex on the sea and flowery Saepe,⁵ aye and the land of Teumerios,⁶ and the glades and meadows of Phesiades' land⁷ shaded with woodland copses, and divine Zerynthos of the unresting Corybants, the foundation of renowned Perses,⁸ where the rocks are thronged with torchbearing mystics of the Maid. There were others who lived under the manycraggy wall of the land about Brontion, and in Atrapitoi which I hear of on the neighbouring shore of deepsea Poseidon. All these companies came together, who were loyal to their sib, the ancient family of Electra; for there⁹ Ares, Zeus and Cytheria gave to Cadmos, the god's ally, Harmonia heaven's kin and sea's blood, to be his lawful wife without brideprice.

⁶¹ As the armed host gathered to Dionysos with ease he might have something to do with the island Physia, near Cysicus.

* Hecate, daughter of Perses and Asteria, would seem to be associated here with the mysteries of the Samothracian Gods, of whom we know very little, but enough to say that they were not properly identical or even connected with the Corybantes, nor the Corybantes with Hecate. But she is the witches' goddess (the interpolated scenes in *Macbeth* classicize in this respect), and so felt to be appropriate for any secret and bizarre ritual.

⁴ Cf. bk. iii.

Πλείστῃσι δ' ἀνέτελλε δὲ αἰθέρος ἰβδόμοι ἀστήρ
 δεξιὸν ἑσπέρης σημῆιον, ἀμφὶ δὲ νύκτῃ
 Πληγάδων κελεύθεσι βοῇσι ἀντιθέροισι ἤχῳ
 γνωστῆς αἶμα φέρουσι χαρίζομένη Διονύσῳ. 415
 καὶ στρατιῇ πόρε θέρουσι ὁμοίους ἐρχομένῳ δὲ
 Ὑγρον ἡγεμόνευσεν ἐπὶ Ἄρεα δεύτερος Ἄρης.
 Ὑγρον ἠφειάρετος, ἔχων ἰνδαλμα Γυγάντων
 τοῦ μὲν ἦν ἀγνωστόν ὅλον δέμας, ἐκ δὲ καρήνου
 αἰχμηίου τε τένοντος ὀπισθοκάρμων ἐπὶ ταῖσιν 420
 ἰσοβαρεῖς πλακαριῖδες ἀκασθαφόροις ἐχίνοισι
 ἔρπον ἰξίως ἄγχι πατήλαδες· εἷχε δὲ δευρῆ
 μηκεδάτῃ, περιμετρον, ὁμοίους αἰχμῇ πέτρῃ,
 βαρβαρον ἦθος ἔχων πατρῷον· οὐδέ τις αὐτοῦ
 δέριτος ἄλλος ἴσμεν ἔκαστον εἰς μόθον Ἰνδῶν 425
 τοσφὲ Διονύσιον καὶ ὄρεον ὤμοισι Νίσῃ
 Ἰνδῶν γένοιε πάσαν ἐπὶ δορὶ μόνον ἀλίσσαι.
 Καὶ θρασυὶς υἱὸς Ἄρης ἦν Πιμπλειαίᾳ ἑσσαι
 Πιστυνίῃσι Οἰάγρῳ ἐκώμασιν ἀσπὶς ἀρούρη,
 Ὀρβεία καλλιέφας ἐπὶ γούνασι Καλλιστείῃ 430
 νήσιον ἀρτιχίτῳ μεμελημένον εἰσέτι μαζῶ.
 Κύπριας δὲ φίλαγγας ἐκόμεναι Λίτροι ἀγλήτωρ
 αἰχμηῇ τε Λάσπῃσι ἐθωρήσαντο δὲ παλλοί,
 οἳ τ' Ἰλαχον Σφίγκτιαν, ἀλιευντον ἀντιγα νήσον.
 Κύπροι ἐνπεριγῶν θεοδέγμονα νήσον Ἑρωτων, 435
 Κύπριας αἰτωγόνουσι φερωνυμον, ἥε ποτε Κύπρου
 ἀκρὰ περιγυφας βελίῃ γλαχίῃ τραϊνῇ
 ἰσοφειῇ δαδφίῃ τύπον τορνώσαντο Νηρεῖν—
 ὅσπυτε γὰρ γυνόσκουσι κατάρρετος ἄρσενι λίθῳ
 Οὐρανῇ μόρφωσι λεχίμων ἀφρόν ἑέρση 440

1 So MSS.; ἐκαστομένη Ἀγαστήρ M.

2 Seventh of the Pleiades.

his thyrsus, Electra's¹ star rose with her six sisters in the sky in happy augury of the conflict; and the echoing voice of the Pleiads resounded for victory, doing grace to Dionysos who shared their sister's blood, giving equal confidence to the host. Ogyros led their march to war, Ogyros himself a second war-god, his head towering high like one of the giants. Nothing could bend that great body. From his head and muscular neck, waves of hair fell to his loins, covering his back and shoulders, bristling like the spines of a hedgehog. He had a throat of immense length and thickness, like a neck of rock. Barbarian and son of a barbarian was he; no other came to the Indian War in the east stronger than he was, except Dionysos. He had sworn an oath to Victory, that he would destroy the whole land of India with his own spear alone.

² The bold son of Ares, Diagros, quitted his city of Pimpleia on the Bistonian plain, and joined the rout. He left Orpheus on Calliopia's knees, a little one interested in his mother's milk, still a new thing.

³ The Cyprian companies were under command of proud Litros⁴ and finchair Lapethos. Many took up arms: those whose lot was in Spheccia, the round brinebeaten isle; others from Cyprus, godwelcoming island of the finefeathered Loves, which bears the name of Cypris the selfborn. Nereus had traced the boundaries of this Cyprus with the deepsea prong, and shaped it like a dolphin. For when the fertile drops from Uranos, spilt with a mess of male gore, had given infant shape to the fertile foam and

¹ Unknown. Marcellus would substitute the name of Agapenor, who founded Paphos.

καὶ Παφίην ὠδῶν, Κεραισιῶδες εἰς χθόνα Κύπρου
 ἐμφροτα θυμὸν ἔχων ὑπὲρ οἰδματος ἔτρεχε δελφίς,
 ἐξομένη λαβύσσειν ἐλαφρίζων Ἀφροδίτην—,
 οἱ τ' ἔχον Πάριον πῆδον καὶ ἐδέθλια Σηοτοῦ
 καὶ Ταρσῶν καὶ Τέρβρον Ἑρεθραίην τε παλίχτην καὶ
 καὶ τέμενος βαθυδενδρὸν ὀρεσσαῖδαο Πατάρον·
 εἰ δὲ Σάλων κεκάρστυ παλὶς στρατός,

εἰ δὲ Λαπήδον,

ἵστερον ἦν ἐκείλευσαν ἀμύνοντες ἡγεμονίης,
 ὡς τότε λαὸς ἀγειρεν, ἐν εὐθύρῳ δὲ κυδοιμῷ
 εὐφράει καὶ κτερέϊστο καὶ αἶνονα λείπει παλίταις, 400
 οἱ τε πάλιν Κινύρκειαν ἐπώνυμον εἰσέτι πέτρην
 ἀρχηγόνου Κινύρα, καὶ Οὐρανίην πῆδον ἔδρη
 αἰθέριον κεκάνων ἐπώνυμον, ὅτι παλίταις
 ἔτρεφεν ἀστράπτουσας ἐπουρανίων τύπον ἀστρων,
 οἱ τ' εἶχον Κρασσαίαν, ἀλυστεφίς οἶδας ἀροῆρης, καὶ
 καὶ Πάφον, ἀβροσύμων

στεφανηφόρον ὄρμον Ἑρώτων,
 ἐξ ἰδρύων ἐπιβέβρον ἀνερχομένη Ἀφροδίτη,
 ἥχι θαλασσογόνου Παφίης τυμφήμον ἰδῶν,
 Σέτραχος ἡμερόεις, ὅθι παλῆαις εἶμα λαβοῖσα
 Κύπρος ἀνελαιίνωσι λελουμένον νῆα Μύρρης, 400
 καὶ πάλιν ἀρχηγόνον ποτὶ Περούσιον,

ὃ ποτε Τεύκρος,
 καλλεΐφης Σαλαμῖνα χαλασμένον Τελαμῶνιαι,
 ὅπλοτ' ἔχον στήγασιν ἀειδομένην Σαλαμῖνα.

Λιδῶν δ' ἀβρός ὁμιλος ἐπέρρεεν, οἱ τ' ἔχον ἀμφω,
 Κίμφος ἐμφρόδα καὶ ὀφρεόεσσαν Ἰταῖαν, 400

* 11 v. 616.

* Adonis.

* Father of Adonis.

* Adonis.

brought forth the Paphian, to the land of horned^a Cyprus came a dolphin over the deep, which with intelligent mind carried Aphrodite perched on his mane.—Those also were there who held the land of Hylates, and the settlement of Sestos, Tamasos and Tembros, the town of Erythrai, and the woody precincts of Panacrus in the mountains. From Soloi also came many men-at-arms, and from Lapethos; this place was named afterwards from the leader who assembled them, who fell in the thyrsus war and was honourably buried and left his name for his citizens. There were those also who had the city Cinyreia, that rock-island which still bears the name of ancient Cinyras^b; and those from the place where Urania lies, named after the heavenly vault, because it was full of men brilliant as the stars; and those who held Crapaseia, a land surrounded by sea; and those of Paphos, garlanded harbour of the soft-haired Loves, landingplace of Aphrodite when she came up out of the waves, where is the bridebath of the seaborne goddess, lovely Setrachon^c; here Cypris often took a garment and draped the son of Myrrha^d after his bath. Last is the city of ancient Perseus, for whom Teucros,^e fleeing from Salamis before the wrath of Telamon, fortified the younger Salamis so renowned.

⁴⁴⁴ A luxurious crowd of Lydians streamed in: those who held both pebbly Cimpsoi and beetling

^a Teucros son of Telamon and half-brother of the greater Ajax was banished by his father after his return from Troy, the old man somehow feeling him responsible for Ajax's death. He came to Cyprus and there founded a city, which he named Salamis after his native place. So far the common legend: but what Perseus has to do with it, or which Perseus is meant (surely not the son of Danaë, who was contemporary with Dionysus's life on earth) is not clear.

οἱ τε Τροίηθεν εὐρεῖ, καὶ οἱ πλοῦτοιο τιθήνας
 Σάρδαας εὐώδεις, ἀμφέλας ἡγεγεῖται,
 καὶ χθόνα Παλκίην σταφυλεόμαν, ἥχι τεκοῖσθ
 ἀμπελόεις Διόνυσος ἔχων δέσας ἔμπλεον οἶνον
 Ἵριγ πρώτα κέραιας, πάλιν δ' ἀνόμενε Κερδίσους, 470
 καὶ σκοπίας Ὀδόνιο, καὶ οἱ ῥέον Ἐλαχον Ἑρμου
 ἰδαντοῖν τε Μέταλλον, ὅση Πακτωλῶν Ἄν
 (ανθός ἀτυπτίων ἀμαρύνεται ἄλβος ἑρση)
 καὶ Στυγαίων κεκορησσο πάλιν στρατός.

ἥχι Τυφωκίης
 θερμῶν ἀναβλεψέων παραθαλάσσιος ἀσθμα κεραυνοῦ 475
 ἐφλεγε γείτονα χώρον, ἀλλήεντι δὲ κισσηῷ
 αἰθαμένον Τυφῶντος ἐτεφραίθησαν ἑρίσται,
 γλαυδῶρ στυγῆρα μαραινομένων κεφαλῶν
 ἄλλῃ Διὸς Λιδαίου θυώδες τῆν ἐάσας
 ἀρητῆρ ἀσιδήρου ἐμάρνατο κέντροι μέθω, 480
 μέθω ἀκουτιστήρα, καὶ οὐ τμητήρα σιδήρου,
 γλαυσση ἐρρητίων πευθήνιος εἶδεν ἀρούρη,
 ἔγχος ἔχων στόμα θούρον.

ἔπος ῥίφος, ἀσπίδα φωνήν,
 τοῦτο θεοκλήτης προχέων ἔπος ἀνθερεῶνι
 ὀτρήν, τάλαν· φλογόεις δὲ Γίγας 485

ὑπὸ μύστιδι τέχῃ 490
 ἀρρηγίως μέθω σοφῶ στήριζετο δεσμῷ
 ἀντὶς δειρμαίνων κεκορηθμένος ἐμφρονι λόγχῃ,
 γλαυδῶν ἀσιδήρου ἔχων ποιητόρα μέθω·
 οὐδὲ τοῦτον τρομέσκεν ἀστευτήρα κεραυνοῦ
 αἰσυρίγαι, πωλίσηχες, ὅσον ῥηχέηντορ μέστην 495
 γλαυσση ἀστεύοντα λίλον βάλος, εἶξε δὲ κάμνων
 ἔλετα φωνήεντα πεπαρμένους ὀφεί μέθω·
 καὶ πυρὸς ἔλεος ἔχων, τετορημένος ἔγχει θερμῷ,
 ἄλλω θερμωτέρῳ νοκρῷ πυρὶ κάμνε Τυφωκίης,

Itone; those from broad Torebros, those from fruitful Sardis, nurse of riches, as old as the daydawn; those from the grapegrowing land of Bacchos, where the vineged first mixed wine for Mother Rheia in a brimming cup, and named the city Cerassai, the Mixings; those that held the watchingpeaks of Oanos, the stream of Hermos and watery Metallon, where the yellow treasure of the water sparkling spirts up the Pactolian mud. A great host came armed from Stataloi. There Typhoeus, spouting up the hot stream of the fiery thunderbolt, had kindled the neighbouring country, and as Typhon blazed amid clouds of smoke, the mountains were burnt to ashes, while his heads melted in the limb-devouring flame. But the priest of Lydian Zeus left the fragrant temple redolent of incense, and without steel made battle with piercing words, a word for a spear, no cutting steel, and brought the Son of Earth to obedience with his tongue; his bold mouth was his lance, his word a sword, his voice a shield, and this was all that issued from his inspired throat—"Stand, wretch!" So the flaming Giant by magic art was held fast in chains of glamour by the invincible word, and stood in awe of a man armed with a spear of the mind, while the avenging word shackled him in fetters not made of steel. That awful giant towering high, trembled not so much at the Archer of Thunderbolts, as for the battlecrashing magician shooting bolts of speech from his tongue. He gave way, as the sharp words pierced him with wounds speaking in quick words. Already scorched with flame, thrust through with a redhot spear, Typhoeus gave way at the other fire hotter still, a fire of the mind. His snaky

καὶ στατὸν ἀσπιδήλατον ἐπερρίζωσεν ἀνάγκη 690
 παρὸν ἐχιδνήεντα πεπηγότα μητέρα Γαίη,
 αἰτηθεὶς ἀχάρακτον ἀναιμάκτῳ δέμας αἰχμῇ.
 ἀλλὰ τὰ μὲν προτέρωσι ἐν ἀνδράσιον ἦγαγεν αἰών.
 τοῖς δὲ λίγα ἐροῦντας ὑπ' εὐριέμφῳ χόλῳ παρῶ
 καὶ Στάβῳ καὶ Στάμῳ

ἐπὶ κλόνον ὤπλισαν Ἴνδῶν 300
 καὶ στρατὸν ὀρχηστήρα περισκαίροντα δοκεῖων
 τοῖον ἔπος λείπει, ὅτι πρῶτος ἠγεμονεύει
 εἰς χυρὸν, οἷε ἐπὶ δῖον, ἐνὸπλιον ἄνδρα κομίζων·
 τοῖσι γὰρ ἐρχομένοιαισι ἀναπρούουσα χορείη
 Μινθόουσι ἐγκευδοῖσι ἐπὶ κλόνον ἐβρέμε φόρμυγξ, 305
 ἀπὲι χυρὸς πέμπουσα μόθον λαοσυδὸν ἤχῳ·
 καὶ παλέμῳ σάλπιγγες ἔσαν σύριγγες ἑρῶνται,
 καὶ δάδυμα Περσέοντες ἀμάζοντες ἐκλαγον αἰόλοι,
 καὶ κτύπον ἀμφεπλήγῃ βαρυσμαράγων ἀπὸ χειρῶν
 χαλεκίας πατάγουσιν ἐμυτίζοντο βοεῖαι. 310

καὶ Φρύγες ἐστρατεύοντο

παρ' ἐγχευόμενων στίχα Λυδῶν,
 οἱ τ' ἔλαχον Πουδῆαν, ἀειδομένην τε παλίνην
 δεινροκόμον Τερμένειαν, ἐνέκτιον ἄλῃσι ἀρούρης,
 οἱ Δρεσίην ἐνέμοντο καὶ Ὀβριμον, οἱ τε βρέθροις 315
 Μινθόδρον σκαλοῖσιν εἶν παραβάλλεται ἰδῶρ,
 καὶ διαπύδον Δουαρτος ἐπώνυμον, οἱ τε Κελαιγὰς
 χρυστοφύεις ἐνέμοντο καὶ εὐκαστήρια Γοργοῦς·
 τοῖσι σινεστρατεύοντο καὶ οἱ λίχον ἄστεα ταῖαν
 γείτονα Σαγγαρίον, καὶ Ἑλίοπιδος ἰδρατα γαίης.
 τῶν πρῶτος ἠγεμονευσεν, λαπῶν ὀφειδέα Δίρκην, 320

* Winer, probably Nonnos's intention, perhaps taking a hint from Antiochides (Frags 21).

* The name of Iouanon in Asia Minor sounded as if it

feet were rooted firm and immovable by main force, firmly fixt in Earth his mother, his body was wounded by a bloodless blade that made no mark.

But all this was done in time gone by, among men of a more ancient generation. Here were men armed for the Indian tumult by Stabios and Stamnos,* loudly rattling on the ground in drilled step; and if you could see the whole host prancing and leaping, you might be inclined to say that the captain was leading them to a dance rather than to a war, bringing a detachment of armour-dancers. For as they marched, the Mygdonian lute struck up a dance tune for war-music to arouse the tumult of conflict; it sounded the assembly for battle, not for dance; love's flutings were the trumpets of war; the twin Berecyntian pipes tootled together, the calfskin bellowed, struck on both sides by the brassy rattle of heavyrumbling hands.

The Phrygians ranged themselves beside the ranks of ditzraising Lydians: those whose lot was in Houdcia, and the famous town of treeplanted Temeneia, a shady grove in the country; those who lived in Dresia and Obrimos, which discharges his water into the curving stream of Maiandros; those from the ground of Dolas, and those who lived in goldroof Celainai, and the place of the Gorgon's image.[†] These were joined by those who had to inhabit the cities near Sangarios, and the settlements of the Etespid land: they were led by a captain from

had something to do with *eis* to the later Greeks, whose pronunciation did not distinguish between *ei* and *i*. Hence a great number of stories explaining how the place came to be connected with an "image" or "portrait." Nonnos may be alluding to the tale that Perseus came there and set up an image of the Gorgon Medusa, or to some similar account.

Πρίασος, Ἄνοιη μετακίσσιος ἀστός ἀρούρης
 ὅσποτε γὰρ Φρυγίης πεδὸν ἐκλυσεν ἰέτιος Ζεὺς,
 ὀμβρηροῖς πελίγεσσι χέων ἰφιδρομον ἰδῶρ,
 καὶ ὄρεας ἐκρίβησαν, ἀκαταφόροις τ' ἐνὶ βήσσαις
 διφαλαῖαι ποταμῶδον ἐκυμαίνοντο καλῶσαι, 328
 ἰκμαλίον τότε δῶμα λισίων κεκαλιμμένον ὀμβρον
 καὶ ῥοὴν ἡρόφοτον, ἀευστιωτήρια μελάθρων.
 Πρίασος Ἄνοιη μετακίσσαιτο κάλπον ἀρούρης,
 Ζητός ἀλευκίζων θαλασσηφόρον ὀμβρον ἰδῶρ·
 αἰεὶ δ' ἀλλοδαπνοῖσι παρ' ἀνδράσι δίκραι λείβων 330
 μνηστο Σαγγαρίω καὶ ἡβῶδα δίξετο πηγῇ,
 Ἄνοιον ποταμοῖο σῶμα ἀλλότριον ἰδῶρ·
 ὅψε δὲ δίστιφον οὐδμα καὶ ἰδοτόεσσα ἀνάγκη
 Ζεὺς ὑπατοῖς σφηνε, καὶ ἐκ Σιπυλίου παρήρως
 κελζομένης Φρυγίης παλινάγρετον ἤλασεν ἰδῶρ· 335
 καὶ ῥοὴν ἐννοσίγαιος ὅλον μετέθηκε τραιήν
 εἰς βελίονα κενθμῶνας ἀτεκμάρτοιο θαλάσσης,
 καὶ ἡφετοῦ κελάδοντος ἐγερνυώθησαν ἐρίπται·
 καὶ τότε Ποιωτοῖο παλινδρομοὶ οὐδας εἰσας
 Πρίασος ἰσπερόμητις ἐν ὑπεδίσαιτο πάτρην, 340
 καὶ γενέτην βαρύνοντον ἀπῆμονι πῆχτος ἀλκῇ
 νύστιμος ἀγκᾶ ἐμαρψεν, ὅν εἰσεβέων χάρις ἔργων
 Ζεὺς μέγας ὀμβρήεντος ἀτελῶγρησεν ἀλέθρον,
 Βραμῆιον ὅν καλίσουσι ἀπὸ Φρυγίωιο δὲ κάλπου
 Πρίασον αἰχμήντας ἐκκαλῶσατο μαχηταί. 345
 Ἄσπεριον δ' ἀπακτενέει εἰς γενέτας μαλόντος
 ἀρτίβαλῃς Μυήτος ὀμόσταλος ἰκτο Βάκχῃ
 Καίτων ἔχων σιναισθλὼν ἀδελφεόν, ὅς τότε Καρῶν
 λαόν ἀγων ἐπὶ κοῖρος εἰδίσαιτο φιλοπνι Ἰνδῶν·
 οὐ πῶ γὰρ δυσέρωτα δολοσλόκον ἔπλεκε μαλπῆν 350
 γυνωτῆς οἰστρὸν ἔχων ἀδαήμονος, οἰδὲ καὶ αὐτὴν
 ἀντιτύπου φιλοτητος ὁμοζήλων ἐπὶ λίκτρων

Dirce of the dragon, Priasos, who came from foreign parts to the Aonian land. For when Rainy Zeus flooded the land of Phrygia, pouring water from on high in seas of rain, when trees were covered, and in glens where thistles grew thirsty hills were flooded with rivers of water, Priasos left his drowned house hidden in the rain and the airclimbing river which had attacked his homestead, and migrated to the bosom of the Aonian land to escape from the fatal showers of rain. But he never ceased to shed tears among these foreign men; he remembered Sangarios and missed his familiar brook, when he drank the alien water of the Aonian River. But Zeus Highest at last quieted the stormy flood and the watery violence, and drove the water of flooded Phrygia down from the tops of Sipylon; Earthshaker with his trident pushed all the waters away into the deep hollows of the boundless sea, and the cliffs were laid bare of the roaring deluge. Then Priasos in late repentance left the land of Bolotos, and returned to his own country, and when he reached home he held his heavyknee father in his arms with a joyful embrace; for great Zeus had saved him from destruction for his pious works: Brombios they call him. Now the Phrygian warriors from the Phrygian gulf proudly thronged about Priasos.

¹⁴⁰ Asterion the father had gone with another band, but his son Miletos now in the flower of his age came in the company of Bacchos. With him came his brother Caunos to share his dangers. Although only a boy, he led the Carian people into the Indian War. Not yet had he conceived a passion for his innocent sister, and composed that tricking lovesong; not yet had he sung of Hera herself joined with her brother

Ζητή στυπτομένην ἐμελίξετο σύγγονον Ἥρην
 Λάτμιον ἀμφὶ βόσινδον ἀποιμήτοιο κομήτος.
 ἀλέζων ὑπ' ἐρωτι μεμηλότα γείτοσι πέτρῃ
 τυμφίον Ἐκδομήϊοντα τυθοβλήτοιο Σελήτης·
 ἀλλ' ἐτι Πηβίλις ἐν φιλοπάρθενος, ἀλλ' ἐτι θήρη
 Καῖντος ὁμογνήτωρ ἐδιδάσκετο νῆρι ἐρώτων·
 οὐ πω δ' ἀβροκόμοιο πασιγνήτοιο φηγότος,
 διαρρυσὶν ὁμβρηθείσας δέμας μορφώσαστο κοῦρη,
 καὶ ρίον ἰδατόεστα γυῖμονος ἐβλεπτο πηγῆς.
 τῷ δ' ὅμα θαρσύνετ' ἐπερρώσαστο μαχηταί,
 οἱ Μυκάλην ἐνέροντο, καὶ οἱ Λάχον ἀγκύλον ἰδωρ
 εἰς χθόνα διχομένοιο παλινόεστος ποταμοῖο,
 Μαιάνδρου σκολοῖο, διερπνίζοντο ἐναῖλιν.
 360

Τόσους μὲν στίχους ἔλεον· ὁμοζήλων δὲ πορεῖν
 λαῶν ἀγρομέτων Κισσεληίδες ἐκτυπον αἰεταί,
 Μιγδοσίνης δὲ πάλῃος ἐκτελειώθησαν ἀγυαί.

* Miletos, founder of the city of that name, had two children, a son Caemon and a daughter Hyblis. Hyblis conceived an unwholesome passion for her brother, or he for her, or it was mutual. Finally they were separated, and she mourned so bitterly that she lost her human shape, and in some accounts, turned into a river or spring called after her. So much we know; this passage may serve to remind us how very little we really do know of Greek mythology and literature.

Zeus in a harmonious bed of love like his own, the song about the Latmian cowshed of the never-sleeping herdsman, while he praised Endymion, the bridegroom of love-smitten Selene, as happy in love's care on a neighbouring rock. No, Byblis still loved maidenhood—no, Caunos * was still learning to hunt, untouched by love for one so near. Not yet had the soft-haired brother fled, or the girl changed her body to water by her tears; she was still no sorrowing fountain bubbling up a watery stream. Now courageous warriors flocked about him: those who lived in Mycale, and owned the winding stream of the crooked Maiaandros, which sinks into the ground and returns again after crawling through the tunnels.

¹⁰⁰ So many were the companies that came. With harmonious march the peoples gathered, and the halls of Cybele resounded, and the streets of the Mygdonian city were thronged.

ture. We have no information about the song which Caunos sang, though plainly Nonnos knew it well, i.e., it came in some poetical account of the story which we have lost, no doubt the work of an Alexandrian. The matter is rendered yet more obscure by the corruption or mutilation of the passage, which makes the connexion of the legend of Zeus and Hera with that of Endymion and Selene quite obscure. For the latter story, see note on iv. 193.

ΔΙΟΝΥΣΙΑΚΩΝ ΤΕΣΣΑΡΕΣΚΑΙΔΕΚΑΤΟΝ

Εἰς δίκαιον δὲ τέταρτον ἔχε φρένα·

καὶ δὲ κυρίους

δαίμονιν στίχοι πάσαι ἐς Ἰνδικὸν Ἄρεα Ῥεῖη.

Ῥεῖη δ' ὠνεσέδωκε, ὀρεσσάμεν παρὰ φάτην
αἰχμὰ λαχτήντα περισφίχασα λεόντων,
σύνδρομον ἤωρῃσιν ὑπνέμιον σφυρὸν αἶραι
ἤρως κενεῶσας ἐρεμνῶσας πέδωκε·
θεοπεσῖαι δὲ φίλαγγας ἀλλίζοντο Λαοῖα
ὡς πτερόν ἢ τόγμα δειστόχεν ἔδραια κόσμον
εἰς Νότον, εἰς Παρῆν, εἰς Ἑσπερον,

εἰς κλίον Ἥον·

καὶ δροῦ καὶ ποταμοῖσι μίαν ζυνώσαντο φασὴν
Νηαῖδας καλίσουσα καὶ Ἀδρυαῖδας στίχας ὤλη·
δαίμονιν δ' αἰούσα γοῇ Κυβελῆδος ἤχους,
πάντοθεν ἠγχερόντο καὶ ὑφάθεν εἰς χθόνα Λυδῶν
ἀπλανεῖς ἵχθυος ὄγοντα μετάρσιος ἵκετο Ῥεῖη·
καὶ νυχτὴν παλινπορῶς ἐκπαύσας μύστιδα πύκην
Μιγδόου θερμαίνουσα τὸ δεύτερον ἥρα πυρρῶ.

Ἄλλῃ μετ' ἑσπέρην προμήχαν ἡρωῖδα φύτλην
καὶ στρατιὴν ἱσθίην με διδάζετε, Φοιβάδες αἶραι.

Πρῶτα μὲν ἐκ Λήμνιοι πυρεγλώχιος ἐρίπτης
φήμη ἀελλήεσσα Σάμον παρὰ μύστιδι πύκῃ
νύκας Ἠφαίστοιο δῖω θύρηζε Καβείρους,

BOOK XIV

Turn your mind to the fourteenth : there Rheia arms
all the ranks of heaven for the Indian War.

Then swiftshoe Rheia haltered the hairy necks of her lions beside their highland manger. She lifted her windfaring foot to run with the breezes, and paddled with her shoes through the airy spaces. So like a wing or a thought * she traversed the firmament to south, to north, to west, to the turning place of dawn, gathering the divine battalions for Ilyaos : one all-comprehending summons was sounded for trees and for rivers, one call for Naiads and Hadryads, the troops of the forest. All the divine generations heard the summons of Cybele, and they came together from all sides. From high heaven to the Lydian land Rheia passed aloft with unerring foot, and returning lifted again the mystic torch in the night, warming the air a second time with Mygdonian † fire.

‡ Now once more, ye breaths of Phoibos, after the tale of mortal heroes and warriors teach me also the best divine !

§ First from the firepeak rock of Lemnos the two Cabeiroi in arms answered the stormy call beside the mystic torch of Samos, † two sons of Hephaistos

* From Hom. *Od.* vii. 36 ; *cf.* bk. vii. 316.

† Lydian.

‡ Samothrace.

οἶνομα μητροῖς ἔχοντας ἀμόγχιον, οἷς πάρος ἀμφω 20
οὐρανίῃ χαλεπῇ τέειε Πηρήσσια Καβείρων·

Ἄλκων Εὐρυμέδων τε, δαίμονες ἰσχυραῖων.

Καὶ βλαυτοὶ Κρήτηθεν ἀλλήζοντο μαχηταὶ
Δάκτυλοι Ἰδαῖοι, κραυγῇ νυκτὶς ἐρίστη, 25

Γηγενεῖς Κορυβαῖτες ἀμφίλευδες, ὧν ποτε Πείη
εἰς χθονὶς ἀντομίστοι ἀνεβλάστησε γενέθλη·

οἱ βρέφοι ἀρτυλόμενοι ἀξίτολμῃ σαρὰ πέτρῃ
Ζήφῳ φερουσάλεσσιν ἐμπερῶσαντο χυρεῖαι,

εὖρον ἀναερῶντες ἀριετῆρον ἡπερωτή, 30

ἥρα βαλχεύοντες ἀρασσομένους δὲ χαλεπὸ
αἰγιόχῃ Κρονίῳσι ἐπέβραμεν οἴανσι ἤχῳ 30

κουροσίνῃ Κρονίῳσι ὑποκλίστουσα βοεῖαι·

καὶ πρόμοι ἡγεμόνευε χοροσλεκτίῃ Κορυβαίων

Πύρραχοι Ἰδαῖοι τε σκεῖσθαλοι, οἱ δ' ἄρα βαίτων
Κνώσσιοι αἰάλα φέλα παρώνυμοι ὥπλισε Κέρβας. 35

Καὶ φθονετοὶ Τελχίνες ἐπὶ λυδοὶ εἰς μάθον Ἰδῶν
εἰς βελθίον κεντῶνσι ἀλλήζοντο θαλάσσης·

καὶ δουλεῖν παλάμῃ δονέων περιμήκτον αἰχμῇ
ἤλθε Λύκος, καὶ Σείλην ἐφίσσεται Λαμναμένη 40

πάτρῳ ἰθύνῃ Παισιδῶμον ἄρμα θαλάσσης,

Τληπολέμον μετὰ γαίῃ ἀλεπλανέει μετανάσται,
δαίμονες ὑγρονόμοι ματωδέες, οἷς πάρος αὐτοὶ

πατρὸς ἀέκοντες ἀποτμήξαντες ἀρούρη

ἡρίταξ' οἷν Μακάρη καὶ ἀγλαὸς ἦλθεν Λύγης,
νύκτες Ἥελίοιο· διασκόμενοι δὲ τιθήνη 45

χεροὶ βαρυέηλοισιν ἀρούμενοι Στυγὸς ἰδῶν
ἀστυρον εἰσάρπτοι Ῥόδου ποίησαν ἀλατῇ,

ἰῶσι Ταρταρίοισι περιρραίνοντες ἀρούρας.

* Rhodæes. The Telchines are gnomes or dwarfs, who lived in Rhodæes till they were driven out, but no two authors

whom Thracian Cabeiro had borne to the heavenly smith, Alcon and Eurymedon well skilled at the forge, who bore their mother's tribal name.

From Crete came grim warriors to join them, the Idaian Dactylol, dwellers on a rocky crag, earth-born Corybants, a generation which grew up for Rhea selfmade out of the ground in the olden time. These had surrounded Zeus a newborn babe in the cavern which fostered his breeding, and danced about him shield in hand, the deceivers, raising wild songs which echoed among the rocks and maddened the air—the noise of the clanging brass resounded in the ears of Cronos high among the clouds, and concealed the infancy of Cronion with drummings. The chief and leader of the dancing Corybants was Pyrrhichon and shake-a-shield Idaion; and with them came Cronian Cyrbas, and armed his motley troops, their namefellow.

The spiteful Telchines came also to the Indian War, gathering out of the cavernous deeps of the sea. Lycon came, shaking with his long arm a very long spear; Seelmin came, following Damnameneus, guiding the seachariot of his father Poseidon. These were wanderers who had left Nepolemos's land* and taken to the sea, furious demons of the waters, who long ago had been cut off reluctant from their father's land by Thrinx with Macareus and glorious Auges, sons of Helios; driven from their nursing-mother, they took up the water of Styx with their spiteful hands, and made barren the soil of fruitful Rhodes, by drenching the fields with water of Tartaros.

tell their story alike. Nepolemos has nothing to do with them: he was the leader of the Dorian colonists on the island.

Τοις ἑσσι Κενταύρων δαφνῆς πρηνία γενέθλη
ἵππιον εἶδος ἔχοντι Φίλων σπουδαίστες Χείρων 30
ἀλλοφρῆς, ἀδάμαστοι, ἔχων ἀγάλισον ὑπέρην.

Κυκλῶπων δὲ φιλαγγες ἐσέρρεον ὥν ἐνὶ χάρμῃ
χεροῖν ἀθωρήματοισιν ἀκοντίζοντο καλῶσαι
εὐχτα πετρήεντα, καὶ ἀσπίδες ἦσαν ἐρίπται, 35
καὶ σκυσιή λοφίσκου χαρὰδραϊή πελε σήληξ,
καὶ Σικελὸι σπιθήρες ἦσαν φλογόντες αἰστοί·
καὶ σέλας αἰθίουκοντες ἐθήμενοι ἐσχαρεῶντος
πυρροφόροις παλαμῶσι ἐθωρήσαντο μαχηταί,
Προυντῆς τε Στερόπης τε

καὶ Εὐρύκλειος καὶ Ἐλατρεὺς
Ἄργης τε Τρώϊός τε καὶ αὐχήμες Ἀλμυῆδης. 40
ἀλλὰ τοῖσιν καὶ τοῖσι εἰλείπτο μοῖνος Ἐκκυβέ
ἀγχινεφρῆς Παλῆφημος, ἀπόσπορος ἐννοσιγναῖον,
ὅττι μιν ἱεροκλείδης ἐρήτυεν αὐτόθι μίμνειν
ἄλλος Ἴωνες πολέμοιο φιλαίτεροι· εἰσπορῶν γάρ
ἡμιφαρῇ Γαλαττίας ἐπέετνεσσι γείτοσι πόσση, 45
νυμφιδίῃ σὺραγγι χέων φιλοτάρβεντον ἤχῳ.

Καὶ σκοπέλων ναστῆρες
ἀπ' αὐτορύφοιο μελάβρου,
οἶνομα Πανός ἔχοντες, ἐρημονόμου γενετῆρος,
Πάντες ἐθωρήχθησαν ὁμήλεδες, ὥν ἐπὶ μορφῇ 70
ἀνδρομέῃ κεκραστό δασύτραχος αἰγὸς ὄψωπῃ·
καὶ τοῖσιν εἶδος ἔχοντες ἐκραιφeno καρήνου
δωδέκα Πάντες ἦσαν κερασελῆες, ἀρχηγόου δὲ
Πανός ἐπὶς γεγάσιε ὀρεσσαίλοιο τοσῆος.
τὸν μὲν ἐφημιζάντο Κελαινεία μάρτυρι μορφῇ,
τὸν δὲ φηῖς Ἀργεννὸν ὁμῶντομον· Λίγικάρῳ δὲ 75

* The epithet does not fit Centaurs and the construction is loose. Probably the text is corrupt. Perhaps πρηνία (P. H. Warnington).

^a After them came the gentle^a tribe of twiform Centaurs. Beside Pholos in horse's form was Cheiron, himself of that strange nature, untamed, with mouth unbridled.

^b Battalions of Cyclopians came like a flood. In battle, these with weaponless hands cast hills for their stony spears, and their shields were cliffs; a peak from some mountain ravine was their crested helmet, Sicilian sparks were their fiery arrows.^b They went into battle holding burning brands and blazing with light from the forge they knew so well—Brontes and Steropes, Euryalos and Elatreus, Arges and Trachios and proud Halimedes. One alone was left behind from the war, Polyphemos, tall as the clouds, so mighty and so great, the Earth-shaker's own son; he was kept in his place by another love, dearer than war, under the watery ways, for he had seen Galateia^c half-hidden, and made the neighbouring sea resound as he poured out his love for a maiden in the wooing tones of his pipes.

^d The rockdwellers came also from their self-vaulted caves, bearing all the name of Pan their father the ranger of the wilderness, all armed to join the host; they have human form, and a shaggy goat's-head upon it with horns. Twelve horned Pans there were, with this changeling shape and hornbearing head, who were begotten of the one ancestral Pan their mountainranging father. One they named Celaineus, Blackie, as his looks bore witness, and one Argennos, Whitey, after his colour;

^a They had their forge under Etna.

^b A sea-nymph with whom he fell in love. Polyphemos the shepherd Cyclops and Brontes the smith-Cyclops have really nothing to do with each other.

ἄρμενον οἶνομα θήκαν, ἐπεὶ νομὴ παρὰ ποίμνῃ
 αἰγῶν κεκόρευτο περιβλήτων γάλα μαζῶν·
 ἄλλος δ' Ἑλγέτειος ἀκούετο θεσπέσιος Πάν
 ἀμφαλαφὴ εὐλαμπροσιν ἔχων λαμπρὰ γενεῖον· 80
 καὶ νομῇ κεκόρευτο σὺν Ὀμηροῖσιν Δαφνοκτεῖν·
 καὶ Φόβος ὠμάρτης δασυκνήμιδι Φιλάμνῃ·
 Σάϊθῃ Γλαῦκος ἰσάνει ὁμόσταλος· ἀντιτύποις γὰρ
 Γλαῦκος τοῖς μελέσσειν ὁμόχροος ἔσκε θαλάσῃ
 γλαυκίων, καὶ Σάϊθος ἔχων ζαιθέχροα χαίτην·
 οἶνομα τοῖον ἔδεκτο περυσφόρος ἀστὺς ἐρίστη· 85
 καὶ θρασὶν Ἀργεῖοι ἰσάνε φέρων χιονώδεα χαίτην,
 τοῖσιν ἔσαν δὲ Πάντες ὁμήλεδες, οὓς τέκεν Ἑρμῇ
 κεκρυμνὴ φλόγῃτι μογχεῖ δεδομῶσι Νύμφαι·
 τὸν μὲν ὀρεστιάδος Σάϊθῃ μετακτενέμενος εὐνῇ
 ματιπύλον σπέρμηκε θεργαρον ἐμπλεον ὁμήθε, 90
 Ἀγρία θηροφόνῃ μελέτῃ πεπνυασμένον ἄγρης·
 τὸν δὲ νομαίῃ οἶον Νόμιον φίλον, ὅσποτε Νύμφῃ
 δέμνιον ἀγραῖλοιο δέσσιχε Πηνελοπείῃ,
 ποιμενὴν σύραγγι μεμηλότα τοῖς ἅμα Φάρβας
 ὠμηροῖσιν ἀκόρητος ὁμόσταλος εἶχε πορεῖν. 95

Καὶ σελάμνῃ νάρθηαι γέρον Σελήνης ἐρείσας
 διασυφετὴ κεκόρευτο περυσφόρος υἱὸς ἀρούρης,
 τρισυῖναι παῖδας ἔχων θιασιώδεας· εἰς ἐνοπήν γάρ
 Ἀστραῖος κεκόρευτο, Μάρων κίεν, ἔσπετο Ληγεῖς, 100
 χεῖρας ἐλαφρίζοντες ὀρεστανέος γενετῆρος
 γηροκόμοις ροπαλοῖσι· λεπτοσθενέων δὲ γερόντων
 κωχέλες ἀμπελόεντι δέμας κομφίζετο βάκτρῳ,
 ὥν μαλα πονιδέτηρος ἦν χρόνος, ὥν ἀπο θερμῇ
 πονιδεγμάτων Σατύρων διφύης ἀνέτελλε γενέθλη.

καὶ Σατύρων γερόντας ἐκόσμεον ἡγεμονῆς 105

* I usually identified with Odysseus's wife; it is doubtful if they really have anything but the name in common.

Aigicoros was well dubbed Goatgluts, because he glutted himself with goat's-milk which he pressed from the nannies' udders in the flock. Another masterly Pan was called Longbeard Eugencios, from a throat and chin which was a thick meadow of hair. Daphoineus the Bloody came along with Omester, Eatemraw; Phobos the Frightaway with shaggy-legged Philamnos the Lambs' Friend. Glaucos came with Xanthos, Glaucos glaring like the bright sea, with a complexion to match. Xanthos had a mane of hair like a bayard, which gave that name to the horned frequenter of the rocks. Then there was bold Argos with a shock of hair as white as snow. With these were two other Pans, the sons of Hermes, who divided his love between two Nymphs: for one he visited the bed of Sore, the highland prophetess, and begat a son inspired with the divine voice of prophecy, Agreus, well versed in the beast-slaying sport of the hunt; the other was Nomios, whom the pasturing sheep loved well, one practised in the shepherd's pipe, for whom Hermes sought the bed of Penelope, the country Nymph.* Along with these came Phorbas to join the march, savage and insatiate.

* Old Seilenos also was ready for the fray, holding the fennel stalk, that horned son of the soil with twiform shape. He brought three festive sons: Astraion was armed for battle; Maron came too, and Leneus followed, each with a staff to support the hands of their old father in his travels over the hills. These ancients already weak had vinebranches to support their slow bodies; many were the years of their time, from these had sprung the hot twiform generation of the muchmarried Satyrs.

† And the horned Satyrs were commanded by

Παιμένιος Θιάσος τε καὶ Ὑφίερως καὶ Ὀρίστης,
 καὶ κεραὶ Φλεγραιὸς ἐφωμάρτησι Ναπαίῳ·
 ἦλθε Γέρων, κεκρόντο Λέων θρασὺν· ἀπροσῆθη δὲ
 Περραιῶν γελῶντι φιλίφιος ἔσπετο Φηρεὺς,
 καὶ Λάρις οὐρασίφρατος ὀμόσταλον εἶχε πορείην 110
 Αἰγυβίῳ, καὶ Σικρὸς ἐκώμασε σὺνδρομος Οἰστρῳ,
 οἷν δὲ Φερκασιόδωρ Λίκος ἦεν, ἤχετα κήρυξ,
 καὶ Πρότομος ἐρασιδεσσι κεκασμένος,
 οἷς τέκεν Ἑρμῆς
 Ἰφείμην κρηφίονισι ὑποζεύξας ὑμεναίους,
 τὴν ποτε Δίῳσι ἐτίετο, Διὸς βλάστημα γενέθλης, 115
 ρίζα γαστήρ Ἑλλήνων, ἀπ' ἀρχηγόνομιο δὲ Δίῳρον
 Δωριδοῦ ἐβλάστησεν Ἀγαμέμνον αἶμα γενέθλης·
 τοιοῖσι γέρας καὶ σέβητρον ἐσέτρεπεν Εἰραφαιώτης
 οὐρανίου κήρυκος ἀξίνουσι τοῦτος,
 αἶσι μὲν μεθίοντα φελακρήτοισι κινέλλοις 120
 πάσα γαστήρ Σατέρων θρασυκάρδιος, ἐν δὲ κινδομῇ
 μοῖνον ἀσεληγῆρες αἰεὶ φεύγοντες Ἑννώ,
 εὐσφὲ μάθια λόντες, ἐνὶ σταλέμοις δὲ λαγωαί,
 ἰδμεντες ὄρχηστῆρες, ἐπιστάμενοι πλέον ἄλλων
 οὐνοδοκον μεθ' ἁρῶν ἀπὸ κρητῆρος ἀφίσουσιν 125
 τῶν αἰλῶν γεγάσι μαχήμενοι, οἷς θρασὺς Ἀρης
 παρτοίην εὐδαφ' ἐμελῶδονα δημοτήτος,
 κυρμήσαι δὲ φελαγγὰ κυρτοσσομένου δὲ Λυαίου
 οἱ μὲν ἀδεφῆτοισι δέραι κρείφαρτο βοεῖαις,
 οἱ δὲ δοραῖς λαοίησιν ἐκαρτύνοντο λόντων, 130
 ἄλλοι σαρδαλίων βλαστράς δίσσαντο καλέστρας,
 οἱ δὲ ταυνοπορθοῖσιν ἐθωρήσσοντο κορέμβοις,
 οἱ δὲ ταυνοκρίων ἐλάφω ἀντίρροπον ἄστρων

* Many of these names have no mythological or other importance and need be due to nothing except Nonnos's own
 (181)

these leaders : Poimenios and Thiasos, Hypsiceros and Orestes, and Phlegraios with horned Napaïos. There was Gemon, there was bold Lycon armed ; playful Phereus followed laughing tippling Petraios, hill-ranging Lamis marched with Lenobios, and Scirtos tripped along beside Oistros.* With Phierospondos walked Lycon the loudvoiced herald, and Pronomos renowned for intelligence— all sons of Hermes, when he had joined Iphthime[†] to himself in secret union. She was the daughter of Doros, himself sprung from Zeus and a root of the race of Hellen, and Doros was ancestor whence came the Achaian blood of the Dorian tribe. To these three, Eraphiotes[‡] entrusted the dignity of the staff of the heavenly herald, their father the source of wisdom. The whole tribe of Satyrs is boldhearted while they are drunken with bumpers of wine ; but in battle they are but braggarts who run away from the fight— hares in the battlefield, lions outside, clever dancers, who know better than all the world how to ladle strong drink from the full mixing bowl. Few of these have been men of war, to whom bold Ares has taught all the practice of the fray and how to manage a battalion. Here when Lyaios prepared for war, some of them covered their bodies with raw oxhides, others fortified themselves with skins of shaggy lions, others put on the grim pelts of panthers, others equipped themselves with long pointed staves, others girt about

fancy. Here and elsewhere he finds names appropriate to the nature of the beings who bear them ; thus, the first four satyrs are called Pastoral, Cult-association, Tall-horn and Mountain-dweller, the last name giving incidentally Nonnos's opinion of what the famous name Orestes meant.

* Otherwise unknown.

† Dionysos.

NONNOS

σκεῖλον ἐν στέροισιν ἀνελώντων χιτῶνα·
 τοῖς μὲν ἐπὶ προτάφους δεδομένους ἀμφὶ μετώπῳ 120
 ὀφιντεῖς γλαυχίτι ἐμμενύοντο κραδίη.
 φεδοτὴ δ' ἀκρανέτι κερήσῃ φέετο χαίτη
 ἀεροφάνης σκαλοῖσιν ἐπ' ὀρμασιν, οἷατα δ' ἀμφω
 νισσομένην σπερόντες ἀνερρίσιζον αἴηται
 ἰθύνειν, λασίοισιν ἐπιεντρίστον γενέσθαι
 ἐταδόν, ἵσπειν δὲ τιταυομένην διὰ τῶτον
 ὀρθῶς ἀμφιέλατον ἀπ' ἰθύος ἔρπειν οὐρή.
 Ἄλλοφάνης δ' ἐτέρῃ Κενταυρίας ἵετο φύτλη,
 Φηγαῖν εὐκραίαν λίσσιον γένει, οἷς πόρεν Ἥρη
 ἀνδροφάνει δέμας ἄλλο κεραιόφανον ἠγρογόνων γὰρ 140
 Νηράδων ποτὶ παῖδες ἴσαν βροτοκίδει μορφῇ,
 αἷ Ἰάδης καλέουσι, Ἰάμον ποταμῆδα φύτλην,
 καὶ Διὸς εὐδῶνα εὐθητήσαντο γενέθλην,
 Πάριον ἐπὶ σκείοντα σαρκερραφείας τοκετοῖο,
 παιδακόμοι ρυτίδες ἀθηήτου Διονύσου, 150
 οὐ ξένου εἶδος ἔχοντες ἐπὶ σκοτίῳ δὲ μελάθρῳ
 παλλίαι σπινθύναντο κεκρυφῶτι κοῦρον ἀγροστί,
 αἰθέρα πασπάζοντα, Διὸς πατρίων ἐδρην,
 εἰσέτι κορυφίζοντα, σοφῶν βρέφοι, ἀρτιτόκῳ δὲ
 σὴ μὲν ἔην ἐρίφῳ πατομοῖος, ἐνδοθὶ μαιόδρης 160
 κρεπτόμενος, δαλιχῇ δὲ δέμας συνεκνώσαντο χαίτη
 ἄλλοφάνης, δαλίαν δὲ χέων βληχληθμὸν ὀδόντων
 ἰχτεσι αἰγείοισι τῶθην μιμήσαντο χηλῇ·
 σὴ δὲ γυναικείην φορέων φευδῆμονα μορφῇ
 μιμητῇ προκόπεσθαι ἐν εἴμασι φαίνεται κοῦρη 170
 ἀρτιβάλης, φλοσυρῆς δὲ παραπλάζων νόον Ἥρης
 χελύσιν ἀντιτύποισιν ἀτήρυγε θήλειαν ἰωήν,
 καὶ πλοκάμοις εὐδομον ἐπισφῆκωσι καλύπτρην

* No one but Nonnos seems to have heard of this and the

their chests the skins of long-antlered stags dappled like stars in the sky. With these creatures, the two horns on the temples right and left lengthened their sharp points, and a scanty fluff grew on the top of the pointed skull over the crooked eyes. When they ran, the winged breezes blew back their two ears, stretched out straight and flapping against their hairy cheeks: behind them a horse's tail stuck out straight and lashed round their loins on either side.

¹⁰ * Another kind of the twiform Centaurs also appeared, the shaggy tribe of the horned Pheres, to whom Hera had given a different sort of human shape, with horns. These were sons of the water-naiads in mortal body, whom men call Hyads, offspring of the river Lamos. They had played the nurses for the babe that Zeus had so happily brought forth, Bacchos, while he still had a breath of the sewn-up birth-pocket. They were the cherishing saviours of Dionysos when he was hidden from every eye, and then they had nothing strange in their shape; in that dark cellar they often dandled the child in bended arms, as he cried Daddy to the sky, the seat of his father Zeus, still a child at play, but a clever babe. Oft he would mimic a newborn kid; hiding in the fold, he covered his body with long hair, and in this strange shape let out a deceptive bleat between his teeth, and pretended to walk on hooves in goatlike steps. Oft he would show himself like a young girl in saffron robes and take on the feigned shape of a woman; to mislead the mind of spiteful Hera, he moulded his lips to speak in a girlish voice, tied a scented veil on his hair. He put on

next class of Centaurs, and where he got the stories of their origins, or if he invented them himself, is unknown.

θήκεα πέπλα φέρων πελοποιίδαλα· μεσοσάτιον δὲ
 στήθεϊ δεσμών ἔβαλλε καὶ ὀρθίον ἀντιγὰ μαζοῦ . . . 163
 παρθενίῳ ζωστήρι, καὶ οἳ περ ἄμμα κορείη
 πορφυρέην λαγόνεσσι συνήρμοσε κυκλάδα μίτρην.
 καὶ δάδοι ἦν αὐτότητος, ἐπεὶ μάθην ὑφάθην Ἥρη
 πάντοθι διεικόνουσα πατόφθον ὄμμα προσώπου,
 μορφήν ἀλλοπρόσβαλλον ὀπισθεύουσα Λυαίων· 170
 καὶ Προμίων φυλάκισσιν ἐχέουσιν· δεξαμένη δὲ
 Θεσσαλιῶος δαδόντα παρ' Ἀχλιδος ἀνθεα ποίησε
 ἴσων θελογονέων φυλάκων ἐπέχευε καρήνην,
 ἄγγατα φαρμακόντα κατασταλίσκουσα πομπάν·
 καὶ μάγον ἄλκρον ἄλειψα περιχρίσασα προσώπῳ 175
 ἀνδρομέτης ἤματι· σπασίτερον εἶδος ὀπωπής·
 τοῖσι μὲν οἰατόεσσα φησὶ ὑδάλλετο μορφή,
 ἴσπειν δ' ἀπέελλε δὲ ἱζὺς ὀρθοὶ οὐρή
 ἰσχία μαστίζουσα δασυτέρουσι φορέας,
 καὶ βοήη βλάστητος κατὰ προτόφθονοι κεραίη, 180
 ὄμματα δ' ἐρέινοντο ταινυπρίονοι μετώπῳ,
 καὶ σκαλαὶ πλοκαμίδες ἀτηέζητο καρήνων,
 γυαθμοὶ δ' ἀργιόδοτοι ἐμμεύοντο γενεῖων,
 ζείνη δ' αἰνυτοέλαστοι ἀπ' ἱζύος εἰς πόδας ἄλκρου
 ἀμφελαφής λασιόιο κατ' αἰχένης ἔρρεε χεῖτη. 185
 δώδεκα δὲ ξυμπαντας ἐκόσμεον ἡγεμονίης,
 Σπαργεῖς τε Γληνεῖς τε χοροῖε τυποι, ἄλλοφυής δὲ
 σινδόρομος Ἑρεσθίῳ σταφεληκόμοι ἰκετο Κητεῖς,
 καὶ Ἐριφόνῳ Πετραῖος ὁμάρτεεν, ἀκροπότης δὲ
 Λίσσακος Ὀρθάων τε συνέστιχον, οἳς μίαν ἄμφω 190
 Ἀμφιθέμις καὶ Φαῖνος ἐποιήσαντο πορείην,
 εὐκέραιω δὲ Φάητι συνέμπορος ἦλθε Νομείων.
 Κενταύρων δ' ἐτέρη διφετής κεκόριστο γενέθλη,
 Κυπριάς, ὅσποτε Κύπρις ἐπέτρεχεν εἰκελον αὔραις

all a woman's manycoloured garments : fastened a maiden's vest about his chest and the firm circle of his bosom, and fitted a purple girdle over his hips like a band of maidenhood.

¹⁰⁰ But his guile was useless. Hera, who turns her all-seeing eye to every place, saw from on high the ever-changing shape of Ixaios, and knew all. Then she was angry with the guardians of Bromios. She procured from Thessalian Achlys * treacherous flowers of the field, and shed a sleep of enchantment over their heads ; she distilled poisoned drugs over their hair, she smeared a subtle magical ointment over their faces, and changed their earlier human shape. Then they took the form of a creature with long ears, and a horse's tail sticking out straight from the loins and flogging the flanks of its shaggy-crested owner ; from the temples cow's horns sprouted out, their eyes widened under the horned forehead, the hair ran across their heads in tufts, long white teeth grew out of their jaws, a strange kind of mane grew of itself, covering their necks with rough hair, and ran down from the loins to the feet underneath.

¹⁰¹ Twelve captains commanded them all : Spargos and Glencus the dancer, and beside Eurybios the strange figure of Ceteus the vinedresser ; Petraios with Rhiphones, Atacus the deep drinker and Orthoson, with whom marched both Amphithemis and Phaunos,¹ and Nomeion side by side with wellhorned Phanes.

¹⁰² Another tribe of twiform Centaurs was ready, the Cyprian. Once when Cypris fled like the wind

* Here a witch. in Hesiod, *Shield* 264 ff., a personification of grief.

¹ Faunus in another guise, *cf.* *Ant.* 327.

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ἶχτιον ἱμερωτοῖς ἀλυσκάζουσα τοῦτος,
 μὴ γενέτην ἀθέμιστον ἐσαθρήσειεν ἀποίτην,
 Ζεὺς δὲ πατὴρ ὑπὸ κίε γάμων ἀφαιστον ἔδωκε
 ὠκευτέρην ἀειχτην ἀναινομένην Ἀφροδίτην
 ἀντὶ δὲ Κυπριάων λεχέων ἔσπειρεν ἀρούρη
 παιδογονῶν προχέων φλοστήσιον ὄμβρον ἀρότρων· 200
 γαῖα δὲ δεξιμένη γαμήν Κρονίαντος εἴρεση
 ἀλλοφύη κερύσσουσα ἀρησούτιζε γενέθλην.

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Τοιοὶ κορυσσομένουςι συνέδριμον εἰν ἐνὶ Βάεχαι,
 αἱ μὲν Μηονίης ἀπὸ βωγῶδος, αἱ δὲ καλῶντες
 ἡλεβότων ἡλίας ὑπὲρ Σισυλῶα κερήων.
 Νύμφαι δ' ἐλεγχίτωνες Ὀρειάδες ἀρσενι θυμῷ
 λευσαῖδες ἐραῖοντο σὺν εἰθίραιοσι μαχηταῖς,
 αἱ τε παλιννόστων ἐρέων παλινδανεί τεύσση
 μηκεδανὸν ἱώσκον ἐπὶ χρόνον, αἱ μὲν ἐρίπταναι
 γείτονες αἰονόμων ἐπιμηλίδες, αἱ δὲ λευβοῖσαι 210
 ἄλσος δειδρήντα καὶ ἀγροῖδος βόλην ὕλην,
 συμφεβέες Μελίαι ὄρεος ἡλεις αἱ τότε πάσαι
 εἰς μόθον ἡσείγοντο συνήλιδες, αἱ μὲν ἐλοῦσαι
 τήρσανα χαλεκόνωτα, Κυβηλίδος ὄργανα Ῥεΐης,
 αἱ δὲ κατηρεβέες πλοκάμους ἐλακώδει κισσῷ, 215
 ἄλλαι ἐμπερωθήσαν ἐχιδναίοισι κορέμβοις·
 χειρὶ δὲ θύρουσ ἀειρον ἀπαχμένον, αἱς τότε Λυδαὶ
 Μαιναῖδες ὠμάρτησαν ἀταρβέες εἰς μόθον Ἰνδῶν·
 ὧν τότε Βασσαρίδες θασιώδες ἰδμοσι τέχνη
 κρείσσονες ἡσείγοντο Διωνύσοιο τιθῆναι, 220

225

Αἰγλή Καλλυχόρη τε καὶ Εὐπετάλη καὶ Ἰώνη
 καὶ Καλίη γελῶσα Βρίονσά τε, σίντομος Ὀραις,
 Σελήρη τε Ῥόδη τε καὶ Ὀκυνὸς καὶ Ἐρευνῶ
 Ἀκρίτη τε Μέθη τε, καὶ ἔσπετο σίντομος Ἀρη
 Οἰνισθὴ ροδόεσσα καὶ ἀργυρόπεζα Λυκάστη,
 Στρηλικόρη Πρωθή τε φιλομμειδῆς δὲ γεραίη

from the pursuit of her lascivious father, that she might not see an unhallowed bedfellow in her own begetter, Zeus the Father gave up the chase and left the union unattempted, because unwilling Aphrodite was too fast and he could not catch her : instead of the Cyprian's bed, he dropt on the ground the love-shower of seed from the generative plow. Earth received Cronion's fruitful dew, and shot up a strange-looking horned generation.

These combatants were joined by the Bacchai, some coming from the Meionian rocks, some from the mountain above the precipitous peaks of Sipylos. Nymphs hastened to join the soldiers of the thyrsus, the wild Orreads with hearts of men trailing their long robes. Many a year had they seen roll round the turning-point as they lived out their long lives. Some were the Medlars who lived on the heights near the shepherds ; some were from the woodland glades and the ridges of the wild forest, nymphs of the mountain Ash coeval with their tree. All these pressed onwards together to the fray, some with brassbacked drums, the instruments of Cybelid Rheia, others with overhanging ivy-tendrils wreathed in their hair, or girt with rings of snakes. They carried the sharpened thyrsus which the mad Lydian women then took with them fearless to the Indian War.

Stronger than these then came the nurses of Dionysos, troops of Bassarids well skilled in their art : Aigle and Callichore, Eupetale and Ione, laughing Calyce, Bryusa companion of the Seasons, Scilene and Rhode, Ocynoe and Ereutho, Acrete and Methe, rosy Oinanthe with Harpe and silverfoot Lycaste, Stesichore and Prothoe ; last of all came ready for

αἰνοβαρής Τρωγίη συμμάτη κεκάρυστο καὶ αὐτῇ.

Κεκαρμένον μὲν ἱκυστος

ἴον στρατὸν ἤγαγε Βάαχψ.

πάντων δ' ἡγεμόντες πυρρὸν ἱεράφωτον
 ἀστράπτων ἀραβήλοι ἐξ ἑορίην δὲ χορεύων 230
 οὐ σάλοι, οὐ δόρυ θούρον ἱκούφισεν, οὐ ξίφος ὤμων,
 οὐ κεντήν ἐπέθηκεν ἀερσιπύρροισι ἐθείραις,
 χάλκεον ἀρμαγείον κεφαλῇ σέειπε, ἀλλὰ καρήντου
 ἀπλοκον ἐσφραγισσε δρακοντείῳ γρίχῃ δεσμῷ.
 κρησσι κυκλωσας βλάστηρον στέφος ἀντί δὲ τυκτῆς 235
 δαιδαλέης κτηνίδος ἴωσι ἐπιγυνώδος ἀλγῆ
 ἀργυφὰ πορφύρεαις ἐπέθηκετο γαστρί κοδόρυναις,
 νεβρὰς λαχτήκους ἐπὶ στέρωσι καθύψας,
 στικτον ἔχων θυρήας.

εὔπτον κεχαρμαγμένον ἀστρων 239

καὶ χρυσῆν λαγόνεσσι περιτροχον ἤρμισσε μήτρην. 240
 λαῖψ μὲν κίρας εἶχε βεβρωμένον ἡδέος οἶνον, 240
 χρυσῶν εὔποιήτων, ἀπ' οἰνοχύτων δὲ κεραϊῆς
 ὀρθίος οἰνοσύτῳ κατέρρεεν ὠλεός ἐέρσης·
 χεῖρὶ δὲ κέντρον θύρου, ἐλκμένον οἶνσι κισθῷ,
 δεξιτερῇ κοῖφειν, ἐπ' ἀρωγῶν δὲ κορύμβῳ
 χαλεοβαρῆς πεταλοισι κατὰσκιος ἦεν ἀκαστή. 245

Ἄλλ' ὅτε δὴ Διόνυσος ἴωσιν Κορυβατῖδος αἰλῆς 247
 χρύσειον εὔποιήτων ἐδίδαστο κόσμον Ἐκκυῖν,
 εἶδεν καλλιψὰς χοροτερπέος ἑνδία Ῥεῖης
 Μηνοῖην παρήμειβαν ὀρκοσιπύλοισι δ' ἄμα Βάαχαις 250
 δαίμονι βουτρύοντι σινευσεύοντο μαχηταί·
 οἱ μὲν ἐντροχάλοιο κυβερνητῆρας ἀπῆτης
 φυταλῆς κομίσαντο νήης μοσχεύματα Βάαχου·
 παλλαὶ δ' ἡμιόνων στίχες ἦγον, ἀμφὶ δὲ κῶπῃ
 νίκταρος ἀμπελόεντος ἱκούφισαν ἀμφιφορῆας 255
 καὶ βραδείων ἐπέθηκαν ὄντων τετληῶτι κῶπῃ

the fray Trygié too, that grinning old gammer, heavy with wine.*

Each army was brought to Bacchus by its own separate leader, but the commander-in-chief was Eraphiotes,¹ roaring with fire, flashing, all-conspicuous. Dancing to battle he came, holding no shield, no furious lance, no sword on shoulder, no helmet on his untrimmed locks, or metal to cover his inviolate head. He only tied his loose tresses with serpent-knots, a grim garland for his head; instead of fine-wrought greaves, from ankle to thigh he wore purple buskins on his silvery feet. He hung a furry fawn-skin over his chest, a chestpiece dappled with spots like the stars, and he fitted a golden kilt round his loins. In his left hand he held a horn full of delicious wine, cunningly wrought of gold; from this pitcher-horn poured a straight stream of flowing wine. In his right hand he bore a pointed thyrsus wound about with purple ivy, at the end a heavy bronze head covered with leaves.

As soon as Dionysos had donned the well-wrought golden gear of war in the Corybantian courtyard, he left the peaceful precincts of dance-loving Rhea and went past Meionia: the warriors with the hillranging Bacchantas hastened to meet the lord of the vine. The drivers of wheeled wagons carried shoots of the new plant of Bacchos. Many lines of mules went by, with jars of the viney nectar packed on their backs; slow asses had loads of purple rugs

* All these names mean something: as Shiny and Dancer, Petalled and Viola, Flowercup, Teeming, Mooney and Rosy, Sharpwit and Belchy, Neatwine and Drinky, Vineflower and Sickler and Thorny (?), Dancemistress and Runout, and old Leesulame.

¹ A name of Bacchos.

ῥήγεα φονικέοντα καὶ αἰάλα δέρματα νεβρῶν
 ἄλλα δ' αἰνυσιπτόχαι ἄμα χρυσόισι συνελλοις
 ἀργυρέαις κρητῆρας ἀγίκεον, ὅπλα τραπεζῆς·
 καὶ χαροπῆς Κορύβαντες ἐποιόντες ἀγχόθι φάτιγες 264
 αὐχένα σαρδαλίων (υγίῳ δέσαντες ἱμάτι,
 κισσοδέτους δὲ λίσσας ἐπιστρώσαντο λεπιδότους
 χεῖλοι ἐπισφίγγαντες ἀπειλητῆρα χαλεπῷ.
 καὶ λαιὴν Κένταυρος ἔχων φράσσουσιν ὑπέρησιν
 εἰς (υγὴν αὐταελευστοὶ ἐκείνησαν αὐχένα τείνας . . . 265
 'καὶ Σατύρων παλὲ μάλλον ἔχων πόδας ἡδύος οἴνου
 ἡμετέλης χρημέτιζεν ἀτὴρ κεκρασμένος ἵσπῳ,
 ἱέρμετος Διόνυσος τοῖς ὤμοισιν ἀείρει.

Καὶ θεὸς εὐόρητος ἐφῆμενος ἀντυγὶ δόφρου
 Σαγγαρίου παρὰ χεῖμα,

περὶ Φρύγῃ κάλσαν ἀρούρης, 270

λαινέης Νιόβης παρεμέτρει πενθάδα πέτρην·
 καὶ λίθος Ἰνδὸν ὄμιλον ἐραδραίνοντα Λαίῳ
 δακρυόεισιν ὀρώων βροτῆν πάλιν ἰοχε φωνήν·

"Μὴ μόλον ἐντύνητε θεημάχον, ἄφρονες Ἰνδοί,
 παῖδι Διός, μὴ Πάσχῳ ἀπειλείοντα Ἐνυῶ 275
 λαινέους τελέσσειε καὶ ἱμέας, ὥς περ Ἀπόλλων,
 μερομένου τύπον ἴσον ἐμῇ πετρίδι μορφῇ,
 μὴ πυγαμοῦ παρὰ χεῖμα φερώνυμον Ἰνδὸν Ὀρόντην
 γαμβρόν ἐσαθρήσητε δειδουπότα Δηριαδῆος.

Ἐεὶ χωρομένη δύναται πλεόν ἰοχαίρης· 280
 Φοῖβον φεύγετε Πάσχον ἀδελφεόν· αἰδέομαι γὰρ
 Ἰνδῶν κτεινομένων ἀλλότρια δάκρυα λείβειν."

Τοῖα λίθον βοόοντα πάλιν σφρηγίσσαστο σιγῇ.

Καὶ θεὸς ἀμπελόεις Φρυγίης μετὰ πέζαν ἐρίπτης
 Ἀσκατῆς ἐσέβαιεν, ὀμηγερέες δὲ πολῖται 285

and manycoloured fawnskins on their patient backs. Winedrinkers besides carried silver mixingbowls with golden cups, the furniture of the feast. The Corybants were busy about the bright manger of the panthers, passing the yokestraps over their necks, and entrusting their lions to ivybound harness when they had fastened this threatening bit in their mouths. One Centaur with a bristling beard stretched his neck into the yoke willingly, unbidden; and the man mingled with horse half and half, craving the delicious wine even more than a Satyr, whinnied eager to carry Dionysos on his withers.

²⁵⁵ The god seated at the rail of his leaf-entwined car passed the stream of Sangarios, passed the bosom of the Phrygian land, passed the mourning rock of stony Niobe*; and the stone, seeing the Indian host warring against Lyaios, shed tears and spoke again with human voice:

²⁵⁶ "Make not war against a god, foolish Indians! the son of Zeus! lest Bacchos turn you also, threatening battle, into stone, as Apollo did to me; lest you have to lament a shape like my stony shape; lest you see the goodson of Deriades, Indian Orontes, fallen beside the stream of the river that bears his name. Rheia in wrath is stronger than the Archeress. Flee from Bacchos, Apollo's brother! It would be a shame, if I must see Indians being slain and weep for strangers!"

²⁵⁷ So the stone spoke, then silence sealed it again.

²⁵⁸ Now the vinegod left the Phrygian plain, and entered Ascania. All the people gathered there, to

* See on xii. 79.

¹ Ludwich marks a lacuna: Lobbeck supplies *χραιοι δ' αὐτοδιδασκάλους ἐξέποιον ἑλάναι δ' ἐλάνης*

πάντες, ὅσους Ἰσθιαχοὶ ἐν ᾠρεῖν ὀσώρη,
καὶ τελευτᾶς ἐδέχοντο καὶ ἠσπάζοντο χορείας,
αἰχέα δογμαῖσάντες ἀνιπτήν Διονύσω,
εἰρήνης ἐθέλοντες ἀναιμάκτοιο γαλήνης.

Πάχυν τοῖος ἐν κερῶσι στρατός, οἳ ἅμα Πάχυν 290
εἰς μῦθον ὑπελίζοντο φελαγρέων δὲ Λυαίων
πάνηντοι ἀστερόεντα πυρὶ τροχὸν ἄλκον ἐφαίνων
οἶσαντος ἐβρόντησεν, ἔπει τότε μάρτυρα πυρὸς
νίκης Ἰνδοφόντοιο τέλος μαρτυροῦντο Ρεῖη.

Εἰς εὐσθεῖ δ' ἥρως ἔβη θεὸς ἔβρεν Δαίτων 295
ἀνδρῶν κτανέων, ἵνα δοῦλος αἰχέα Λυδῶν
καὶ Φρυγίης κατέηρα καὶ Ἀσκασίης πολέτην
κυρσέτης δασυλήτοιο ἀποδείξειε Λεσάδων,
τοῖς τότε Πάχυν ἐπέμπε δῶν κήρυκας Ἐννοῦ
ἀγγελίην ἐπέσει, ἢ φευγέμεν ἢ πολέμιζεν 300
καὶ σφοδρὸν νουομέντοιο συνεστήκεν αἰχίβοτος Πάν,
στήθεος ἄλκον σκιδώοντα φέρον πύργων κομήτην.

Ἦρῃ δ' αἰενπεδαλοῖ, ἐκδομένη δέμας Ἰνδῶν,
οὐλοκόμῃ Μελαίῃ μὴ αἶντα θέρσον αἰρεῖν 305
Ἀστράεντα κέλευε, δορυσοῖον ὄρχαμον ἀνδρῶν,
μηδὲ φελαγρέων Σατύρων ἀλάλαγμα γεραιρεῖν,
ἀλλὰ μάχην ἀσπονδὸν ἀναστήσαι Διονύσω
καὶ τὴν μῦθον εἴπει παρυφαμένη πρόμον Ἰνδῶν.

Ἦδεις ὁ δειμαίνων ἀσάλην στίχα θηλυτεράων.
Ἀστράεις, πολέμιζε κερύσσον καὶ σὺ, Κελαυνεῦ, 310
γαλὸν ἔχων τμητήρα κορυμβοφόρου Διονύσου·
ἔχει δ' οὐ πᾶσι θέρσον ὁμοῖος. ἀλλὰ, Κελαυνεῦ,
Δηριάδην πεφίδαξο μεμνηότα, μὴ σε δαμάσῃ
οὐτιδαντὴν αἰσθητὸν ἀλεσάζοντα γυναῖκα."

Ὡς φασμένη παρέπεισε, καὶ ἥρα δῖσάτο δαίμων, 315
μητρικὴ κοτίουσα μενεπτολήμῃ Διονύσω.

Καὶ Προμίον κήρυκας ἀπὸ λειβόν· ἀγχιφανὴς δὲ

whom Iobacchos offered his fruitage, accepted his rites and welcomed his dances, bowing the neck to invincible Dionysos, wishing for the quietude of peace without bloodshed. So mighty was the horned host of Bacchos, with the Bacchant women beside them armed for war. But Lyaios kept vigil; all night long heaven thundered, threading fiery streaks among the stars; since Rheia then foretold with witnessing flash the bloodshed of the Indian victory.

²⁸⁶ In the morning, the god went forth to war, driving before him the violence of the black men, that he might free the neck of the Lydians and those who dwelt in Phrygia and Ascania from the yoke of cruel tyranny. Then Bacchos sent two heralds to give proclamation of war, either to fight or to fly; and with them went goatfoot Pan, his long-haired beard shadowing his whole chest.

²⁸⁷ But swiftshoe Hera, likening herself to an Indian, the curly headed Melaneus, warned Astraëis, that spearsaking captain of men, not to uplift the thyrsus nor to heed the yell of drunken Satyrs, but to raise war to the death against Dionysos. She spoke these words to move the Indian chief:

²⁸⁸ "You're a nice one, to fear a feeble troop of women! Fight, Astraëis! Arm yourself too, Cellaïneus, and take a sharp blade to cut down Dionysos and his ivy-bunches! Thyrsus is no match for spear! No no, look out for Deriades! He will be mad, and make an end of you, if you shrink from a weak unarmed woman!"

²⁸⁹ She spoke, the stepmother furious against indomitable Dionysos. The goddess got her way, and hid in darkness.

²⁹⁰ Then the heralds of Bromios departed, for

Ἄσπρ' αἰεὶ ὑπέρσπλοι, ἔχων ἀσπαργὸν ἀπειλῆν,
μαίνεται βουπερίων Σαρύρων καὶ Πάρα διώκων,
μεγαλὸν κήρυκε ἀτιμάζων Διονύσου.

οἱ δὲ παλινώστοιο πυδὸς δειδύμονι ταραπῶ
φείδιον ἵπτος ἐπαμφαν ἐγερσιμόθω Διονύσω.

Καὶ στρατὸν ὥπλιος Πάγχος

εἰ ἀντιπάρων στίχας Ἰνδῶν.

οἷδε λαὸς ἱφίοντα Κελαιεὶς θέλει Ἰνῶν,
ἀλλὰ θορῶν ἀείχλητος ὅλος στρατὸν ὥπλισεν Ἰνδῶν
καὶ θρασὺν Ἄσπρ' αἰεὶ, μενεδῆμον οἶστρον ἀέζων,
Ἄσπακιδος κελεύοντα περὶ ρῶν ἰσότης λίμνης,
δέγμενος ἀμπελοκέντος ἐπὶ πλωτῆρ Διονύσου.

Ἄλλ' ὅτε δὴ δεδύμενι στρατιῇ ἐτερόζηγι λαῶ
ἀμφυτέρων στίχα πάσαν ἐκόσμεον ἡγεμονίης,
εὐαγγὴ μὲν ἱφίοντες ἐπὶ κλύουσιν Ἰνδοί,
ἡρῆκτοις γερύουσιν ἰσκέδοντες, εὐτε φεγοῦσαι
χειμερὶν μάστιγας καὶ ἡρίον χιτῶν δρυβρον
Πυγμαίων ἀγέληδόν ἐπαίσσουσι καρήτοις
Τηθύος ἀμφὶ ρέεθρα, καὶ ἀφύοντι γενεῇ
οἰτιδαντῆς ἀλέκουσι λιπυσθενέες αἶμα γενέθλης,
ἰσπόμεναι νεφεληδὸν ὑπὲρ αἶρας Ἰτακαίου
εἰς εἴσην δ' ἐτέρωθεν ἐβλαχέοντο μαχηταί,
ἀελανέες θερίζοντες ἐγερσιμόθου Διονύσου.
Παυσαριδων δὲ φαλαγγες ἐπέρρον· ἀγρομένων δὲ
ἢ μὲν ἐχιδναίῳ κεφαλῇ ἐζώσατο δεσμῷ,
ἢ δὲ διεσφῆκωσι κόμην εὐνίδει κισσῷ.
ἄλλη χαλκοδόρῳ παλάμῃ ἐκορίσσετο θύρῳ
οἶστροματῆς, ἐτέρῃ δὲ κατ' αὐχένος ἀμμορὰ δεσμῶν
μηκεδαντῆς μεθέηκε καθεϊμένα βόστρυχα χαίτης,

* Another Homeric paraphrase, this time from II. III.
12. It is to be remembered that Nonnos was above all

Astraëis drew near them contemptuous, with pitiless menace on his tongue. Furiously he chased away Pan and the oxhorned Satyrs, despising the heralds of Dionysos when he was gentle. They turned with timid foot, and made their way back in flight to Dionysos now in warlike mood.

Now Bacchos made ready his army against the hostile troops of Indians. Nor did swarthy Celaincus fail to see the womanish warriors. He leapt up with all speed and called to arms the whole Indian host; while bold Astraëis with ever-growing martial rage took his stand beside the murmuring waves of the Astacid lake, and awaited the attack of Dionysos the vinegod.

When the captains of the two armies of the two peoples had mustered their troops in two opposing lines, the swarthy Indians advanced to battle with loud cries, like Thracian cranes, when they fly from the scourge of winter and floods of stormy rain to throw their great flocks against the heads of pygmies round the waters of Tethys, and when with sharp beaks they have destroyed that weak helpless race, they wing their way like a cloud over the horn of the Ocean.

On the other side, the fighting host madly rushed at the call, the unbending servants of warstirring Dionysos. The battalions of Bassarids also moved like a flood. As they gathered, one twined a rope of snakes about her head, one knotted her hair with scented ivy; another madly caught up her bronze-headed thyrsus, another let down loose tresses of

things a rhetorician, and *variatio*, the saying of the same thing in as many ways as possible, was one of their favourite exercises.

Μαιναλὶς ἀπρήδμενος, εἰς ἀμφότερων δὲ οἱ ὦμων
 ἀσπασίας πλοκαμίδας ἀνερρυσίζεν ἀήτης·
 ἄλλη ρόστρα τίνασσε συνήτορα δίζυγς χαλεπῶ
 πλοχμοῖν εὐλακόντας ἐπαιθίσουσας κερήνη·
 ἄλλη δ' ἐν παλάρμοι, κατὰσχεται ἄλματι λίσσης, 310
 ὄρθων ἐσπαράγῃσσι μύθων ἀντίστηντον ἥχῳ,
 χερσὶ περιρωτίουσα βαρὺδρομα νῶτα βοτῆης·
 καὶ πύλιν ἰχθυά θύρου, καλυστομένη δὲ πετρήλοισι 313
 δοῦρατος ἀμπελοκίτος ἐν χαλεπύλατος αἰχμῇ·
 ἢ δὲ δαφουκίαντος ἐφαιρίουσα κυδοιμοῦ
 ὠμοσθόρων ἐξέρχεν εἰς αἰχρὶν δεσμὰ δρακόντων·
 ἄλλη ποικιλονάτων εἰσι στέφανοιο καλίστην
 πορδαλίων, ἐτέρη δὲ αὐτὰ χροῖος αἶα χιτῶνα
 στιατὰ βλοσυροσελίων ἐκεδύσατο δέρματα νεβρῶν,
 δαιδαλέη ἐλαφόιο περισφιγῆσθαι καλίστην· 360
 ἄλλη σκῆμνον ἔχουσα δασυτέρουιο λααίτης
 ἀνδρομέῃ γλαγοκίτι νύκτω πιστωσάτο μαζῶ·
 καὶ τις ὄφειν τριέλατος ἀτήμονι δῆσάτο κόλπῳ
 ἐνδόμοχον ἱωστήρα, κεχηρῶτα γείτονι μηρῶ,
 μεύλας συρίζοντα, φολακρήτοιο τε κοῦρης 363
 ἰσναλέη ἀγροσίου ὀσιπεντήρα κορείης·
 ἄλλη ταρὰ φερούσα κατ' αἶρα γυμνὰ πεδύλων,
 πυσοὶ βλάτοις πυτερούσας καὶ ὀξυθεύρας ἀκάνθας,
 ἐγγαλέη σταυρὸν ἰχθυὸς ἐπεστήραζεν ἀχέρῳ·
 καὶ τις ἐπαῖξασα γαννητήμιδι καμήλῳ 370
 καμπίλον ἀμνητῆρ διέθρυσεν αἰχρὶνὰ θύρου,
 καὶ τυφλοῖσι πόδεσσι περιπταίουσα κελεύθῳ
 ἡμιφαντῆς πεφορητο, πολυγνάμπτῳ δὲ πορείῃ
 φοιταλέη ἀκάρητον ἐπείγεται σῶμα καμήλου,
 καὶ σφαιερῇ πλήρουσας βαθυνομένην χθόνα χηλῇ 373
 ὑπτιος αὐτοκυλίστος ἐπωλισθῆσε κοτῇ·
 ἄλλη δ' ἰχθυὸς ἀγούσα βοστράφον εἰς ράχιν ὤλης
 410

long hair over her neck, a Mainalid unveiled, while the wind blew the unbound locks over her shoulders; another clapped the pair of brazen cymbals, and shook the ringlets upon her head; another driven by the impulse of madness, beat the heavybooming drum-skin with her hands, and sounded a loud echo of the battle-din. Then thyrsus did for spear, and hidden under vineleaves was the metal head of the shaft. Another yearning for bloody battle, bound round her neck a rope of raw-fed serpents. One again covered her chest with the spotted skin of a panther, another put on like a tunic the dappled skins of mountain fawns, and wrapt herself round with the gay dress which had covered a deer. Another held the cub of a shaggy lioness, and gave it a milky human breast in exchange. There was one who coiled a serpent thrice round under her breast unharmed, a girdle next the skin, while it gaped at her thigh so close, hissing gently, and sleepless gazed at the maiden secrets of the girl who was sleeping off her wine. Another went barefoot over the hills, treading on brambles and sharp bristling thorns, and standing firm on a prickly pear. One attacked a longlegged camel, and sheared through its curving neck with a sweep of her thyrsus: then half to be seen, went stumbling over the path with blind feet the headless body of the camel staggering about in winding ways, until a hoof sank into a slippery hole and the creature rolled over helpless on its back in the dust. Another turned her step to a stretch of pasture in the forest,

ἀσχετα μαινομένοιο δορὴν ἐδραΐζατο ταύρου,
 καὶ βλοσυροῖς ὀνύχισσι χαρασσομένην ἀπὸ δειρῆς 280
 ταυρικῆν ἀτόρητον ἀπεφλοῖωντο καλὴν πετρην·
 ἄλλῃ δ' ἐγκατα πάντα διηφύον· ἦν δὲ τοῖσιν
 παρθένον ἀκρηδερμὸν ἀσάμβαλον ἐφόδῃ πέτρῃ
 τρηχαλέῳ πρηγῶνι περισκαίροντας ἐρίεσθαι·
 οὐ σκοπίην δ' ἐφράζε δυνάμειτον, οὐ πόδα κοίρης 285
 ὤψαυγῃ ἀσάμβαλον ὄνυξ ἐχύραζε καλῶσθαι.

Παλλὴ δ' εἶδε καὶ εἶδε

παρ' Ἀστακίδος στόμα λίμνης
 Ἰνδῶν δαδίατο γυνὴ Κουρήτι σιδήρεω.
 δυσμετέων δὲ φάλαγγας ἐναλίσσαντο μαχηταί
 τεύχεσι ἀντιτίστοισι, φερουσάκεος δὲ χορείης 290
 ρέθμον ἐμμήσαντο ποδῶν ἐλακιδεῖ παλμῷ·
 καὶ λαοὶν παλάμῃ σκοπίην λοφίσσαντες αἶσαν,
 οὔρεος ἄκρα κάρηνα ταμῶν, ἐκορίσσαντο Ληγεῖς,
 πέμψαν ὀφειλίσσαντες ἐπ' ἀντιβίοισιν ἀκωκῆν·
 Πάσχη δ' ἀμφαλάλαζε, καὶ ἀμπελίσσαντες ἀκωκῆν 295
 Πασσαρίς ἠκούτιζε, μελαρρίτου δὲ γενέθλης
 ἄρσενι παλλὰ κάρηνα δαΐζετο θήλει θύραω.
 καὶ φονίῳ θρασὶν ἄνδρα διατμήγουσα κορύμβῳ
 ἔκτεταλῃ κεικάρυστο, φλοστοφελῳ δὲ πετῆλῳ
 κέντυρα κισσὺν ἐπερσεύετο ἀλοητήρα σιδήρου·
 Στρησιχόρῃ δ' εἵβοτρικ ἐπεσκήρτησε κυδοιμῷ, 300
 καὶ δηῖον ἔσσευε γένος ῥήξήτορι ῥόμβῳ
 κίμβαλα διαντίουσα βαρέβρομα δίζυγι χαλεπῷ.

Καὶ πάλιν ἀμφοτέροισιν ἦν μόθος·

εἵβρεμε σύραγξ,
 σύραγξ ἐγρεκίδαιμος, ἐπέκτυψε δ' αὐλὸς Ἑανοῦς,
 Πασσαρίδης δ' ἀλάλεξαν· ἐγειρομένου δὲ κυδοιμοῦ 305
 βρονταίοις πατάγχοις μέλας μυκώμενος ἤηρ
 ἐκ Διὸς ἐυσομένην Βρομίῳ μαρτεῦσατο νικῆν.

and caught hold of the fell of a maddened bull, then scoring the bull's neck with savage nails tore off the impenetrable skin, while another tore away all his bowels. You might have seen a girl unveiled, unshod, leaping about on the jagged rocks above a precipice; no fear had she of the sheer fall, no sharp point of stone scratched the girl's naked foot.

At the mouth of the Astacid lake many a son of India was cut up by the steel of the Curetes. The warriors surrounded the battalions of the foe with blow for blow, and imitated the rhythms of the armour-dance in the wheeling movements of their feet. Leneus broke off a crested peak from a mountain, and lifting this in his hairy hand, he cast the jagged mass among the enemy: the Bacchant yelled in triumph, the Bassarid cast her vine-wreathed point, the heads of many men in that blackskin crowd were brought down by the womanish thyrsus. Eupetale was ready, and pierced a bold man with her deadly shaft, then let fly her pointed ivy covered with vineleaves to smash the steel. Stesichore with her bunches of grapes skipt into the mellay, and chooped off a tribe of enemies with manbreaking bullroarer, waving a brazen pair of loudclashing cymbals.

There was hard fighting on both sides. There was the sound of the syrinx—the syrinx awaking the battle! There was drooling of pipes—the shepherd's pipes calling to war! There were the Bassarids' howlings: and as the turmoil arose, the black air bellowed with thunderclaps from Zeus, presaging victory for Bromios to come. A great swarm fell: all

καὶ παλὴν ἰσμός ἐπιστεν· ἄλῃ δ' ἐρεθαινέτο λυθρῶ
 ἰγρῶ διφάει ἄρουρα, καὶ Ἄστακιδος στόμα λίμνης
 αἰμαθαφίς κελάρυζε, φόνος κεντρασμένον Ἰνδῶν. 410

Ἀντιβίοντες δ' ὤσπερ θεὸς φιλοπαίγμονι θυμῷ
 καὶ προχασίς κατέχευε μέθη γέρας, ἐκ δὲ ῥόδων
 χροστήν ἤμευσε φθὴν (αὐθόχρως ἰδῶν,
 καὶ ποταμὸς κελάρυζε μελίρρυτα χεῖματα σύρων,
 καὶ προχασίς ἐρέθισσεν ἀμειβομένους δὲ ῥόδων 411
 ἔστικον ἀρχειχίτονα μέθη εὐώδεις αἶραι·
 ὄχθα, ἰφουλίσσουτο· σιών δέ τις Ἰνδὸς ἀγέτωρ
 τοῖν ἐς στομάτωσ παλεθαρμβία ῥήξατο φασγῆ·

Ἔειπεν ἰδὼν καὶ ἀσιςτος ἐγὼ ποτόν,

οὐ γλῆγοις αἰγῶν

ἀργυφον οὐ πέλε τοῦτο, καὶ οὐ μέλας οὐδ' περ ἰδῶν. 420
 οἷδ' ἐμὴν οἷον ὕψωσιν παλιντρέτοις ἐνὶ σίμβλοις
 βοῦθῆσσαν μέλισσαν λοχεύεται ἡδὲ κτηρῶ·
 ἀλλὰ τόσον τέρπεισσαν ἔχει καλλίστην ὁμήν.
 ἀνὴρ διφάλειος παλετάλει· καύματος ἀτμῶ,
 βαῖδ' ἐαίς παλάρυτον ἀφισσόμενος χυτὸν ἰδῶν 421
 λαλασα παρχαλίη ἀποσιέεται αἰνίτῃ διφῆ·
 καὶ μέλι μᾶλλον ἔχει ταχυνὸν κόρον δ' μέγα θαῦμα,
 τοῦτο σιών ἐθέλω πείσιν πάλιν ἀμφότερον γὰρ
 καὶ γλυκερόν τοδε χεῖμα

καὶ οὐ κόρον ἀνδράσι τίεται.

Ἦβη, κάλπει ἄειρε καὶ ἔρχετο δεῦρο λαβοῦσα 420
 Τρώϊον οἰσυχρόον, ζαθέων δρηστήρα κυπέλλων,
 ὄφρα μελιρραβθάμεγγος ἀφισσόμενος ποταμοῖο
 Ζητὸς ὠλοῖς κρητῆρας ἀναπλήσῃ Γαυμηδῆς.
 δεῦτε, φίλοι, γεῖσασθε μελισσαγέις ποταμοῖο.
 εἰθέαδε παπταίνω τύπον αἰθέρος· αὐτόχυτον γὰρ 423
 κείνο, τό περ καλίοισι Διὸς πόμα, νίκταρ Ὀλύμπου
 Νηϊάδες χροτόιοισιν ἀναβλίζουσι ρεῖθροις."

the thirsty earth was reddened with running blood, and the mouth of the Astacid lake was a bubbling bloodbath mingled with Indian gore.

421 But the god pitied his foes in his heart of merry cheer, and he poured the treasure of wine into the waters. So he changed the snowywhite waters to yellow, and the river swept along bubbling streams of honey intoxicating the waters. When this change came upon the waters, the breezes blew perfumed by the newly-poured wine, the banks were empurpled. A noble Indian drank, and spoke his wonder in these words :

422 " Here is a strange and incredible drink I have seen ! This is not the white milk of goats, not dark like water, nor is it like what I have seen in the riddled hives, what the buzzing bee brings forth with sweet wax. No—this delights the mind with a fragrant scent. A man is thirsty in the steam of this sultry heat—but if he scoops up a few drops of running water in his palms, he shakes off at once the whirlwind of parching thirst ! Honey surfeits you sooner—O here's a great miracle ! When I drink this I want to drink more ! For this has both merits—it is sweet, and it does not surfeit. Hebe, come this way ! take up your pitcher, and bring your Trojan cupbearer who serves with cups the divine company—let Ganymedes draw honeyed drops from this river and fill all the mixing-bowls of Zeus ! This way, friends, have a taste of a honeydistilling river ! Here I see an image of the heavens ; for that nectar of Olympus which they say is the drink of Zeus, the Naiads are pouring out in natural streams on the earth ! "

ΔΙΟΝΥΣΙΑΚΩΝ ΠΕΝΤΕΚΑΙΔΕΚΑΤΟΝ

Πέμπτῃ καὶ δεκάτῃ βριαρὴν Νίκαιαν αἰδῶ,
θηροφόνον ραδόσῃχιν ἀπειλήτῃραν Ἑρώτων.

Ἦλ' ἐφαμένον νεφεληδὼν ἐπέρκεον αἰδοσθεῖ Ἰνδοὶ
ἀμφὶ ῥοὸν ποταμοῖο μελίσσαν· ὥν ὁ μὲν αὐτῶν
ἀγχιβάτης στατὸν ἵχθυος ἐπ' ὤλῃ διώσας ἐρείσας
ἡμιφανὲς ἔσθηκε, καὶ ἀμφαλὸν ἰδατὶ δένων,
κυρτὸς ἔσω ποταμοῖο κεκλιφὸς κῶτα τιταίνων, 5
χεροὶ βαθυτομείησι μελισταγέε ἤφουσεν ὕδωρ·
ὅς δέ παρὰ προχύῃσι, κατὰσχετοὶ αἰδοσι δάφνι,
σφοδρῶς προβλήτα γενεαῖα κῦματι βάπτων,
στήθος ἐφ' ἀπλώσας ποταμηδὸς ὑφ' ὅθεν ὄχθης,
οἰγομένους στομάτεσσιν ἀτείρουν ἱμάδα Βάλχον· 10
πρητὴ δ' ἄλλος ἐν πελάσας στόμα γείτοσι πηγῇ,
καὶ διεράς διαπεδῶ φαρμαθῶδε χεῖρας ἐρείσας
χεῖλεσι δι' ἀλκίαισιν εἰδέχοντο δάφνιν ὕδωρ·
ἄλλοι δ' ὀστρακίσαντι μέθην ἀρίωντο κυπέλλῳ,
πιθμένα κοιφίζοντες ἐαγὸτος ἀμφιφορῆος· 15
καὶ παλὴς ἐσμός ἐπινεν ἐρευθιόωντι ρέεθρῳ,
κισσιθῶς προχέων ποταμηδὸς ὄγκον ἐέρος,
μηλονόμων ἀγραιλὸν ἔχων δέπας· ἀντιβίων δὲ
οἶον ἐρευγομένων πολυχαιδέος ἀνθιρεῶτος
ὄμμασι δερκομένοισιν εἰδ' ἀπλώθησαν ἐρίπται, 20
καὶ βλεφαίροις δοκίεσκον ἰδεῖν διδυμόζυγον ὕδωρ,
καὶ προχὴν κελάρυζε φιλακρήτου ποταμοῖο

BOOK XV

In the fifteenth, I sing the sturdy Nicaia, the rosy-armed beast-slayer defying Love.

As he spoke thus, cloudwise rolled up the burnt-faced Indians around the flood of the honeybreathing river. One of them walking near stood pressing his two feet down in the slime, half-showing, and wetting his navel in the water, curved into the river and stretching his crouched back, and with hollowed hands lapped up the honeydripping water. Another by the flood, possessed by fiery thirst, bathing in the purple wave his forthrust cheek, spreading his breast above the bank of the river, with opening mouth drew in the juice of Bacchos. Another prone bringing close his mouth to the neighbouring fount, and pressing wet hands on the sandy bottom, with thirsting lips welcomed the thirsty water. Others drew up the potations with a shard for a cup, lifting the base of a broken two-ear jar. And a great swarm drank at the ruddy stream, ladling out with ivy-wood cups a mass of the river-dew, as they held the rustic pot of the shepherds. And as the enemies belched vinously from wide-yawning throat, as their eyes gazed, the cliffs were doubled, and they thought to see through their eyelids a pair of waters in one yoke. And the bubbling outflow of the wine-loving river gushed up

ζυγέον ἀναβλεψέοντα μέθης ρίον ἠδυσότου δὲ
οὐκ ἄνδρος ἠρεῖγοντο ρίος εὐώδεις ὄχθαι.

Διομενέας δ' ἐρέθισσε χαλκὸς ρίος· ἐνθά τις ἀνὴρ 20
Ἰνδὸς ἀμεραινύσας μέθης δεδονημένος αἰστρον
εἰς ἀγέλην ἦζε, καὶ εὐσετάων παρὰ λόγχῃ
ταύρων ἀπειλητῆρας μετήγαγε δέσμιον ἔλεον,
διχθαδίων κερύων περαιογμένον ἄρον ἐρέσσαι 25
ταυρηφαῖς σιλάμασι, δεδομένον αἰά κεραιῆς
ταυρηφαῖς Διόνυσον ὑπὸ ζυγῇ δουλείᾳ στήσαν·
ἄλλος ἔχων δασυλήνα σιδηρεῖται γένυν ἄρσης
αἰγὸς ὀρεσσικόμοιο διέθροσεν ἀνδρεῖοντα,
θηγαλὴν ὄρεσάνων δεδογμένον, αἰά τε δειρὴν 30
Πανὸς ἐνεραιῶνα ταμίαν γαμφύωντι χαλκῷ·
ἄλλος ἀπηλοῖος βοῶν κεραιαῖα φύτλην,
αἰά περ ὀρεῖων Σατύρων ταυρηφιδά μορφήν,
ὡς δὲ ταυρηφιδῶν ἐλάφων εἰώκει γένεθλην
στικτῆς εἰσορῶν παλαιοδαλὸν εἶδος ὄσωπης, 35
αἰά τε Πασσαριδῶν αἰέων στίχα· δαιδαλῆαι γάρ
νεβρίσιν ἰστυνέουσι παρεπλήγχθησαν ὄσωπαί·
καὶ φονίαις λιβάδεσσιν ὅλον θῆρμα μαίνων
Ἰνδὸς ἀποστιγθῆρας μέλας ἐρεθαίνετο λίθρων,
καὶ τις ὀμοκλήσας ἐκορέσσετο γείτονι δένδρῳ 40
μαστιζῶν ἐκάτερθε, καὶ εἰαριτοῖσι δοκεῖων
σσιομένην ἀνέμοισι φυτῶν ἐλικυῖδα χαίτην
ἀβροκόμων ὄρσης ἀπηλοῖος κορύμβων,
φύλλα διασχίζων λασίης ὀρυός, αἰά μαχαίρῃ
πλοχμον ἀεροσικόμοιο διατμήγων Διόνυσον,
μαρνάμενος πετάλοισι καὶ οὐ Σατύροισιν ἐρίζων, 45
τερπωλὴν ἀνότητον ἔχων σκιοειδὲς νύκτ.

Μαίνεται δ' ἀντιβίων ἕτερος χορὸς· ἀντὶ δὲ λόγχης
ὡς μὲν ἑλὼν βαρὺδόντων ἐπωμαδὶν τελαμῶν

a brown stream of carousal ; and the fragrant banks poured up streams of the sweet drink of wine.

²⁸ Thus the enemy were made drunken by the untempered stream. Then a certain man of the Indians, driven by the gadfly of mindrobbing drink, dashed into the herd ; and by a leafy thicket found a threatening bull, which he brought back pulling him along in bonds, when he had dragged at the sharpened end of the two horns with daring hands, thinking that he drew under the yoke of servitude bullshaped Dionysos by the twin horns. Another, holding the horrid jaw of an iron sickle, shore through the neck of a mountainranging goat, cleaving it with the whetted hook, thinking he was cutting the throat of horned Pan with his talon of crooked bronze. Another threshed out a hornarmed brood of cattle as if harvesting the bullfaced shape of satyrs ; one again pursued a tribe of long-antlered deer, as if he were destroying a line of Bassarids, when he saw the patterned shape of the dappled creatures : for his sight was driven astray by the freckled fawnskins of like looks ; and staining all his breastpiece with bloody drops, the black Indian was reddened by the spouting gore. And one shouting loudly attacked a neighbouring tree, flogging it on both sides ; and observing the leafy tendrils shaken by the spring breezes, he battered off the shoots of the tender clusters, slicing through the leaves of the thickest tree, as if cutting with his sabre through the tresses of unshorn Dionysos, battling with foliage instead of combating with Satyrs, and took a bootless delight in his shadowy conquest.

²⁹ Another enemy troop went mad. For a spear, one took a heavybanging drum, and hung it up by

τύμπανον ἤρταζε, καὶ ἀμφιπλήγη βοεῖη
 δίζιγος ἰσμαράγῃσι μέλοι χαλεόκερονος ἡχώ· 25
 οἳ δὲ παλιτρήτοιο βοῇ δεδοσμένοι αἰδοῦ
 ἄστατοι εἰλεπόντι ποδῶν βαρυνέτο παλμῶ·
 καὶ τις ἀπειρήτοις ἐπὶ χεῖλεσι λατὸν ἐρείσας
 διθροον ἀρμονίῃν ἐμελίζετο Μυγδόνοιο αἰδοῦ·
 γηραλίου δὲ φετοῖο θορῶν παρὰ γείτονι βῆξ 30
 γλαυκὸν ἐντραπιδίμῃγος ἀνείρουσιν θάλλον ἑλπίης
 ὄφρα ἑρπύλλῃ διαβροχόν, οἷα πύλλω
 οἰνωσὴ ραπιδίμῃγιν Μαρωνίδας ἀπὸν ὑπέρη·
 ἄλλος σὺν ζυφίεσσι, σὺν ἐγχεσσι, σὺν τρεφαλίσαις
 ἀσχετὸν βαρυνέμεντες ἀμερσινύω φρένας οἴω 35
 ὄργια μιμησάτο φερουσάκιον Καρυβάντων,
 ἰχθία δεικνύοντες ἐνὸπλιον ἀμφὶ χορείῃ·
 καὶ παλὶμῃ ἐλεπιδὸν ἀμοιβάζουσιν ἐρωαῖς
 ἀσπίδες ἐκρούοντο ευδαστηγῆρι σιδήρῳ·
 ἄλλος ὀπίσκειν θασυῖδας ὄργια Μαισῆς 40
 μιμητὴν Σατύροισι συνεσκίρτησε χορείῃ·
 καὶ τις ἀρρασσομένης αἶων κελεύθερον βοεῖης
 μελινχὸν ἦθος ἔδεκτο, φλοσμαράγῳ δὲ μετοικῇ
 ριγέδατῃν ἀνέμοισιν ἐὼν ἔραφε φαρέτρην,
 λίσσαν ἔχων ἕτερος δὲ γυναιμανέων πρόμος Ἰνδῶν 45
 ἀπλεκίος πλοκαμίδος ἑλὼν ὑφαιέχοντα Βάκχην,
 παρθένην αἰδύμαυτον ἀτάσθαλον εἰς γάμον ἔλκων,
 σφίγγειν ὑπὲρ δαπέδοιο, ταπυσάμενος δὲ κοτῇ
 χερσὶν ἐρωματίεσσιν ἀπεσφρηγίσσατο μέτρην,
 ἐλπίδι μαφιδῇ πεφορημένος· ἐξασπίης γάρ 50
 ὄρθιος ἔρπε δράκων ὑποκάπτιος ἱξίῃ γείτων,
 δυσμενέος δ' ἤφε κατ' αὐχένος, ἀμφὶ δὲ δειρῇ
 οὐράϊσις ἐλίκεσσι ἀνέπλεκε κυκλάδα μέτρην·
 ταρβαλίαις δὲ ποδῶσσι φεγῶν μελατόχρους ἀτήρ
 θερμὸν ἀνυμφεύτων ἀπεσεύσσατο κέντρον Ἑρώτων, 55

his shoulder-strap : then beating on both skins he crashed out a double tune in the brassrattling sound. Another, thrilled by the note of the many-holed pipes, danced about with quickcircling steps, and putting a reed to his inexperienced lips practised the tune of the double Mygdonian pipes : then leaping to the neighbouring root of an ancient tree, he drew at a green shoot of the richdropping olive, soaked with dewy moisture, as though pressing his lip to a drop of Maronian wine.* Others with swords, with spears, with helmets, their wits set a-rioting by the mindrobbing wine, mimicked the orgies of the carryshield Corybants, twirling their steps for the dance-in-armour, and all in a whirl the shields were beaten by alternate thump of hand or the plunging iron. Another cycling the orgies of the Muse with her choir, skipt a mimicking dance with the Satyrs. And one hearing the roll of the banged oxhide, took on a gentle mood, and with rattlcloving desire, threw to the winds his terrible quiver, all frantic : a second chieftain of the womanmad Indians caught by the untwined hair some highnecked Bacchant, and dragging the untamed virgin to violent wedlock, held her tight on the ground, and stretched in the dust with lust-maddened hands unsealed her belt, wild with vain hope : for suddenly with head erect a serpent crept from her bosom, near-neighbour to the groin, and darted at the enemy's throat, and about his neck twined a circling belt with spirals of his tail : the blackskinned man, fleeing with frightened feet, shook off the hot sting of un-

* The text is corrupt, and probably there is something omitted ; but the meaning must be something like this.

αἰχίνιον φορέων ἀφαιώδεις ὄρμιον ἀκάνθης.

Ἰόβρα μὲν οἰνωθέντες ἐν οἴρεσιν ἔτρεχον Ἰνδοί,
 τῶβρα δὲ τήδυμοι Ἰπνοὶ εἶον πτερὰν οὐλον εἰλίας
 ἀελανέων σφαλεροῖσιν ἐπέχραον ὄρμισιν Ἰνδῶν,
 εἴησιν δ' οἰστηθέντες ἀμετρήτῃ ἰδὸν οἴῳ. 90

Πασιθέης γενετῆρα χαρίζομενοι Διονύσιον·

ὥς ὁ μὲν ὑπτιος εἶδεν ἀνὰ κεύθετι προσώπῳ
 ὑπναλέῳ μυστήρα μεθυσφαλεῖ ἀσθμα τιταίνων,
 οἱ δὲ βαρυνόμενῃ κεφαλῇ ἐπεθήκατο πέτρῃ,
 κωθρὸς ἐκπροσάλῃ στυγμητῇ κείμενος ὄχθῃ. 95

ἡματίαις δ' ὀάρις κοσπλανέουσιν ἀντίρρις
 ὀρθῇ περὶ προτάφοισι πεπηγότα διάκτυλα βάλλων·
 πρηγῆς δ' ἄλλος ἐπὶ τεταρτυμένος, εἶχε δὲ διωσπῇ
 χεῖρα καθημένην ἰσοκλείῃ δάκτυλῳ μῆρῳ·

καὶ τις ἐπὶ παλίνῃ κεφαλῇ ἐπερείεστο παρσῷ 100
 οἶνον ἀναβλίσκων· ὁ δὲ καμπύλῃ γυνὴ συνάσπων,
 ὡς ὅτε ἀμφιέλεκτος, ἐκείλετο, λαβὼς ἰαύων.

καὶ χορὸς ἀντιζήλων τεφορημένος εἰς ῥάχιν ὤληε,
 οἱ μὲν ὑπὸ δρυὸς εἶδαν, ὁ δὲ στελέτης ὑπὸ θάμνῳ,
 ἄλλος ἐπὶ πλενρήσῃ πεσὼν ἐκείλετο φηγῷ. 105

λαίην ἀφρύνοντι βάλλον ἐπὶ χεῖρα μετώπῳ·

καὶ παλιν ἐσμός ἰάνε λάλοι νέκυν, ἥρῃ πέμπων
 ἄλλοις ἀχάινον ἀσημάτου θρόον ἡχοῖς
 οἰστοβάρῃ· ἕτερος δὲ τινασσομένῳ καρήνου

γηραιῆς πλατὺ κῶτον ἐπέτρεπε πυθμένι δάφνης· 110
 τὸν δὲ βαρὺ κνώσσοντα βαθυστρώτων ἐπὶ λέκτρων

ἀκροκόμου φοῖνικας ἢ εὐώδεις ἐλαίης
 ῥέπιζων ἀνέμοισιν ἐλαξ ἐπεσύρισεν ὄρηξ·
 καὶ τις ὑπὲρ διαπέδοιο χυτῇ τετάρτυστο κονίῃ.

* Pasithea is one of the Charites, with whom Hypnos is in love, Hom. II. vii. 269, and following him, Nonnos xxxi.

hallowed love, and wore on his throat the necklace of snaky spine.

⁸⁷ While the Indians were running drunken on the hills, just then sweet Sleep plying his vigorous wing, assaulted the wavering eyes of the persistent Indians, and put them to bed, tormented in mind by immoderate wine, doing grace to Pasithea's ⁸⁸ father, Dionysos. One lay sleeping on his back, with face turning upwards, straining his drinkshaken breath through a sleepy nostril. Another rested his heavy head on a stone, as he lay sluggish on the gravelly bank; he was babbling in the daydreams of a vagrant mind, and laying his fingers stiff and straight about his temples. Another was stretched out prone, with his two hands hanging down to balance his two thighs. Another had leant his head on the wrist of his hand, and was drooling wine; another had gathered his limbs rolled together, like a snake coiling round, and lay slumbering on his side. And the company of the enemy who had rushed to the woody ridge—one slept under an oak, one in the undergrowth of an elm; another fallen on his flank, and leaning against an oak, had put the left hand over forehead and eyebrows; and a great swarm, heavy with wine in their slumber were chattering carcasses, sending into the air the unbridled din of sounds without sense, signifying nothing. One with shaking head, leaned his broad back on the trunk of an aged laurel. Another in heavy stupor upon a deep-strawn bed, while the twining saplings of topleaf palm or prolific olive whistled above and fanned him with the winds. One was outstretched on the ground in the outpoured

121. He further makes her daughter of Hera and Dionysos (xxi. 186 and this passage).

ἀερα ποδῶν προχύσῃ κατακλῆξιν ποταμοῖο· 113
 ἄλλος ἀπειρήτοιο μέθης βαλχένετο παλμῷ,
 καὶ κεφαλὴν βαρέθουσας ἐπέστρεψε γείτοσι πύκτι·
 ἄλλον φειδόμεντος ἐσείετο νεύρα μετώπων.

Καὶ δρῶντες ἐνὶ σπένδοντι ἰδίῳ γελίοντι προσώπῳ
 Πάχος ἀναξ ἀγύρενε, χεῖρα σημάττορα φωτὴν· 120

Ἰνδοφύτοι θεράποντες ἀνιήτων Διονύσου,
 νύμφη μάλλον σφίγγοντες ἀλλήλας νύκας Ἰνδῶν
 πάντας ἀναιμιάκῃ (ωγρήσατε δημοτῆτι·

καὶ βραχυῶ γόνυ δοῦλον ὑποκλίνας Διονύσῳ
 Ἰνδὸς ὑποδρήσουσιν ἐμῇ θιασώδει Ἰεῖν· 125

σεῖων αἰνυσα θύρουσ, ἀπορρίψας δὲ θυελλοῖσι
 ἀργυρέην ἐπημίδια πόδας σφίγγειε καθάρουσι,
 καὶ κεφαλὴν στέφειν ἐμῷ κισσώδει δεσμῷ,

γυμνωσας πλακαριδῶν ἀερσιλίφου τραφαλείης,
 καὶ παλέμων ἀλάτρυμα λεπῶν καὶ δοῦριον ἤχῳ 130

Εἶλον αἰεσίσι κορυμβοφόρῳ Διονύσῳ·
 Ὡς φαιμένον δρηστήρας ἐποιήσαν·

ὥς ὁ μὲν αὐτῶν
 αἰχρῆτι δεσμενέων ὀφειώδεις δεσμὸν ἔλιξας

εἷλας δρακοντείῃ πεσιδημένον ἀνέρα σειρήν,
 ἄλλος ἐλὼν λασίης τεχνασμένον ἄλκον ὑπῆτης 135

ἄνδρα βαθυσμήραγγοι ἀνείρουν ἀνθερευῶσι·
 καὶ τις εἰς παλάμας τατίσας σκολιότρυχι κόρῃ

ἀνέρα δουρικτήτων ἀδείσμων εἶκεν ἐθείρης·
 ἄλλος ὁμοπλίκτους παλάμας περὶ νῦτα καθάψας

ὄριον εἰλεῦντι λίγων μετρώσατο δεσμῷ 140
 αἰχρῆτι· τρομερῷ δὲ Μάρων ἐλελίζετο παλμῷ

ὦμον γηραλίῳ βαβαρημένον Ἰνδὸν αἰείρων·
 ἄλλος ἀκουτιστήρα λαβὼν βαβαρημένον ὕπῳ,

δεσμῷ βυτρεῦντι περίπλοκον αἰχρῆτα σύρων,
 στικτῶν πορνυλίων ὑπὲρ ἀντιγα θήκατο δῖφρων· 145

dust, washing the tips of his feet in the pouring river. Another shaken in the throes of intoxication, a new experience, leaned his heavy head against a neighbouring pine: another panted until the sinews of his forehead throbbed.

¹¹⁹ Now seeing his foes stupefied, Lord Bacchos spoke with laughing countenance, and uttered his word of command: "Indianslaying servants of invincible Dionysos! bind them all fast unresisting, the sons of the Indians, take them all prisoners in bloodless conflict: let the Indian bend a slave's knee to mighty Dionysos, and do menial service to my Rheia and her company, shaking the purple thyrsus; let him throw to the storms his silver greaves, and bind his feet in buskins; let him strip his tresses of highplumed helmet, and crown his head with my ivybond; let him leave the yell of wars and the din of spears, and uplift the Eulian song to grapeladen Dionysos."

¹²⁰ He spoke, and the menials were busy. One of them wound a snaky bond round the enemy's throat, and dragged the man shackled with a rope of serpents. Another caught the straggling load of a hairy cheek, and drew the man along by the deep-bristling chin. One stretching his palms over curly-haired temples, dragged the man captive, unbound, by the shag. Another binding a prisoner's hands clasped behind the back, girded him with an encircling bond of withies about the neck. Maron staggered along with trembling totterings as he lifted on his aged shoulder an Indian sleepladen. Another took up a spearman overpowered by sleep, put a halter of vines about his neck, pulled him along and dropped him over the rim of a car with dappled

ἄλλων κεκαλμένους φαλέους ἑυμὸς ἀλήτης
 χεῖρας ὀσιωσθότους ἀλὶτιφ' οφθαλμοῖσιν δεσμῷ,
 καὶ λοφίης ἐπέβησεν ἀσπαστοσύδων ἐλεφάντων
 καὶ σάλιν εὐατάλοιο λαβὼν τελαμῶνα βοεῖης
 Ἴνδον ἑσπαραδίφ' πεπεδημένον εἶχεν ἱμάτι.
 καὶ τις ἀεργάζουσα καλαιφάνα μελαροτόμος
 Πασσαρίς, ἀφροσύνα λαβήφρονι κρηματι λίσσης,
 Ἴνδον ἐκρυπτήρας βαθνελοῦτοιο θαλάσσης
 τυλμῆρη σάλινῃ σελικαρπίοι εἴλατο ἐβείρης
 δοῦλον εἰς ζυγοδεσμον, ἐπειγομένου δὲ Λυαίου
 ὄμιον εὐθυρῆα σιδῆρος εἶχεν ἔραχθεῖς
 ὤμοις ἀκαλῆεσσι μεθυφαλέοις δὲ φορήος
 θῆρας κελευσσομένων ἀρεστιάς ἦλατο Πάγχη,
 ἰσχία μαστιζούσας δορακτῆγεω ἐλεφάντων
 καὶ χρυσῆν Ἰμέναιοι ἀντήρταζε βοεῖην
 ἀνέρα σιδήρους χρυσόσπιδα, γηδύουσας δὲ
 κούρον ἐρωματέουσιν ἐδέραιτο Πάγχος ὀπωπαῖς
 τεύχεσιν ὑπναλίοιο καταγυγίζοντα φορήος
 καὶ νέος ἠρόντιζεν ἐν ἔντεσιν ὄλβιον αἶγλην,
 ὡς Λυαίου Γλαυκίοιο λαβὼν ἀμάρυσσε μαχηταῖς,
 ἀφενταῖς σακείουσιν ἀσαστράπτων, Διομήδης.
 ἄλλους δ' ἀντιβίον στρατῇ λήισσεντο Πάγχων,
 νήδυμον ὕπνου ἔχοντας ὁμόστολον ἠδὲος οἴνου.
 Ἐκεί τις ἀγκυλότατος, ἐρημαδὶ σὺντομος ὤλῃ,
 παρθέτος Ἀστακίδεσσι ὁμότροφος ἦθεε Νύμφαις
 καλλιφθῆς Νίκαια, λαγωβόλος Ἀρτεμις ἄλλη,
 ἀλλοτρίῃ φιλότητος, ἀπειρήτη Κυθερείης,
 θῆρας ὀσιτεύουσα καὶ ἰχθυεύουσα καλῶναις.

* It was quite commonly believed in antiquity that elephants had no joints in their legs; Aristotle notes and corrects this mistake, *Hist. anim.* ii. 496 a 4, but like many blunders which he put right, it prevailed.

panthers. Another reclining was seized by the wandering swarm, with cries of *Euoi!* they stretched his hands behind him and bound them tight with an inextricable knot, and threw him upon the neck of the elephant which never bends the knee²; and many a one took hold of the sling of an Indian's shield, and kept him shackled by the strap over the shoulder.

¹⁴¹ Now some Bamarid, foaming under a wit-drowning wave of madness, caught up a shepherd's crook, and with daring hand dragged off by his curly hair to the yokeband of slavery, an Indian searcher-out of the deep riches of the sea. At the bidding of *Lyaion*, iron *Erechtheus* held on unbending shoulders a foe with fine cuirass; and a Bacchant of the mountains drove away from its intoxicated owner his black-skinned beast, flogging the flanks of some elephant, spoil of the spear. *Hymenaios* robbed a man of his golden shield, and lifted up the golden buckler, while *Bacchos* delighted watched him with ardent gaze all gleaming in the armour of the sleeping owner. The young man in his harness shot out a rich brilliance, like as *Diomedes* sparkled among the warriors, flashing with the rich target he had taken from *Lycian Glaucus*.³ And the army of Bacchants despoiled other adversaries, possessed of sweet sleep and sweet wine its comrade.

¹⁴² There was one with a crook-bow, a maiden denizen of the lonely wood, comrade hale and fresh among the nymphs of *Astacia*, beautiful *Nicaia*, a new huntress *Artemis*, a stranger to love, unacquainted with *Cythereia*, ever shooting and tracking the beasts upon the hills. She did not hide in

² *Hom. Il. vi. 235-236.*

οἰδὲ μυχρὸ θνύοντι καλίστετο παρθενεύοντες.
 καὶ οἱ ἐνὶ σκουπέλοισιν ἐρημονόμῳ παρὰ πέλῃ 170
 ἡλασάτη πέλα τάφῳ, αἶψά δ' οἱ ἐνδοθὶ λόχμη
 μηρυδαίνοντες κλαστικῶς ἴσαν πτερόεντες αἰστοί,
 καὶ σταλίων ζυλόν ὀρθὸν ὀρειάδος ἰστός Ἀθήνης
 καὶ καθαρῇ συνάεθλος ὀμιλεεν ἰοχεαίρῃ.
 καὶ λίον ἐν σκουπέλοισιν ἀνέπλεκεν ἡθάδος ἄγρης 180
 νήματος ἀσπερτοῖο φαιότερον οὐ ποτε τάφῳ
 ποικίλον εἶδος ἔχοντος ἀνάλειδος ἦσσετο νεβροῦ,
 δορυάδας οὐα ἔδωκε, καὶ οὐα ἔφασκε λαγωοῦ,
 ἀλλὰ περὶ ζεύξας δαδουρήεντι χαλεπῇ
 γλαυκῇ δασυστέρῳω ἐπεμάσσειε κῶτα λεότων, 190
 παλλίαι δ' ἔγχος ἔειρε καταγνῖα λυσσάδος ἀρατου
 μέμφετο δ' ἰοχεαίραν ἐσθλόν, ὅτι λιποῦσα
 στικτῶν πορθαλίων γενεὴν καὶ φίλα λεότων
 οὐκιδαναίς ἐλάφοισιν ἐὼν ἔξευξεν ἀπήτην.
 οἰδὲ μύρῳ μεμέλητο, μελεπρήτων δὲ κυπέλλῳ 200
 ἰδατόν προξέβουλα χαρὰδρῶν πόμα πηγῇ
 φειχρὸν ἰδαρ προχέουσα καὶ αὐτορόφῳ κενεῶν
 κοῦρης δεινῆτος αἶμας ἐρημάδες ἦσαν ἐρίπται·
 παλλίαι δ' εὐκαμάτω μετὰ δρόμον ἡθάδος ἄγρης
 πυρδαλίων σχεδὸν ἦσσε, μὴ δ' ὑπὸ κοιλὰδι πέτρῃ 210
 μίμνε μεσημβριόουσα λεχιδος ἄγχι λεαίνης·
 ἡ δὲ γαληναίῃσιν ὑπ' ὀφρύσι μευλὴν θῆρ
 ἀδρίπτοις γενέσσι δέμας λεχμάζετο κοῦρης,
 καὶ κυνρῆς μίμημα κινὸς δειδῆμονι λαμψῇ
 ὤμοτοκου στόμα λάβρον ὑπεκτυζάτο λεαίνης 220
 χελιδὶ φειδομένη, δοκίαν δὲ μιν Ἀρτεμιν εἶναι·

* This whole line is taken from Euphorion (frag. 91

the scented nook of the women's room. She was ever among the rocks, by loncfaring path, where the bow was her distaff; she was ever in the forest, where winged arrows were her long threads, the upright wood of the net-stakes was a loom for this Athena of the mountains; she shared the tasks of the chaste Archeress, and she netted the meshes for her wonted hunting among the rocks more gladly than she would make twisted yarn. Never did she touch with shaft the timid dappled fawn, the gazelle she followed not, nor handled the hare; but the shaggybreasted lion she fitted about with bloodred bridle, and whipt his gray flanks, and often lifted spear against a maddened bear*; and she blamed fars shooting Archeress, for letting alone the generation of speckled pards and the tribes of lions, and yoking worthless deer to her car. Nor did she care for perfume; rather than honey-mixed bowls she preferred watery draughts from a mountain brook, as she poured out cool water; lonely cliffs with nature's vaulted roof were the maiden's inaccessible dwelling. Often, her task well done, after the course of her wonted hunting, she sat beside the pards, and remained under one hollow roof at midday near a lioness newly delivered; then the beast gentle with calm brows would lick the girl's body with unscratching jaws, and with timid throat like a whimpering dog, the greedy mouth of the lioness newdelivered purred softly through self-denying lips, while the lion, thinking her to be

[Powell]. It alludes to the local legend that Iphigeneia was sacrificed there, not at Aulis, and that a bear, not a hind, was miraculously substituted for her; see schol. on *Ar. Lyss.* 645. This had grown up to explain the curious ritual of the place, in which little girls in yellow frocks danced before Artemis, imitating the motions of bears.

εἰς πέδον ἰεσίοιο καθέλευμένωιο παρῆεν
αἰχὴν λαχρήντι λῶν ἐλάνετο νύμφη.

Καὶ τίς ἐνὶ βυλόχοις ὀρεσείροφος ἦθεε βοῦτης,
ἰδυτετῆς, περίμετροι, ὑπέρτεροι ἤλαος ἦβης
οἶνομα οἱ πεδὺν Ἵκτιος, οἱ ἀγρυάδοι μέσση ἤλας
ἱμερτιάς ἐνόμεναι βῆας παρὰ γέστοι κοῦρη.

καὶ νομήν ἐρατῆς καλαίροισα χεροὶ τυάσσω
εἰς βόθιν ἤλθεν ἔρωτα καὶ αἰκέτι τέρεστο ποίμνη.

εἰς αἶαν Ἀγχισίη βοδοκιδεῖ, τοῦ ποτε Κύπρις
ἀργεντῆς ἐνόμεναι ὀρεσσινόμας στίχα ταύρων

πεσὺν ἐλαφρίζουσα βοοσκόων ἀμφὶ δὲ λόχη
βοοκάλος ἀγρυσσουσας ἰδὼν χιονώδεις κοῦρη

οὐ βοῆς ἀγέλης ἐμπάζετο φοιταλή δὲ
εἰς ἔλος αὐτοκτελευστοὶ ἐβόσκετο πόρτις ἐρήμη

ἀρχαίου δισέρωτος ἀποπλαγχεῖσα νομήος,
καὶ θαμάη πεφόρητο περισκαίρουσα καλῶναι

ποιμένα μαστεύουσα νέος δ' ἐπλάζετο βοῦτης
παρθενιατῆ ὀρέων βοδοκιδεῖς εὐάλα προσώπων.

Καὶ δολοεῖς ἐρέθιζεν Ἴκτιος ποθέοντα νομήας
οἰστρῶν λαβροτέρων δεδοτημένον ἐν σκοπέλοις γάρ

παρθενιατῆ ἀκίχητον ἐπισυμμένης δρόμον ἄγρης
πέπλον ὅλον καλῶσιν εἰς ἡέρα κοῖφοι ἀήτης.

καὶ χροὸς ἦθεε κάλλος ἐλευκαίνοντο δὲ μηροὶ
καὶ σφραῖ φοιτῶσιν, καὶ ὡς κρίνον, ὡς ἀνεμῶν

χιονίῳ μελέῳ βοδοεῖς ἀνεφαίνετο λευγῶν
καὶ νέος ἱμερόφαντος ἔχων ἀκόρητον ὄσωπῆν

ἀσκεσίῳ εἰδοκτενεν ἐλευθερον ἀντυγα μηρῶν
[.] χιῶδες [.]

βότριν ὀπισθοπόροιο κόμης ἐπλάζεν ἀήτης
κουφίζων ἐκότερην, ἀειρομένων δὲ κομῶν

* For the loves of Anchises and Aphrodite, see the Homeric Hymn to the goddess. That she went about with

Artemis, drooped his head to the ground in supplication, and bent his hairy neck before the nymph.

And in the forests was a highland oxherd, hale and fresh, his figure stout-built, tall and upright, beyond the youths of his age. His name was Hymnos, and in the midst of the wild wood he tended his lovely cattle where the nymph was his neighbour: he flourished the herdsman's truncheon in lovely hands. But he fell deep in love, and no more took joy of his herd, like a rosy Anchises,* whose white string of mountain-ranging bulls Cypris once tended, swinging her girdle to shoo the cattle on. When the herdsman saw the snowy-white girl hunting about the woods, he cared not for his herd of cattle: the calf strayed into the marsh at its own will and grazed alone, wandering from its ancient herdsman now sick in love, and the heifer scampered capering over the hills in search of her keeper. But the young oxherd was wandering, for he saw the rosy round of a maiden's face.

And the deceiver Eros excited the longing herdsman, and shook him with yet stronger passion. For as the maiden sped unapproachable on her hunting among the rocks, a light breeze bellied out all her kirtle into the air, and her body showed fair and fresh: white thighs, ruddy ankles, like lily, like anemone, appeared a flowery meadow of snowy limbs; and the young man desire-haunted, with insatiate gaze, watching beheld the unimpeded circuit of her naked thighs. The breeze shook backwards the cluster of her hair, lifting it lightly this way and

him and helped to tend his herd is a piece of Alexandrian prettiness which Nonnos may have invented for himself or taken from some earlier poet.

λευκοφαῖς σελάγχε μέσσι γυμνοῖμενοι αὐχὴν.
 καὶ νέος οὐρασίφρατος ὁμάρτεσσι παλλάσι κοῦρην,
 τῇ μὲν ἐπιφασίῳ σταλίσσῃ ἢ τόξον ἀφίσσων,
 τῇ δὲ ποδωδύλῳ τριαικομένῳ βελέμενον
 ἡμερτῇ εἰδόσῃ ραυδόχρως διάκτυλα κοῦρης
 εἰ ποτε τοξεύουσα κέραι ἐνελύσαστο νευρῇ.
 καὶ παλάμῃ γυμνοῖτο, λαβὼν νέος ὄμματι λαβῶ
 λευκὸν ὡστεντήρῃ βραχίονα δέρεττο κοῦρης,
 ὄμμα παλαδάντρου ὄγων, ὀχετῆγόν Ἑρώτων.
 εἰ τόσον, ὡς Νίκαία, σέλε λευκώλετος Ἥρῃ.
 Ἑσπερίην δ' ἐπὶ σέλας εἴη ἐτίθειεν ὀσωπῆν,
 εἰ πλέον ἀργυφῇ σέλε παρθένος, ἢ Σελήῃ.

Καὶ νέος, ἀμφιέσων ὑποσάρδιον ἔλασε Ἑρώτων,
 ἐγγὺς εἶναι καὶ νέος εἶναι ἐμνήσθητο κοῦρης,
 πῶς βέλος εἰς στυπὸν ἔλασε ὀρειάδος ἀντίον ὄρατον,
 πῶς δὲ λεοντείῃ παλάμῃ ἐσφίγγετο δειρῇ
 δίζητος γυμνώσας βραχίονα μάρτυρα δεσμῶ,
 πῶς πάλιν ἰδρυώσας λαύσαστο χεῖματι πηγῆς
 ἡμιφαντῇ, καὶ μάλλον αἰετὶ μιμητόκετο σέπλον,
 ὅσποτε μιν δονέων καὶ εἰ ὀμφαλὸν ἄχραι αἰίρων
 γυμνώσας χροὸς αἰθεὶς ἀνηκούτιζεν ἀήτης
 αἰῶνος μέγιστον ἔχων γλαυκράϊς ἰστένεν ἄλλας,
 ὄφρα πάλιν βελήκωλον ἀναστεύωσι χιτῶνα.

Καὶ νέος ἀσπιδόρατος ἐνερπαίρῃ παρὰ ποίμῃ
 γένοιτο θηραίνουσαν ἰδὼν ὑφαίχεται κοῦρην
 τοῖος ἀπερροιβήσεν ἔπος ἰηλῆμοσι φωνῇ.

Αἶθε βέλος γενόμεν ἢ διάκτυον ἢ φαρέτρη,
 αἶθε βέλος γενόμεν θηροκτόνον, ὄφρα με γυμναῖς
 χερσὶν ἐλαφρίσσειεν ὀπισθοτόνοιο δὲ τόξου

* Nonnos says he loved even her weapons.

† Stock epithet of Hera, white-armed.

that, and as the hair was lifted the neck bared in the midst gleamed shining white. And the young man often haunted the mountains following the girl, now touching the shafts or feeling at her bow, now watching the rosy-tinted fingers of the lovely girl, when she aimed the lance he loved²; if ever in shooting she drew the horn round with the bowstring, and her hand was bared, unseen the young man with furtive eye surveyed the girl's white archer-arm, bringing round again and again the eye, love's conduit, wondering if Hera's arm were as white as Nicaia's³; and stretched his gaze towards the expanse of evening, to see if the maiden were more white, or Selene.

¹⁰⁴ So the young man, cherishing under his heart the wound of love, whether near or whether far, kept his mind on the girl: how she drew the arrow for a shot against a mountain bear; how she fastened hand on the lion's neck, circling about it her two arms in a betraying 'noose'; how again, after toil and sweat, she washed her in the flow of a brook, half-showing, ever more careful of her kirtle, when the breeze would shake it and lift it up to the mid-nipple, and shoot out the flower of the beauty laid bare. Keeping this in memory, he conjured again the sweet winds, to raise again the deep-folded robe.

¹⁰⁵ And the young man, restless beside his horned herd, saw the girl in high head hunting hard by; and he shouted out these words with envious voice:

¹⁰⁶ "O that I were a shaft, or a net, or a quiver!
O that I were a beast-hitting lance, that she might carry me in her bare hands!" Would that I could

² When the lion was let go, her arms would leave a mark on his hair.

εἶνεν νεύρα βόεσσιν παλὴν σλίον, ὅφρα με μαζῶ
 χιονέω πελάσσειε σαόφρονος ἑταοῦ μίτρη,
 ναιὶ δαρμάτῃ, ναιὶ μύσχε, σαόφρονος ἑταοῦ μίτρη,
 παρθένε, κορυφίζεις βέλος ὀφθαλμοῦ ὁμέτεροι δὲ
 Τρηνον μελαινόμοιο μακάρεσσι εἰσὶν ὁστοί, 260
 ὅττι τεινὸν φασίπαιον ἐρωτοτόκωσιν σλαμνάων.
 σοὶς γλυκεροῖς σταλίσσουσιν ἀφωστήτοισι μεγαίρω·
 οὐδὲ μόνον σταλίσσω με φέροι τάδε· ἀλλὰ καὶ αὐτοῦ
 ἱήλον ἔχω τόξω καὶ ἀσπεύστοιο φαρέτρῃ.
 αἶθε μεσημβρίζουσα ποδὸς ἀλλήτῃ παρὰ σπηγῇ 270
 γαῖα κυταφύζειν, ἴδω δ' ἄφαιύχονα κοῦρην,
 ναιὶ δαρμάτῃ, ναιὶ μύσχε, δίχα φέουεραι χιτῶναι,
 οὐ σὺ μοι, Κυθήρεια, τόξην φαστεῖρας ἀνάγκη;
 ἡρακλεῖην οὐκ αἶδω καὶ οὐ περσελέα ποίμην,
 οὐ βόας Ἡελίουσιν κατ' οἶκον ταῦτα νομεύω, 275
 οὐκ ἀρεφίην ἡγγεῦα πατήρ ἐμός Ἄρεος εὐνῇ.
 παρθένε, μὴ με δῖσκε, καὶ εἰ βόας εἰς νομόν ἔλγω·
 οἰρακίων λεχέων ἐπιδήτορες εἰσὶ νομῆες.
 Τιβωνόεσσι ροδόεντι πεδὲ τυμφίοι, ὃν διὰ μορφὴν
 δῖφρον ἰόν στήθεσσι φασεοφόροι ἤρπυσεν Ἥαι· 280
 καὶ Διὸς οἰνοχόου πεδὲ βοουκόλοι, ὃν διὰ κάλλος
 φειδομένους οὐνύχουσιν ἐκούφισεν ὑπεπέτης Ζεὺς.
 δεῖρο, βόας ποιμαίνε, καὶ ὀπλοτέρην σε καλίσσω
 ἄλλω βοουκαλίσσῃ σὶν Ἐκδορίῳ Σελήνῃ·
 ῥῖπτε βέλος καὶ φασὶν καταύροσσι, ὅφρα τις εἴπῃ 285
 "Τρηνον μελαινόμοιο βόας Κυθήρεια νομεύει."
 "Ὡς φάτο καὶ λυγρέντε, φίλων δ' ἐδράξατο γούτων

* The sacred cattle of the Sun were kept in Thrinacia; the Sun told Hephaestus of the loves of Ares and Aphrodite. See *Hom. Od. viii. 271, viii. 179.*

become much rather the ox-gut of the back-bent bow, that she might press me to that snowy breast free of the modest stomacher! Aye, heifer; aye, he-calf, free of the modest stomacher! Maiden, you bear a happy lance; your arrows are more blest than shepherd Hymnos, because they touch your palms that breed love. I envy your sweet voiceless net-stakes. Not only do I long for your stakes; your very bow I envy, and your quiver that breathes not. O that she would refresh her limbs at midday by the amorous fount, and I may see the high-headed girl, aye heifer, aye he-calf, without the envious tunic! Have you not yet pitied me, Cythercia, for this cruel necessity? I know not Thrinacia,* I know not its horned herd, no oxen of the Sun are these I tend in the mountains, no father of mine told the secret bed of Ares.

²⁷⁷ "Maiden, do not chase me away, if I do take oxen to pasture! There are herdsmen that lie in heavenly beds. Roxy Tithonos¹ was a bridegroom for whom because of his fine figure lightbringer Eos stayed her car, and caught him up; and he that pours wine for Zeus² was an oxherd, whom high-soaring Zeus for his beauty carried off with tender hands. Come hither, tend the kine, and I will call you a younger Selene with another Endymion, this time an oxherd: throw down the lance, take hold of the herdsman's staff, that one may say—'Cythercia is tending the kine of shepherd Hymnos.'"

²⁷⁸ So he spoke and prayed, and tore at his knees

¹ Of the three favoured herdsmen he mentions, 279-284, Tithonos and Zeus's cupbearer (Ganymede) were Trojan princes, generally said to be the sons respectively of Laomedon and Troy; for Endymion, see on iv. 223.

² Ganymede.

χεροὶ γυναιμανέεσσι, καὶ ἴσπετο, καὶ οἱ ἐνὶ φάει
ἔτρεμεν ὁλοτρον Ἑρώτων, εἴη δ' ὑπερμέμεθο σιγῇ.

Καὶ ποτε θάρσος ἔχων γαμῶν ὑπερργόν Ἑρώτων 290
κείμενα Νικαίης ἀντακούεισεν ἔντεα θήρης,
καὶ δόρυ θούρον ἄειρε, πόλιν δ' ἐπὶ μείζονι κέντρῳ
κούρης χωρομένη γλυκερῇ ῥέειρε φαρέτρῃ,
καὶ εἴτε δίαττα κωφά καὶ οὐ στυγίαντα διστοῖς,
χεῖλεσι τερπομένοισι μαιφόντων ἰὸν ἐρείσας, 300
καὶ στέρνοισι ἐπέλασσαν ἀφειδαὶ χεῖρι σιέζων
καὶ τινὰ μίθον εἴπεν ἀδουπήτων τινὶ φωνῇ·

Πρὸς Παφίην, φέγγεσθε πάλε, δρῖες,

ὡς εἰσι Πύρρη,

ὡς εἰσι Λευκαλίωνες, ἐλέγχετε λευσαῖδα κούρη,

Δάφνη καὶ σὺ φάλη, δειδρυῖδες ῥήξον ἰωγῇ 300

αἶθε καλὴ Νίκαια παροι πέλε, καὶ κεν Ἀπόλλων
ἀδρυτέρῃν εἰδωκε, καὶ οἱ φυτόν ἐπλετο Δάφνη."

Ὡς φέτο καὶ σφραγγὶ σασφρόντος ἐγγυθὶ κούρης
μάρτην εἴη ὀδόντη, γαμῶν ἐμελίετο μαλστή,
παρθένα δ' ἀγορεύει ἐπεγγελάωντα νομή. 305

Ὡδὲν ὁ σφράζων Παφίην μέλοι ἐμέτερος Πάν
παλλῖαι μέλαιν Ἑρώται καὶ οὐ πέλε νομφίος Ἠχοῖς,
ὁ ποῖα Δάφνις ἀείδεν ὁ βορυάιος ἀμφὶ δὲ μαλστῇ
παρθένοι ἀστυλίσουσιν ἐκείθετο μάλλον ἐρίστας
συρμενῇ φεύγουσα βωγῇ μέλοι ὁ ποῖα Φοῖβου 310
εἴλετο μελπομένοισι καὶ οὐ φρένα βελγέτο Δάφνη."

* Derivation in some circumstances lived near Dionysos, in pre-maternal Nonnos means that he was warned of the coming flood, or told how to renew mankind after it, by the speaking oak of the oracle there. For Daphne and Apollo, see a. 109.

* Pan vainly loved Echo, and at last in despair drove the herdsman mad, so that they tore her in pieces and now only her voice is left. For Daphne, see Theocritus L; the 322

with womanmad hands, and followed, and trembled to tell her love's frenzy, yet blamed his own silence.

One day, taking courage to further an honourable love, he carried away Nicaia's gear of the chase where it lay, and took her valiant lance, and under a greater sting of longing, angry though the girl was, took also her sweet quiver; he kissed the senseless nets and the arrows that had no breath, and pressing a murderous arrow to his delighted lips, squeezed it with violent hand and put it to his breast; and he said these words with a noiseless voice:

"In the Paphian's name, utter voice again, you trees! as in Pyrrha's time, as in Deucalion's,² reprove this mad girl! And you, Daphne beloved, break into arboral speech! Would that fair Nicaia had been in former times: Apollo would have pursued the more dainty, and Daphne would not have become a bush."

So he spoke; and beside the modest girl, he played on his pipes a wedding tune, witness of his pain. But the maiden spoke out in mockery of the herdman:

"A pretty thing, your Pan³ piping the Paphian's tune! Often he chanted Eros, and never became Echo's bridegroom. Ah, how many a song sang Daphnis the oxherd! but with his chanting the maiden hid all the more in untrodden ravines, to escape the tune of the shepherd's call. Ah, how many a song sang Phobos! while Daphne heard him, but felt no pleasure at heart."

story is nowhere fully told, but apparently he despised Aphrodite and she punished him with an unrequited love, whereof he died.

Ὡς φαρμένη δόρυ δοῦρον εἰδεινεν ἄφρονι βούτῃ.
αἰτάρ ὁ λυσσῆντι τετυμμένος ἦδ' αἰ κέντρῳ,
μὴ τοῖων, ὅτι τόσσον ἔην ἀστοργος Ἀμαζών,
συμπόν' ἐοῦ θανάτῳ δοσίμερον ἴαχε φασίην·

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Ἄναι, λίτομαι, προῖαλλε φίλον δόρυ, χιονίῃ δὲ
κτείνε με σὴ παλάμῃ, καὶ τέρπομαι· οὐ σέο λόγχῃν,
οὐ τρομέω, φηγοῦμαι, τὸν ξίφος, ὅτι τελευταίῃ
ἀφύπνῃ ὀφείσκειν, ὅπως ποτὶ σικρὸν ἀλίζω
ἐμπεδὸν ἔλεος Ἑρῶτος, ὑπὸ φρένα βασκόμενον πύρ.
τεθναίνῃ, ὅτι πότμος ἐσθλῶτος· εἰ δὲ βέλῃν
τοξοφόρος μετὰ Κίπρῃς ὀιστεύσει με καὶ αὐτή,
πρὸς Παφίῃ, μὴ πέμπε κατ' αὐχένος, ἡμετέρῃ δὲ
οὐκ βέλος εἰς φρένα σήξον.

ὅση βέλος ἐστὶν Ἑρῶτων.

αὐχένι μάλλον ἰαλλε τὸν δόρυ, μὴ φρένα τύψῃ·
ὠκυπέτῃ ἐτέρῃ οὐ δεινῶμαι, εἰ δὲ σε τέρπει,
τλήσομαι ἄλλο βέλερον, ὅπως ἐμὲ γαῖα καλίστῃ
καὶ πυρὸς ἔλεος ἔχοντα καὶ οὐτηθέντα σιδήρῳ.
κτείνε με τὸν δευτέρωτα, τῆς μὴ φείδῃς τευρῆς.
θῆλινος δὲ σιδήρου, ὅταν φαίσεαι ὀιστῶν·

320

ἴσταμαι αὐτοκτελευτός ἐγὼ σκοπός, ὁρματι τερπνῇ
δακτυλὰ μαρμαίροντα περὶ γλεφίδεσσι δοκεῖν,
ἐκταδὸν αὖ ἐρίοντα τῆς μελιηδέα τευρῆς
δεξιτερῇ ροδόεντι πελαζομένην σέο μαζῷ.
θήσσω τεκρὸς Ἑρῶτος ἐκπίσιος ἦδ' αἰ πότμῳ·
οἷα ἀλίζω θανάτῳ καὶ οὐ τρομέω νέφος ἰών,
γυμνῇ ἡμετέρῃ χιονώδεα χεῖρα δοκεῖν
ἀπυρμένην τόξῳ καὶ ἡμερόντος ὀιστοῦ.

322

εἰς ἐμὲ πάντα βέλεμα τῆς προῖαλλε φαρέτρης,
εἰς ἐμὲ πέμπε βέλεμα μαιφόντα· σικρότεροι γὰρ

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³¹¹ So speaking, she showed her valiant lance to the foolish oxherd. But he, smitten with the maddening sweet sting, not understanding that the Amazon was so heartless, uttered a voice of unhappy passion, harbinger of his own death :

³¹² "Aye, cast your beloved spear, I beseech you, and slay me with your snowy hand, and it is my joy ! I fear not your pike, I fear not your sword, wedlock-shirker ! So may it provide the quickest end, that I may escape at last the lasting sore of love, the fire that feeds under my heart ! May I die, for that fate is my delight ! But if you will follow Cypris, and yourself also shoot me a shot from the bow you bear, in the Paphian's name, do not send it through the neck, but fix your shot in my heart, where now is the shot of love. Nay rather, let fly your lance at the neck, strike not the heart : I need no second wound. But if it gives you joy, I will endure another shot, that earth may cover me, both keeping the sore of the fire, and wounded by the steel. Kill me the hapless lover, spare not your bowstring.—But you put woman into the steel, when you handle the arrows.—Here I stand, a willing butt, watching with joyous eye the fingers twinkling about the notches,* and pulling to its length your honeysweet string, drawing it close to your right breast so rosy ! I die Love's willing carrion, by a sweet fate ! I care not about death, I tremble not before a cloud of arrows, watching for your bare hand like snow to touch bow and arrow that I desire. Let fly at me all the shots of your quiver, shoot at me your murdering shots :

* The fingers fit between the feathers along "the notches" which hold them, and hook over the bowstring to pull it.

ἄλλος ἐμὲ κλονέσθην πυργαλῶχεναι δάστοι.
 ἦν δὲ καταστρέψῃ με τῷ φρενοβελγῇ τόξῳ,
 παρθένη, μὴ φιλέσθαι ἐμὸν δέμας ἡδὺδα στυγῶ·
 πυρραυὴν ἐτέρῃσι σὺ δαίτῳα· ἀλλὰ σὺ, κοῦρη,
 μόνον ἐμοὶ θέλμεναι γλυκερὴν περιέχουσιν κοῦρη 245
 χεῖρ τῇ, πυρρῆν ἀλγῆν χεῖρα, ὅφρα τις εἴπῃ·
 παρθένη, ὡς εἰλέσθαι, τὸν ἔτασε· μηδὲ θαρόντος
 αἰὼς ἐμὸς, μὴ σπῆται ἐμῷ περὶ σῆματι κείσθω,
 σπαιμένη μὴ βάλῃ καλάρυσσιν, μάρτυρα τέχνης·
 ἀλλὰ καταστρεφόμενα πρὸν βέλος ὁφείθι τύμβου 250
 σφῆξον, ἐμῷ δευτέρῳσι λελοσμένον εἰσέτι λείπῃ.
 δὸς δὲ μοι ἑτασίην ἐτέρῃ χεῖρα ὁφείθι τύμβου
 ἀνθεὶς Ναρκεσσίου σπασαλίφτουο γαγέσθω
 ἢ ἐρώσῃσι ἡμερόσῃσι ἢ Μιδασοῖσι ἀνθεὶς Ἑρώτων,
 εἰσαρτήν δὲ φέτετε μινυθελίην ἀνεμῶν 255
 σάσιν ἀπαγγέλλουσιν ἐμῇ μινυῶρον ἦβῃ.
 εἰ δὲ σε μὴ τέας σόντος ἀμειλῆς ἢ καλῶναι,
 βαιὸν ἐμοὶ χεῖς δάκρυ, τόσον μόνον, ὅσον ἐρώσῃσι
 ἡμερτῆς ροδόεντα παρηλδοῖς ἀερα δαίρειν,
 χεῖρ δὲ στίο χεῖραξον ἔσσι τοῦδε σενθάδα μάλιν· 260
 εἰθὰδε βοσκῶλοι Ἵμνοι, ὅς ἐτασεν ὄρμιον ἐντῆς
 παρθενική Νίκαια καὶ ἐτερεῖζε θαρόντα·
 ὅς φαιμένον Νίκαια χαλῶντο λυσσάλῃ δὲ
 λυγρὸν ἰσθμῶλον γυμνώσαστο πῶμα φαιρέτρης
 καὶ βέλος ἰθὺκελευθὸν ἀνείρῃσιν, ἑταδὴ δὲ 265

* Narcissus fell in love with his own reflection in water and perished away from unsatisfied longing: Cruces and 528

other and more bitter arrows already volley upon me fire-barbed.

¹⁴² " But if you kill me outright with your heart-soothing bow, maiden, pray do not burn my body on the usual pile : no other pyre I need ; do but sprinkle upon me in death, my girl, sweet dust with your own hand, the last little grace, that one may say, ' How the maiden pitied him whom she killed ! ' And when I am dead, let not my fife, let not my cithern lie on my barrow, cast not there my herdsman's crook, witness of my trade ; but fix your weapon above the tomb of the slain, still drenched in the hapless lover's gore. And give me another grace, the very last : above my tomb let there be flowers of passion-struck Narcissus,* or saffron full of desire, or love's flower the bind-weed ; and in the spring-time plant the soon-dying anemone, proclaiming to all my youth too soon cut short. And if you were not born of the unmerciful sea or the mountains, drop a few tears on me, enough to damp with dew the rosy surface of your precious cheek, and with your own hand grave these words with funeral carmine[†] : ' Here lies oxherd Hymnus, whom the maiden Nicaia killed without share of her bed, and did the last rites for him when dead.' "

¹⁴³ As he spoke, Nicaia grew angry. Madly she bared the baneful lid of the arrow-shooting quiver, and drew back a straight-coursing shot ; to its full

(Similar were a youth and maid who were unhappy lovers. All three were transmuted into the plants bearing their names (pheasant-eye narcissus, saffron and bind-weed). Narcissi are all daffodils, and daffodils are narcissi.

* The letters of inscriptions were usually filled up with red paint to make them more legible, or simply painted and not cut out.

κυρτὸν ὀπισθοτόνιον κέρας ἐκκλίσαςτο τόξον.
 ἦτορσιν δὲ βέλεμτον εἰ ἀνθερέωσα τομήος
 φλεγγομένου προέηκε, καὶ ὀσχετος ἰὸς ἀλήτης
 μέθον ἐπὶ προχέοντα μέσῳ σφρηγίσασατο δεσμῷ.
 Ἄλλ' οὐ νεκρὸς ἔδακρεν ἔην τότε μεμφομένη δι 370
 ἀνδροφόνου Νικαιᾶς ὀρεστιάς ἀχύντο Νύμφη,
 μεμφομένη νέαν Ὑμνον ἐν εὐδῶν δὲ μελάθρῳ
 Ὑνδαλίῃ ὑγροφώρητος ἀσάμβαλοι ἴστετε κούρη.
 Νηιάδες δ' ἐλάσσαν ὑπὲρ Σινύλοιο δὲ γείτων
 ὀάκρουν αὐτοχύνται Νιάρῃ σλέον ἴστετε πέτρη. 375
 κούρη δ' ὀσλοτάτη, γαμῶν ἐπὶ νῆρι Ἑρώτων,
 μὴ σὺ Πουκελλίωντι ὀμολήσασα χαμεῖνῃ.
 Νηίς Ἀθαρραρήν νεμεσίξεται σπλάλει νύμφη.
 ἀμφὶ δὲ Λιδωμον ἄκρον ὀμῆλεδες ἐγγυῖα λοχμη
 Ἀστακίδες μέμφαντο Κυθελίδας ἴδρα νύμφης, 380
 αἰὶνα δ' ἐφθέγγαντο καὶ οὐ τόσον αἰδοῖσι πότμῳ
 Ἥλιάδες Φαέδαντος ἔδακρύναντο θαυότοιοι.
 καὶ φονίῃ ἀδάμαστον ὀπιπείων φρένα κούρης
 τόξον Ἑρως ἔρριψε, καὶ ὀρειος ὤμοσε βοῦτήν,
 παρθενικήν ἀέουσας ὑποεῖξαι Λιονίσσῳ. 385
 ὀρμασι δ' ἀελαύνουσι Λιοντείων ἐπὶ δάφρῳ
 Λιδωρικὶς ἡλθίω δαδουπότοιο ἴστετε Ῥεῖη,
 μήτηρ Ἰητός, ἀγασσα καὶ ὀλυσμένη μόρον Ὑμνου
 ἢ γάμον ἐχθαίρουσα κινύρετο παρθένος Ἥχῳ.
 καὶ ὀρίες ἐφθέγγαντο "τί σοι τόσον ἦλπε βοῦτῆς; 390
 μὴ ποτέ σοι Κυθέρεια, μὴ Ἀρτεμις Ἰαὸς εἴη.
 Ἐδρακε δ' Ἀδρήστεια, μαιφόνον ἔδρακε κούρη,

* A river rising at the foot of Olympus in Phrygia.

* For Niobe's rock, see on ill. 79.

* Hom. II. vi. 27.

* Nymphs of Astacus.

* For the Heladen, see *ibid.* 432.

length she rounded the curved horn of the back bent bow, like the wind she let fly a shot into the herdsman's throat while he was speaking; irresistible the arrow sped, and in the midst of the stream of words sealed it with a fastening.

³⁰⁰ But the dead body was not without tears then. The Nymph of the mountain was sore offended at manslaying Nicaia, and lamented over the body of Hymnos; in her watery hall the girl of Rhyndacos^{*} groaned, carried along barefoot by the water; the Naiads wept, and up in Sipylos, the neighbouring rock[†] of Niobe groaned yet more with tears that flow uncalled; the youngest girl of all, still unacquainted with wedded love, not yet having come to Bucolion's pallet, the Naiad Abarbarea[‡] oft reproached the nymph; in the heights of Didymos, gathering near the woods, the Astakides[§] upbraided the nymph of Cybele with her ways, singing the dirge, and not so loudly had the daughters of the Sun^{||} wept at the flaring fate of Phaëthon dead. And Eros, cycling the untamed heart of the murderous girl, threw down his bow, and swore an oath by the oxherd, to bring the maiden unwilling under the yoke of Dionysos. Rheia Dindymis upon her lions' car, with her tearless eyes, groaned for the gallant lad so heavily fallen, even the mother of Zeus, the queen; and maiden Echo who hated marriage whimpered at the lot of Hymnos perishing. Even the trees uttered a voice: "How did the oxherd offend you so much? May Cythereia never be merciful to you, Artemis never!"

³⁰¹ Adrasteia[¶] saw the murderous girl, Adrasteia

^{*} Adrasteia, "She who cannot be run away from" is here much the same as Nemesis, the divine power which takes account of and punishes mortal forwardness.

ἔδρακεν Ἀδρήστεα νέκυν σπείροντα σιδήρῳ,
καὶ νέκυν ἀρτιδάκτον ἐδείκνυε Κυπρογενεΐη.
μέμφατο δ' αὐτὸν Ἑρώτα.

καὶ εὐπετάλῃ παρὰ λόχη
Ἵμνον ἐποιεῖραντος ἐλαΐζετο δάκρυα ταύρου,
καὶ δάκρυα δάκρυον, καὶ ἔστενεν ἀχνυμένη βοῦν
ποιμένος ἀσπείροντος, ἔσκε δὲ τοῦτο βοῆσαι.

Ποῦτης καλὸς ἄλκιος, καλὴ δὲ μιν ἔταρε κόρη.
παρθενική σπείροντα κατέτασεν, ἀπτι δὲ φίλτρων
πότημον μισθὸν ἔδωκε, ποδοβλήτου δὲ νομήος
αἵματι χαλεόν ἔβαψε καὶ ἔσβεσε πυρρὸν Ἑρώτων—

Ποῦτης καλὸς ἄλκιος,

καλὴ δὲ μιν ἔταρε κόρη—
καὶ Νύμφας ἀπάχθησεν, ἀραιῶδες οὐ κλίε πέτρης,
οὐ στελέης ἦκουσε καὶ οὐκ ἠδέσσατο πεύκῃ
λίσσυμένην ἢ μὴ σέμπε βέλος, μὴ κτεῖνε νομήα. ἢ
καὶ λίαν ἔστενεν Ἵμνον, ἀραιῶδες ἔστενον ἄρατοι,
καὶ βλοσυροῖς βλεφάροις λίαν αἰδύρετο βοῦτην.

Ποῦτης καλὸς ἄλκιος, καλὴ δὲ μιν ἔταρε κόρη.
ἄλλο λίπας δίζεσθε, βόες, μαστεύσατε, ταῦροι,
ξείνους ὅροι ποθέων γάρ ἐμὸς γλαυκὸς ὤλετο βοῦτης
θνητοτέρῃ παλάμῃ δεδογμένος. εἰς τίνα λόχημ
ἶχτος ἀγῶ; σῴζεσθε, νομαί, σῴζεσθε, χαμεῖναι.

Ποῦτης καλὸς ἄλκιος, καλὴ δὲ μιν ἔταρε κόρη.
χαίρετέ μοι, σκοπιαί τε καὶ οὔρεα, χαίρετε, πηγαί,
χαίρετε, Νηιάδες, καὶ ἐμαὶ ὄρεες. ἄμφότεροι δὲ

* The lament is in the style of pastoral poetry, quite alien
330

saw the body panting under the steel, and pointed out the newly slain corpse to the Cyprian, and up-braided Eros himself. Hard by the leafy woods tears were shed by the bull in pity for Hymnos, the young calf wept for him, the cow groaned for grief over the panting herdsman, and seemed to cry out these words :

394 " The handsome oxherd has perished, a handsome girl has killed him ! A maiden has killed one who loved her ; instead of love-charms she gave him his fate, she bathed her bronze in the blood of the love-smitten oxherd, and quenched the torch of love—

395 " The handsome oxherd has perished, a handsome girl has killed him ! And she has pained the nymphs, she hearkened not to the mountain rock, she heard not the elm, and regarded not the prayer of the pine, ' Shoot not your shot, slay not the oxherd ! ' Even the wolf groaned for Hymnos, the merciless bears did groan, even the lion with grim eyes mourned for the oxherd.

396 " The handsome oxherd has perished, a handsome girl has killed him ! Look for another scour, ye cattle, seek a strange mountain, ye bulls ; for my sweet oxherd is perished of love, and mangled by a woman's hand. To what woods shall I guide my track ? Farewell, our pastures, farewell our beds on the ground !

397 " The handsome oxherd has perished, a handsome girl has killed him ! Goodbye, mountains and promontories, goodbye, ye brooks, goodbye, Naiads, and my trees ! " Both Pan of the pastures and

to Epic. In Nonnos we must look for reminiscences of everything in classical and post-classical Greek poetry.

Πάν νόμος καὶ Φοῖβος ἀνίστατο " αἰλὸς ἀλάστω.
 πῇ Νέμεσις; πῇ Κύπρις;

Ἐρως, μὴ φαῖε φαρέτρης·
 σὺ γὰρ, μηκέτι μέλει· λιγύθροος αἰετο βοῦτης."

Δευδαίου δὲ νομήος ἀμεμφέα λυθρον Ἐρώτων 430
 γνωστῇ Φοῖβος ἔδειξε, καὶ ἔσπευεν Ἀρτεμις αὐτῇ
 Ὑμνου κεκρὸν ἔραστα, καὶ εἰ πέλα τῆς Ἐρώτων.

Phoibos cried aloud, " A curse on the fife ! Where is Nemesis ? Where is Cypris ? Eros, handle not your quiver ; ye pipes, make music no more ; the harmonious oxherd has perished ! "

☾ Apollo showed his sister the lovmurder of the unhappy herdsman without blame ; even Artemis herself groaned the dead love of Hymnos, although she was unacquainted with love.